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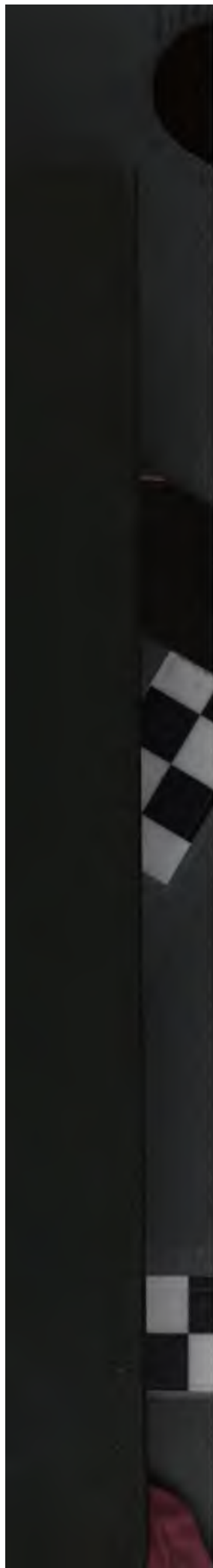
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THE
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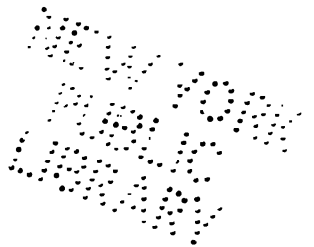
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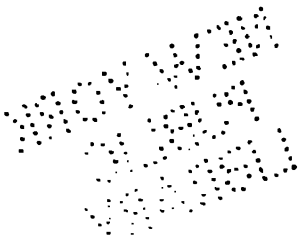
AMERICAN BAPTIST MISSIONARY UNION.

VOLUME XXVI.

BOSTON:
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1846.



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1897.



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THE

BAPTIST MISSIONARY MAGAZINE.

VOL. XXVI

JANUARY, 1846.

NO. 1.

Baptist General Convention for Foreign Missions.

SPECIAL MEETING OF THE CONVENTION.

New York, Nov. 19, 1845.

The Convention assembled in the Baptist Tabernacle.

At 10 o'clock, A. M., the President, Rev. Francis Wayland, D. D., of R. I., took the chair and called the meeting to order.

Prayer was offered by Rev. Edward Lathrop, pastor of the church in whose house the Convention were assembled, and the 341st hymn was sung by the congregation.

The Secretary of the Convention, Rev. James B. Taylor, of Va., being absent, the Assistant Secretary, Rev. R. H. Neale, of Mass., acted in his place.

The roll of the last Convention was then called for and read by the Secretary.

The President read the *Rules of Order*.

At the request of the President, the Secretary of the Board of Managers, Rev. Baron Stow, of Mass., read the resolutions recently passed by the Board at Philadelphia, authorizing the call, and setting forth the purposes of our present meeting.

The Circular which had been issued to the members of the Convention, calling an extra session, was read by the President.

Voted, That the Convention commence its session each day at 9 o'clock, A. M., and adjourn at 3 P. M.

On motion of Rev. B. Stow, of Mass.,—

Resolved, That a Committee be appointed to receive the credentials of new members, and that they be instructed to receive as such those who are appointed to fill vacancies occasioned by the death or resignation of members; and, also, all such persons as were entitled to seats in the last meeting of the Convention. Hon. Heman Lincoln, of Mass., Rev. Henry Jackson, of R. I., and Rev. Leland Howard, of N. Y., were appointed this Committee.

VOL. XXVI.

1

The Committee subsequently reported the following list of delegates.

DELEGATES.

MAINE.

- Cumberland Bap. For. Miss. Soc.*,—
Adam Wilson, Z. Bradford, L.
F. Beecher, Dudley C. Haynes,
C. W. Redding, B. Greene.
- Penobscot Association*,—
Jeremiah Chaplin.
- Saco River Association*,—
Ahira Jones.
- Portland, Free St. Bap. church*,—
Lewis Colby.
- Hancock Aux. For. Miss. Soc.*,—
James Gillpatrick, David Nutter.
- Damariscotta Miss. Soc.*,—
Joseph Wilson.
- Lincoln Association*,—
Enoch Hutchinson.

NEW HAMPSHIRE.

- Baptist State Convention*,—
Eli B. Smith, Ebenezer E. Cummings,
Edmund Worth, Silas Hlsley,
Joseph Freeman.

VERMONT.

- Baptist State Convention*,—
Joseph W. Sawyer, Daniel Has-
call, Manoaah D. Miller.
- Grafton, Bap. church*,—
Daniel F. Richardson, Mylone
Merriam.
- North Springfield, Bap. church*,—
D. M. Crane.
- Sutton's River, Bap. church*,—
Joseph C. Foster.

MASSACHUSETTS.

- Boston, 1st Bap. church, Young Men's
Miss. Soc.*,—
Rollin H. Neale, Hiram A. Graves,
Ebenezer Carter, Job Brooks,
George W. Robinson.
- Baldwin Place Bap. church*,—
Baron Stow, Elijah Hutchinson,
Thomas Shaw, Jonas Forristall,
Jesse Kingsbury.
- " " For. Miss. Soc.*,—
J. Warren Merrill, Frederick
Gould, Benjamin F. Hatch, Jo-
seph C. Hartshorn, S. H. Loring.

- Boston, Charles St. Bap. church*,—
Solomon Peck, Irah Chase.
- " Bowdoin Square Bap. church*,—
Robert W. Cushman, Asa Wilbur,
Ezra Chamberlain, David W.
Horton.
- " " Young Men's Benev. Soc.*,—
Charles Warren.
- " Federal St. Bap. church*,—
William Hague, Heman Lincoln,
William Crowell, Wm. Howe.
- " Harvard St. Bap. church*,—
Robert Turnbull, Henry S. Wash-
burn.
- " South Bap. church*,—
Duncan Dunbar.
- Beverly, 1st Bap. church*,—
Charles W. Flanders.
- Brookline, Bap. church*,—
Wm. H. Shailer, Barnas Sears.
- Cambridge, 1st Bap. church*,—
Joseph W. Parker, Charles Ever-
ett, George Cummings, Josiah
Coolidge.
- " 2d Bap. church*,—
William Leverett.
- West Cambridge, Bap. church*,—
Nathaniel Colver.
- Chelsea, Bap. church*,—
John W. Olmstead, George W.
Bosworth.
- Haverhill, 1st Bap. church*,—
Arthur S. Train, James H. Dun-
can.
- Salem, 1st Bap. church*,—
Thomas D. Anderson, Israel Ward,
Andrew Ward.
- Jamaica Plain, Bap. church*,—
John O. Choules.
- Dorchester, Bap. church*,—
Bradley Miner, Cephas Pasco.
- Lowell, 1st Bap. church*,—
Joseph Ballard.
- Charlestown, 1st Bap. church*,—
George C. Goodwin.
- Salisbury and Amesbury, Bap. church*,—
Isaac Sawyer.

- Barnstable Association*,—
Andrew Pollard, James Barnaby,
Z. D. Bassett.
- Berkshire Association*,—
J. Higby.
- Worcester Association*,—
John Jennings.
- Westfield Association*,—
F. Bestor, Jonah G. Warren, A.
Day, Jr., C. Willet.
- Wachusett Association*,—
Oren Tracy.
- Franklin Association*,—
William Heath.
- Old Colony Association*,—
Silas Ripley.
- Subscription of Gardner Colby, of Boston*,—
Gardner Colby, James Andem, J.
W. Eaton.
- do. of Jefferson Borden, of Fall River*,—
Jefferson Borden, Wm. B. French.
- do. of Nathaniel Lamson, of Fall River*,—
Horace Seaver.
- do. of Samuel Hill, of Boston*,—
William H. Jameson.

RHODE ISLAND.

- Baptist State Convention*,—
Thomas Roger, H. G. Steward.
- Providence, 1st Bap. church*,—
James N. Granger, Francis Way-
land, Alva Woods, A. M. Gam-
mell, Joseph B. Brown, Hugh
H. Brown, William Douglass,
Varnum J. Bates, William F.
Hansell, Pardon Miller, Jona-
than Pike, Ira Newell, Horace
T. Love, William Cogswell.
- " " " *Female For. Miss. Soc.*,—
Richard E. Eddy.
- " *Pine St. Bap. church*,—
John Dowling, James Boyce.
- " " " *Ladies' For. Miss. Soc.*,—
Thomas Dowling.
- " *3d Bap. church*,—
Thorndike C. Jameson, Kazlitt
Arvine, John G. Richardson.
- " *4th Bap. church*,—
Francis Smith.
- " " " *Fem. For. Miss. Soc.*,—
Stephen R. Weeden.

- Pawtucket, 1st Bap. church*,—
Shadrach S. Bradford.
- Valley Falls, Bap. church*,—
Boham P. Byram, Henry Marchant.
- Warren, Bap. church*,—
Josiah P. Tustin.
- Warwick and Coventry, Bap. church*,—
Edward K. Fuller, John H. Ba-
ker.
- Lippitt and Phoenix, Bap. church*,—
Jonathan Brayton.
- Westerly, Bap. church*,—
Edward T. Hiscox.
- Subscription of Henry Jackson, of Fruit Hill*,—
Henry Jackson, David Benedict,
James F. Wilcox.

CONNECTICUT.

- Baptist State Convention*,—
I. R. Steward, E. T. Winter, H.
Wooster, D. T. Shailer, H. Mil-
ler, Robert R. Raymond, Ed-
ward Bolles, Albert Day, Ed-
ward Savage, Wm. W. Smith,
Julius S. Shailer.
- New London County Miss. Soc.*,—
E. Dennison, P. C. Turner, Minor
G. Clarke, John Blain, Richard
P. Williams.
- Suffield, 2d Bap. church*,—
Dwight Ives, A. M. Torbet.
- Fairfield County Bap. Association*,—
J. J. Woolsey, R. H. Bellamy, J.
Scott.
- Stonington, Bap. church*,—
A. G. Palmer.

NEW YORK.

- American and Foreign Bible Soc.*,—
Spencer H. Coue, Charles G. Som-
mers, Rufus Babcock, David
Bellamy, Elisha E. L. Taylor.
- Dutchess Association*,—
Philip Roberts, Jr.
- Cayuga Association*,—
J. S. Backus, H. J. Eddy.
- Buffalo Association*,—
Dexter P. Smith.
- Broome and Tioga Association*,—
Alanson P. Mason.
- Cortland Association*,—
Zenas Freeman, Marsena Stone,
J. P. Simmons.
- Genesee Association*,—
H. K. Stimson, Joseph W. Spoor.

- Madison Association*,—
Nathaniel Kendrick, Lewis Leonard, John Peck, Benj. Putnam.
- Monroe Association*,—
Pharcellus Church, Velona R. Hotchkiss, Gibbon Williams.
- Oneida Association*,—
Daniel G. Corey, Henry C. Vogel, Alexander M. Beebee.
- Onondaga Association*,—
John Munroe, C. M. Fuller, J. W. Taggart.
- Otsego Association*,—
Daniel Dye.
- Saratoga Association*,—
Norman Fox, D. S. Parmelee, W. B. Curtiss.
- Saratoga Springs, Fem. For. Miss. Soc.*,—
Joshua Fletcher.
- Union Association*,—
Nathan A. Reed.
- Washington Union Association*,—
William Arthur.
- New York, 1st Bap. church*,—
Spencer H. Cone, Henry C. Fish, Cornelius W. Thomas.
- " *Oliver St. For. Miss. Soc.*,—
Elisha Tucker, John Wesley Sarles, Alonzo Wheelock, R. Thompson, John R. Ludlow, R. Pegg, James Sadgebury, Jacob H. Brouner, George Child, Silas B. Randall.
- " *Oliver St. Fem. Miss. Soc.*,—
Benjamin M. Hill, Samuel Raynor.
- " *Tabernacle Bap. church*,—
Edward Lathrop, Archibald Macclay, George Hatt, William Colgate, Joshua Gilbert, Robert Colgate, John T. Sealy.
- " *Laight St. Bap. church*,—
William W. Everts.
- " *Cannon St. Bap. church*,—
William T. Anderson.
- " " *Juvenile Miss. Soc.*,—
Henry Davis.
- " *Amity St. Bap. church*,—
William R. Williams, John Dowley, Jackson Smith, James Appleton, W. H. Munn.
- Brooklyn, 1st Bap. church*,—
James L. Hodge.
- Albany, Pearl St. Bap. church*,—
Bartholomew T. Welch, C. H. Hosken, Geo. Benedict, Friend Humphrey.
- Hamilton, 1st Bap. church*,—
Beriah N. Leach.
- Homer, Bap. church*,—
Alfred Bennett, Edward Bright, Jr., Henry V. Jones.
- Little Falls, Bap. church*,—
William L. Dennis.
- Troy, Female Miss. Soc.*,—
Leland Howard.
- Buffalo, Washington St. Bap. church*,—
Levi Tucker.
- Utica, Broad St. Bap. church*,—
H. N. Loring.
- Staten Island, 1st Bap. church*,—
Samuel White.
- Subscription of Jacob Knapp, of Hamilton*,—
Gershom B. Day.
- do. of William Cobb, of Hamilton*,—
Jirah D. Cole.
- do. of James D. Coolidge, of Madison*,—
James Edmunds, Jr.
- Ontario Association*,—
C. G. Carpenter.
- Seneca Association*,—
D. W. Litchfield, James McLallen.
- Chenango Association*,—
E. G. Perry.
- Harmony Association*,—
Orrin Dodge.

NEW JERSEY.

- Baptist State Convention*,—
C. W. Mulford, E. W. Dickinson, John C. Harrison, J. G. Collum, James E. Welch, Peter P. Runyon.
- New Brunswick, Youths' Bap. Miss. Soc.*,—
George R. Bliss.
- East Jersey, For. Miss. Soc.*,—
Greenleaf S. Webb, Daniel D. Lewis, Simeon J. Drake.
- Cohansey, Bap. church*,—
E. D. Fendall.

PENNSYLVANIA.

- American Baptist Publication Soc.*,—
Daniel Dodge, Thomas O. Lincoln, Charles E. Wilson, Israel E. James.

Philadelphia, 1st Bap. church,—
A. H. Taylor, John A. Gendell.
“ “ “ *Female Miss. Soc.,—*
Thomas Watson.
“ “ “ *Female Karen Miss. Soc.,—*
William W. Keen.
“ *Sansom St. Fem. For. Miss. Soc.,—*
J. Lansing Burrows, William Shadrach.
“ *Spruce St. Bap. church,—*
James M. Linnard.
“ *10th Bap. church,—*
Joseph H. Kennard, J. Sexton James.
“ *11th St. Bap. church,—*
Abraham D. Gillette, P. B. Mingle.
Subscription of Thomas White,—
Eugenio Kincaid.
Vincent, Bap. church,—
I. V. Allison.
Lower Dublin, Bap. church,—
James M. Challiss.
Harrisburg, Bap. church,—
Matthew Semple.

Great Valley, Bap. church,—
C. B. Keyes.

DELAWARE.

Wilmington, 2d Bap. church,—
Morgan J. Rhees.

MARYLAND.

Baltimore, subscription of William Crane,—
William Crane.

DISTRICT OF COLUMBIA.

Alexandria, 1st Bap. church,—
Edward Kingsford.

KENTUCKY.

China Miss. Soc.,—
Isaac McCoy.

INDIANA.

General Association of Baptists,—
Buckley C. Morse.

The following resolutions, prefaced with appropriate remarks, were offered by Rev. Dr. Cone, of N. Y.

Resolved, That this Convention regard as a special occasion of gratitude to the God of all grace, that he has so long preserved the life of our senior missionary, the Rev. Dr. Adoniram Judson, and has strengthened him to perform services of inestimable value for the perishing heathen.

Resolved, That the President be requested to express to our brother Judson assurances of the pleasure with which we welcome him to his native land, and of our heartfelt sympathy with him in the painful circumstances which have withdrawn him, as we hope only for a season, from the field of his missionary labors.

The resolutions having been unanimously adopted, Dr. Judson rose in the presence of a deeply affected assembly, when the President addressed him as follows :—

It is with no ordinary feelings, my beloved brother, that I rise to discharge the duty imposed upon me, by the resolution which you have this moment heard. My own heart assures me that language is inadequate to express the sentiments of your brethren on the present occasion.

Thirty-three years since, you and a few other servants of the Most High God, relying simply upon his promises, left your native land to carry the message of Christ to the heathen. You were the first offering of the American churches to the Gentiles. You went forth amid the sneers of the thoughtless, and with only the cold and reluctant consent of your brethren. The general voice declared your undertaking to be fanatical, and those who cowered under its rebuke, drew back from you in alarm. On the voyage, your views respecting Christian ordinances became changed, and this change gave rise to the formation of the Convention now in session before you.

When at length you arrived in India, more formidable obstacles than those arising from paganism were thrown in your path. The mightiest empire that the world has ever seen, forbade every attempt to preach Christ to the countless millions subjected to her sway, and ordered you peremptorily from her shores. Escaping from her power, you took refuge in the Isle of France, and at last, after many perils, arrived at Rangoon, where, out of the reach of Christian power, you were permitted to enter upon your labors of love.

After years of toil you were able to preach Christ to the Burmans, and men began to inquire after the eternal God. The intolerance of the government then became apparent, and you proceeded to Ava, to plead the cause of toleration before the Emperor. Your second attempt was successful, and permission was granted to preach the gospel in the capital itself. But how inscrutable are the ways of Providence. Your labors had but just commenced, when a British army took possession of Rangoon, and you and your fellow laborer, the late Dr. Price, were cast into a loathsome dungeon and loaded with chains. For nearly two years, you suffered all that barbarian cruelty could inflict, and to the special interposition of God alone, it is to be ascribed that your imprisonment was not terminated by a violent death. On you, more than any other missionary of modern times, has been conferred the distinction of suffering for Christ. Your limbs have been galled with fetters, and you have tracked with bleeding feet the burning sands between Ava and Ummerapooa. With the Apostle of the Gentiles you may say, "Henceforth let no man trouble me—I bear in my body the marks of the Lord Jesus." Yet even here God did not leave you comfortless. He had provided an angel to minister to your wants, and when her errand was accomplished took her to himself, and the Hopia tree marks the spot whence her spirit ascended. From prison and from chains God in his own time delivered you, and made your assistance of special importance in negotiating a treaty of peace between those two nations, one of whom had driven you from her shores, and the other had inflicted upon you every cruelty but death.

Since this period, the prime of your life has been spent in laboring to bless the people who had so barbarously persecuted you. Almost all the Christian literature in their language has proceeded from your pen; your own hand has given to a nation the oracles of God, and opened to the millions now living, and to those who shall come after them to the end of time, the door of everlasting life. That mysterious Providence which shut you out from Burmah proper, has introduced you to the Karens, a people who seem to have preserved from remote antiquity the knowledge of the true God, and who were waiting to receive the message of his Son. To them you, and those who have followed in your footsteps, have made known the Savior of the world, and they by thousands have flocked to the standard of the cross.

After years spent in unremitting toil, the Providence of God has brought you to be present with us at this important crisis. We sympathise with you in all the sorrows of your painful voyage. May God sustain you in your sore bereavement, and cause even this mysterious dispensation to work out for you a far more exceeding and eternal weight of glory.

How changed is the moral aspect of the world since you first entered upon your labors. Then, no Pagan nation had heard the name of Christ from American lips; at present, churches of Christ planted by American benevolence are springing up in almost every heathen nation. The shores of the Mediterranean, the islands of the sea, the thronged cities and the wild jungles of India, are resounding with the high praises of God, in strains first taught by American missionaries. The nation that drove you from her shores has learned to foster the messenger of the cross with parental solicitude. You return to your native land, whence you were suffered to depart almost without her blessing, and you find that the missionary enterprise has kindled a flame that can never be quenched in the heart of the universal church, and that every Christian and every philanthropist comes forward to

tender to you the homage due to the man through whose sufferings, labors and example these changes have, to so great a degree, been effected. In behalf of our brethren, in behalf of the whole church of Christ, we welcome you back to the land of your fathers. God grant that your life may long be preserved, and that what you have seen may prove to be but the beginning of blessing to our churches at home, and to the heathen abroad.

Dr. Judson briefly expressed his thanks for the kind manner in which he had been uniformly welcomed since his return, and earnestly hoped that all this would be overruled and blessed to his humility and the more faithful discharge of his duties among the heathen.

The 521st hymn was sung, "Lo, what a glorious sight appears," &c.

Ministering brethren present were invited to take seats in the Convention and participate in its deliberations.

Rev. E. E. L. Taylor, of N. Y., was appointed Assistant Secretary.

The Committee on the Constitution and By-Laws of the Convention, appointed at the late meeting of the Board of Managers at Philadelphia, made a report, unanimously recommending the adoption of a new Constitution, which they submitted.

Voted, That 500 copies of the report be printed for the use of the members. Rev. Messrs. B. M. Hill and S. S. Cutting, of N. Y., were appointed a Committee to superintend the printing of the same.

A communication from the American Indian Mission Association was presented to the Convention by Rev. Isaac McCoy, of Ky.

The communication was read, and referred to a Committee consisting of Rev. Messrs. J. M. Peck, of Illinois, S. Peck, of Mass., John Peck and Alfred Bennett, of N. Y., and Eli B. Smith, of N. H.

Voted, That Rev. I. McCoy, and others acquainted with the subject of the above communication, be requested to meet with the Committee, and furnish such suggestions as they may think advisable.

Voted, That the Chairman of the Committee appointed by the Board of Managers on the Constitution and By-Laws of the Convention, make such verbal explanations of their report as he may think proper, and as may be desired by the Convention.

On motion of Hon. J. H. Duncan, of Mass.,—

Resolved, That the consideration of the report on the Constitution be assigned as the first business after the opening of the Convention to-morrow morning.

Rev. Messrs. E. L. Abbott, R. D. Davenport, and Eugenio Kincaid, were severally introduced to the Convention, and addressed in a few appropriate remarks by the President.

Voted, That we now take a recess of thirty minutes. Prayer by Rev. Alfred Bennett, of N. Y.

Afternoon Session.

The Convention re-assembled after recess; and spent some time in devotional exercises. The hymn commencing with "The morning light is breaking," and the 775th hymn, "Blow ye the trumpet, blow," were sung, and prayers were offered by Rev. Messrs. S. G. Webb, of Philadelphia, John Peck, of N. Y., Dwight Ives, of Conn., and Horace T. Love, of R. I.

The following resolution was offered by Rev. R. W. Cushman, of Mass.

Resolved, That a Committee of five be appointed, of which the President of this Convention shall be the Chairman, to prepare an address on behalf of the Baptists of America to the Emperor of Burmah, praying for permission to preach the gospel to the subjects of his government, and for impunity to those who, on conviction of the truth of the Christian religion, may wish to profess it, and to worship the living God.

Voted, To refer this resolution to a Committee consisting of Rev. Messrs. R. W. Cushman, of Mass., R. Babcock, of N. Y., J. E. Welch, of N. J., G. S. Webb, of Penn., and Arthur S. Train, of Mass.

Voted, That a Committee of Arrangements on Religious Exercises be appointed, consisting of Rev. Messrs. S. H. Cone, E. Tucker, and Edward Lathrop.

The Committee on Membership reported in part.

The following resolutions were presented by Rev. L. Howard, and adopted.

Resolved, That those bodies entitled to a certain number of delegates in this Convention in 1844, are in equity entitled to the same number now.

Resolved, That on the above principle delegates duly certified, though appointed since 1844, are entitled to be admitted to seats in the Convention at its present session.

Adjourned until to-morrow morning at 9 o'clock. Prayer by Rev. Benjamin Putnam, of Mass.

Thursday Morning, Nov. 20.

The Convention was opened by singing the 519th hymn, "Jesus, our Lord, ascend thy throne," &c. Prayer was offered by Rev. B. T. Welch, D. D., of N. Y.

The minutes of the sessions on the preceding day were read and approved.

The report of the Committee on the New Constitution was then taken up, article by article, for consideration. The *first*, *second*, and *third* articles, were adopted without amendment.

The Committee on Members of Convention, made their report in full.

The report was adopted. (See page 2.)

Adjourned to 1 o'clock, P. M. Prayer by Rev. Alva Woods, D. D., of R. I.

Afternoon Session.

The Convention came to order. Prayer was offered by Rev. John Blain, of R. I.

Rev. Messrs. E. D. Fendall, of N. J., and J. O. Choules, of Mass., asked and obtained leave of absence.

The report on the Constitution being taken up, the *fourth*, *fifth*, *sixth*, and *seventh* articles, were adopted without amendment.

The *eighth* article, on motion of Rev. B. Stow, of Mass., was amended so as to read,—“All members of the Union may attend the meetings of the Board of Managers, and deliberate on all questions; but members of the *Board only*, shall vote;” and was then adopted.

The *ninth* article was amended by striking out the clause, “At least four of whom shall not be ministers of the gospel;” and inserting the following in its place, “of whom not more than five shall be ministers of the gospel;” and was then adopted.

The *tenth* article was amended so as to read,—“The Board shall meet annually at such place as may have been appointed for the annual meeting of the Union, at least two days previous to such meeting, to hear the reports of the Executive Committee, the Treasurer, and the Auditing Committee, and to review with care the proceedings of the past year; the result of which shall be submitted to the Union.” And it was then adopted.

The *eleventh, twelfth, thirteenth, fourteenth, fifteenth, sixteenth, seventeenth, eighteenth, nineteenth, twentieth, twenty-first, twenty-second, twenty-third, and twenty-fourth* articles were adopted without amendment.

On motion of Rev. B. Stow, of Mass.,—

Resolved, That a Committee of five be appointed to consider and report on the legal questions involved in the proposed change of our missionary organization.

Hon. J. H. Duncan, of Mass., Rev. William R. Williams, D. D., of N. Y., Rev. Morgan J. Rhees, of Delaware, and Hon. Friend Humphrey and A. M. Beebe, Esq., of N. Y., were appointed this Committee.

On motion of Rev. James E. Welch, of New Jersey,—

Resolved, That a Committee of three be appointed to inform the Trustees of Columbian College, of the contemplated change in the organization of the Triennial Convention, that they may make such other provision as they may think proper, for the future election of the Trustees of said College.

Rev. Messrs. James E. Welch, S. H. Cone, D. D., and J. M. Peck, were appointed this Committee.

The Committee on the communication from the American Indian Mission Association, made their report.

The report was accepted, and the resolution appended to it was adopted, as follows:—

Your Committee, to whom was referred the communication from the American Indian Mission Association, ask leave to exhibit the following report:—

The proximity of the Indian Mission Association to the Indian Territory;—the interest manifestly felt in the churches in the Western Valley to rally around that Association as a centre of action;—the confidence reposed by this Convention in the ability and willingness of that body to sustain and carry forward the work of Indian Missions;—the wide fields now open, and the pressing calls made in foreign lands, demanding the undivided energies and means of this Convention;—and the deficiency, for several years past, in our resources to carry forward the vast work to which God has called us in our eastern fields;—are circumstances favorable to having Indian Missions brought under the care of the Indian Mission Association.

Therefore Resolved, That it be recommended to the Board to give special

and persevering attention to this object;—to renew correspondence with the Board of the Indian Mission Association on the subject;—and to take such other measures as may be deemed advisable to bring the subject before the missionaries in the Indian Territory, that their views may be consulted, and the whole business be finally disposed of as may be satisfactory to each party concerned.

All which is respectfully submitted,

J. M. PECK, *Chairman.*

The following resolution was offered by Rev. S. S. Cutting, of N. Y., and referred to the Committee on Legal Questions.

Resolved, That the General Convention will assume the name of the American Baptist Missionary Union, and the Constitution this day approved under that name,—so soon as the necessary authority for so doing shall be obtained from the Legislature of Massachusetts, by a re-charter of this body; and that the officers named in that Constitution shall be elected at an adjourned meeting of this Convention, to be held in April next.

Voted, That when we adjourn, we adjourn to meet at 7 o'clock this evening.

Adjourned. Prayer by Rev. N. Kendrick, D. D., of N. Y.

Evening Session.

The Convention assembled at 7 o'clock. The 514th hymn was sung; "Jesus shall reign where'er the sun," &c. Prayer was offered by Rev. Daniel Packer, of Vt.

The Committee appointed to consider the legal questions involved in the proposed reorganization of the Convention, presented their report.

The report was accepted, and the resolutions appended to it were adopted.

The Committee appointed to consider the legal questions which may arise under the proposed reorganization of the Convention under a new name, by the adoption of a new Constitution, have attended to that duty, and present, in the form of Resolves, such views of the action proper to be taken by the Convention, in order to provide for existing claims upon it and to secure to the new organization all the property and interests now belonging to it, as they deem best fitted to effect those objects.

Respectfully submitted, by order of the Committee,

J. H. DUNCAN, *Chairman.*

1. *Resolved,* That this Convention can neither in law nor equity be dissolved until the existing debt of forty thousand dollars has been cancelled, or its payment secured.

2. *Resolved,* That the adoption of the Constitution recently under advisement in this body, and any organization now to be had under said Constitution, should be considered as merely prospective and conditional, being conditioned upon the procuring the necessary legal enactments.

3. *Resolved,* That the Acting Board of "The General Convention of the Baptist Denomination in the United States for Foreign Missions, and other important objects relating to the Redeemer's Kingdom," be authorized to procure from the Legislature of the Commonwealth of Pennsylvania, a Remedial Act, changing the name of the Convention, and making such changes in its Charter as will render it conformable to the Constitution now conditionally adopted, and will secure to the Union, under its new Constitution,

all the rights, privileges, and property now belonging to, or that may accrue to the General Convention.

4. *Resolved*, That the said Acting Board be instructed to procure from the Legislature of the Commonwealth of Massachusetts, an Act of Incorporation for the American Baptist Missionary Union.

5. *Resolved*, That the General Convention upon the procural of the necessary legislative enactments will transfer, at an adjourned meeting to be held on the Tuesday before the third Thursday of May, 1846, all their books, records, property, rights, interests, and duties, to the American Baptist Missionary Union; and that the adoption of the Constitution now under consideration, and the conditional organization now had under such Constitution, shall become, upon such transfer, unconditional and definitive.

6. *Resolved*, That we now elect, conditionally, a Board of Managers under the Constitution provisionally adopted, who shall take office from the completion of said transfer; and that the election of other officers under the new Constitution be deferred until that time.

The final question on the provisional acceptance of the Constitution now came up; and, on motion, the Constitution, as amended, was UNANIMOUSLY adopted, as follows:—

CONSTITUTION.

OF THE UNION.

1. This Association shall be styled **THE AMERICAN BAPTIST MISSIONARY UNION.**

2. The single object of this Union shall be to diffuse the knowledge of the religion of Jesus Christ, by means of missions, throughout the world.

3. This Union shall be composed of Life Members. All the members of the Baptist General Convention who may be present at the adoption of this Constitution, shall be members for life of the Union. Other persons may be constituted Life Members by the payment, at one time, of not less than one hundred dollars.

4. The Union shall meet annually on the third Thursday of May, or at such other time, and at such place, as it may appoint. At every such annual meeting the Union shall elect by ballot a President, two Vice Presidents, a Recording Secretary, and one third of a Board of Managers.

At a meeting to be held immediately after the adoption of this Constitution, the Union shall elect an entire Board of Managers, consisting of seventy-five persons, at least one third of whom shall not be ministers of the gospel. Said Board shall be elected in three equal classes, the first to go out of office at the first annual meeting; and thus, in regular succession, one-third of the Board shall go out of office at each annual meeting, and their places shall be supplied by a new election. In every case, the members whose term of service shall thus expire, shall be re-eligible.

5. The President, or in his absence, one of the Vice Presidents, shall preside in all meetings of the Union.

6. All the officers of the Union and its Board of Managers shall continue to discharge the duties assigned to them respectively, until superseded by a new election.

7. Special meetings of the Union shall be called by the President, or in case of his death or absence from the country by either of the Vice Presidents, upon application from the Board of Managers.

OF THE BOARD OF MANAGERS.

8. All members of the Union may attend the meetings of the Board of Managers, and deliberate on all questions, but members of the Board only, shall vote.

9. Immediately after the annual meeting of the Union, the Board of Managers shall meet and elect by ballot a Chairman; a Recording Secretary; an Executive Committee of nine, not more than five of whom shall be ministers of the gospel; as many Corresponding Secretaries as they may judge to be necessary; a Treasurer; and an Auditing Committee of two, who shall not be ministers of the gospel. At this meeting the Board shall determine the salaries of the Corresponding Secretaries and Treasurer, and give such instructions to the Executive Committee as may be necessary to regulate their plans of action for the ensuing year. The Board shall also have power, whenever they think it necessary, to appoint an Assistant Treasurer, and to specify his duties and fix his compensation.

10. The Board shall meet annually at such place as may have been appointed for the annual meeting of the Union, at least two days previous to such meeting, to hear the reports of the Executive Committee, the Treasurer, and the Auditing Committee, and to review with care the proceedings of the past year, the result of which shall be submitted to the Union.

11. Special meetings of the Board may be called by the Executive Committee, whenever, in their judgment, occasion may require. A printed notice of the time, place, and object or objects of such meetings, shall be sent, at least six weeks in anticipation, to every member of the Board.

12. All officers appointed by the Board shall continue to discharge the duties assigned to them respectively, until superseded by a new election. At all meetings of the Board fifteen shall be a quorum for business.

OF THE EXECUTIVE COMMITTEE.

13. The Executive Committee shall hold its meetings at such times and places as they may appoint. A majority of the whole number shall be a quorum for business. The Corresponding Secretaries and Treasurer shall not be members of the Committee, but they shall attend its meetings, and communicate any information in their possession pertaining to their respective departments, and aid the Committee in its deliberations. The Committee shall have power to appoint its own Chairman and Recording Secretary, and to fill any vacancy that may occur in their own number.

14. It shall be the duty of the Executive Committee to carry into effect all the orders of the Board of Managers; to designate, by advice of the Board, the places where missions shall be attempted, and to establish and superintend the same; to appoint, instruct, and direct all the missionaries of the Board, and to fix their compensation; to direct the Corresponding Secretaries and Treasurer in the discharge of their duties; to make all appropriations to be paid out of the Treasury; to appoint agents for the collection of funds, and to prescribe their duties and arrange their compensation; and in general to perform all duties necessary to promote the object of the Union, provided the same be not contrary to this Constitution or the instructions of the Board of Managers.

15. The Executive Committee shall present to the Board of Managers, at its annual meeting, a report containing a full account of their doings during the preceding year; of the condition and prospects of every missionary station; of their plans for the enlargement or contraction of their sphere of operations; and in general giving all such information as will enable the Board to decide correctly respecting the various subjects on which it is their duty, as the agents of the Union, to form or express an opinion.

16. The Executive Committee shall have power, by a vote of two thirds of the whole number, to remove, for sufficient cause, any Corresponding Secretary, Treasurer, Auditing Committee, or Missionary, and to appoint others in their places; being always responsible for such exercise of their power to the Board of Managers.

17. In case of the death or resignation of a Corresponding Secretary, Treasurer, or member of the Auditing Committee, the Executive Committee shall have power to supply the vacancy until the next meeting of the Board of Managers.

OF THE CORRESPONDING SECRETARIES.

18. The Corresponding Secretaries shall conduct the correspondence of the Board and of the Executive Committee, excepting such as shall relate to the Treasurer's department, and perform such other duties as the Board or the Executive Committee may from time to time require. They shall preserve copies of all their official correspondence, which shall at all times be accessible to any member of the Board or of the Executive Committee.

OF THE TREASURER.

19. It shall be the duty of the Treasurer to take charge of all moneys and other property contributed to the treasury of the Union, and to give receipts therefor; to keep safely all the moneys and funds of the Union, and all their evidences of property; to keep fair and accurate accounts of all moneys received and expended; to invest and deposite moneys, and make payments and remittances according to the directions of the Executive Committee; to exhibit his books, accounts, vouchers, and evidences of property, whenever required, to the Board or to the Executive and Auditing Committees; to make out an annual statement of receipts and payments, and of the condition of the permanent funds and other property, for the information of the Board of Managers; and to perform such other acts as may be necessary to the faithful discharge of the duties of his office.

OF THE AUDITING COMMITTEE.

20. The Auditing Committee shall not be members of the Executive Committee, but shall at any time, when requested, attend its meetings to give information respecting the state of the treasury. It shall be their duty once a month to examine the books of the Treasurer particularly and thoroughly, with all the vouchers and evidences of property thereto belonging. A certificate of the result of this examination shall be entered upon the books of the Treasurer, and a copy furnished to the Executive Committee, to be entered upon their records. They shall also examine the annual statement of the Treasurer, and give a written certificate of the result to be entered upon the records of the Board of Managers.

MISCELLANEOUS.

21. The President, Vice Presidents, and Recording Secretary of the Union, the members of the Board of Managers, the Executive Committee, the Corresponding Secretaries, the Treasurer, the Auditing Committee, and all missionaries employed by the Executive Committee, shall be members in good standing of regular Baptist churches.

22. All moneys contributed to the treasury of the Union shall be expended at the discretion of the Executive Committee, except such as may be appropriated by the Board of Managers for the salaries of the Corresponding Secretaries and Treasurer; but moneys or other property given for specified objects shall be appropriated according to the will of the donors, pro-

vided such an application shall not be contrary to the provisions of this Constitution, or to the instructions of the Board of Managers, in which case they shall be returned to the donors or their lawful agents.

23. The Union, the Board of Managers, and the Executive Committee, shall each have power to adopt such By-Laws or Rules of Order as may be necessary for the government of their own proceedings, provided always that no such regulations shall contravene any part or principle of this Constitution.

24. Alterations may be made in this Constitution only upon recommendation by the Board of Managers, and at an annual meeting of the Union, by a vote of two thirds of the members present.

At this deeply interesting moment, the adoption of the above Constitution having been announced by the President, the Convention united with Rev. Dr. Cone in prayer and thanksgiving to God; after which the congregation rose and sung the "Union Hymn," composed by the beloved and venerated Baldwin, "From whence doth this union arise?" &c.

Voted, That a Committee of seven be appointed to nominate a Board of Managers under the new Constitution. Rev. Messrs. Alfred Bennett of N. Y., Greenleaf S. Webb of Penn., John Peck of N. Y., John M. Peck of Illinois, and James E. Welch of N. J., Hon. Heman Lincoln of Mass., and Rev. Henry Jackson of R. I., were appointed this Committee.

After some statements by Rev. B. Stow, Chairman of the Committee appointed by the Acting Board in reference to the existing debt of \$40,000, for the payment of which there remained a deficiency of subscriptions to the amount of about \$10,000, it was suggested by Rev. Dr. Cone, that, as the members of this Convention have by courtesy voted themselves life members of the American Baptist Missionary Union, it would be no more than just and proper, if they should volunteer to raise, before the meeting of the Union, in May next, one hundred dollars each, the sum required for a life membership, for the purpose of liquidating the debt. Whereupon one hundred and twenty individuals and associate bodies pledged each the sum proposed.

Adjourned. Prayer by Rev. Charles Thompson, late of England.

Friday Morning, Nov. 21.

The Convention assembled at 9 o'clock. Prayer by Rev. Lewis Leonard, of N. Y. The 517th hymn was sung, "Thus the Eternal Father spake," &c.

The Committee on the resolution in reference to an address to the Emperor of Burmah, presented their report; and the report was accepted.

The Committee to whom was referred the consideration of the expediency of appointing a Committee to prepare an address to the Emperor of Burmah, respectfully report:—

That after the best deliberation they have been able to give to the subject, they are of opinion that, although it may not be best to attempt any direct communication with the government of that empire in *advance* of farther missionary effort, yet that a state of things may arise in which a consuni-

cation emanating from this body may be serviceable to the Christian cause. They would, therefore, recommend the appointment of a Committee in conformity with the resolution referred to them, whose service shall be subject to the call of the Executive Committee of the American Baptist Missionary Union.

R. W. CUSHMAN, *Chairman.*

Rev. Drs. Francis Wayland of R. I., Adoniram Judson of Burmah, Spencer H. Cone of N. Y., Daniel Sharp of Mass., and William R. Williams of N. Y., were appointed to prepare the address.

The Statement of the Acting Board on reducing the number of the Missions, was presented and read by the Corresponding Secretary, Rev. S. Peck.

On motion of Rev. I. Chase, D. D., of Mass.,—

Resolved, That the Statement now read be accepted, and printed under the direction of the Acting Board.*

After the adoption of the above resolution, deeply interesting addresses were made by Rev. Messrs. Dodge of Penn., Judson, Abbott, and Kincaid, of Burmah, Cone of N. Y., and others.

Mr. Judson, for the first time since his arrival in the country, lifted up his voice so as to be heard by the whole congregation. "Though forbidden," said he, "by the doctors to speak in public, I must protest against the abandonment of the Arracan Mission." He proceeded, in a lower voice, to assign various reasons for continuing the mission, Dr. Cone repeating his words to the assembly. The effect, in the circumstances of the case, was most thrilling, and the scene presented on this occasion will be numbered, by all present, among their most hallowed recollections.

The following resolution was presented by Rev. Dr. Williams, and unanimously adopted.

Resolved, That in the indications of divine Providence, as presented by the remarkable harmony and the reviving hopes of the brethren here met, and the flowing together of all hearts in the baptism of one spirit, this Convention find themselves compelled to abandon, for the present at least, all thought of abandoning or abridging their missionary stations; and that our Heavenly Father is summoning us to reinforce, and even to enlarge our operations, in fuller accordance with the greatness of his promises and of the world's necessities.

The list of subscriptions for payment of the debt and for life memberships, was read, corrected, and enlarged. The whole number of subscriptions was 153.

The Chairman of the Committee on subscriptions, Rev. B. Stow, announced that the sums now pledged were sufficient to make up what was wanting to meet the debt, and \$5000 in addition, which would be appropriated to sustain and strengthen the missions.

The Committee on the Nomination of a Board of Managers, reported.

The report, with instructions to divide the list into three classes, as contemplated in the Constitution, was re-committed.

Adjourned until afternoon. Prayer by Rev. Dr. Babcock, of N. Y.

* See end of Minutes.

Afternoon Session.

In the absence of the President, Rev. Dr. Cone was called to the chair. The 523d hymn was sung, "From all that dwell below the skies," &c. Prayer was offered by Rev. Simeon J. Drake, of N. J.

The Minutes of the morning session were read and approved.

A Memorial from the American and Foreign Missionary Society was received and laid on the table.

Voted, That a Committee of three be appointed on Obituary Notices. Rev. Dr. Chase of Mass., Rev. Charles G. Sommers of N. Y., and Rev. Baron Stow of Mass., were appointed this Committee.

Voted, That when we adjourn, we adjourn to meet on the Tuesday before the third Thursday in May, 1846, with the Pierrepont St. Baptist church, Brooklyn, N. Y.

The Committee on Nomination presented their report, containing the following list of Managers, arranged in their respective classes.

CLASS I.	CLASS II.	CLASS III.
<i>Ministers.</i>	<i>Ministers.</i>	<i>Ministers.</i>
James Gillpatrick, D. D. Pratt, Barnas Sears, Samuel B. Swaim, Francis Wayland, J. P. Tustin, M. G. Clarke, W. R. Williams, N. Kendrick, C. G. Sommers, Levi Tucker, M. J. Rhees, A. D. Gillette, J. D. Walden, E. D. Owen, Thomas Powell.	Adam Wilson, E. E. Cummings, I. Chase, J. W. Parker, J. N. Granger, R. Turnbull, S. H. Cone, J. L. Hodge, J. D. Cole, J. Smitzer, S. J. Drake, G. B. Ide, W. Shadrach, E. Turney, G. C. Chandler, O. C. Comstock.	D. N. Sheldon, E. Hutchinson, E. Nelson, L. Porter, T. C. Jameson, D. Ives, E. Tucker, B. T. Welch, P. Church, E. Bright, E. W. Dickinson, J. H. Kennard, G. I. Miles, J. Stevens, A. Bailey, M. Allen.
<i>Laymen.</i>	<i>Laymen.</i>	<i>Laymen.</i>
G. N. Briggs, J. H. Duncan, J. Bacheller, A. Day, J. H. Smith, P. Balen, S. B. Munn, J. M. Linnard, H. Marchant.	P. W. Dean, R. Fletcher, G. Colby, A. M. Beebee, F. Humphrey, I. Newton, P. P. Runyon, T. Watson, W. W. Keen.	I. Davis, J. Borden, M. Shepard, O. Sage, W. Colgate, J. R. Ludlow, S. Smith, V. J. Bates, S. Trevor.

The report was accepted, and the nomination confirmed.

On motion of Rev. R. W. Cushman, of Mass.,—

Resolved, That the thanks of the Convention be tendered to the Tabernacle Baptist Church and its Pastor, who have furnished us accommodation for our meetings; and also to the families in this city and vicinity, who, by their kind and assiduous attentions, have made us at home in their dwellings.

Voted, That a copy of the discourse preached by Rev. Dr. Sears before the Convention, be requested for publication, and that, should he accede to the request, it be printed under the direction of the Acting Board.

Ordered, That the report on Obituary Notices be made to the Acting Board, and published under their direction.

The Committee appointed to prepare a suitable memorial of Dr. Chapin, respectfully submit the following:—

Among those of the departed with whom we have toiled, and prayed, and taken sweet counsel in the work of this Convention, we would especially call to mind, on the present occasion, our much loved and venerated brother, the late Rev. Dr. Stephen Chapin, one of our Vice Presidents.

He was educated at Harvard University; and, above all, he was taught in the school of Christ. For several years, he was pastor of a Congregational church at Mount Vernon, in the State of New Hampshire. Twenty-seven years ago, the present week, he was baptized by the Rev. Dr. Baldwin, and became connected with our denomination. Subsequently, he was pastor of the Baptist church in North Yarmouth, in the State of Maine. There he labored worthily for the spiritual welfare of the church, and for the spiritual and intellectual encouragement and improvement of all his ministering brethren with whom he had intercourse. He so commended himself to their confidence, and especially to the esteem of that profound theologian and distinguished servant of Christ, the first President of Waterville College, that he was transferred from the field of his labors at North Yarmouth to a still more important one, that of Professor of Moral Philosophy in Waterville College; where he was associated with the President in the blessed work of preaching the gospel to the people, and of giving theological instruction to such students as, for the purpose of receiving it, then resorted to Waterville.

Seventeen years ago,—when Columbian College, in the District of Columbia, was making an effort to rise, after having been prostrated by appalling pecuniary embarrassments,—he was selected as its President. Some of us, with whom he consulted at that time, will never forget with what trembling solicitude and agonizing prayer he came to the conclusion to accept the Presidency. In this difficult and perilous station, he did much, as an instructor and in other ways, to restore the confidence, and cheer the hopes, and unite the energies of the friends of that Institution. And he continued to exert himself, even when his health and strength were failing; till, with pecuniary sacrifice on his part and on that of a worthy coadjutor, the once crushing debt of the College was, by competent authority, proclaimed to have been entirely liquidated; and a new and cheering prospect of enlarged usefulness was opened.

He retired, with those that remained of his family, to an humble and quiet home in the vicinity of Washington. It was not long before he was laid on a bed of sickness and pain. And on the day of the last public Commencement of the College, (the first Wednesday of October,) just as, in the exercises on that occasion, the prayers of the great congregation were offered for him by his successor in the Presidency, he died in peace, triumphing through Jesus Christ.

His life presented an eminent and attractive example of fidelity and zeal, and of that wisdom which cometh down from above. His death afforded an impressive illustration of the power and grace of the gospel.

His memory is precious. It is, "like the memory of joys that are past, pleasant and mournful to the soul;" and at every remembrance of his Christian course, which he has so triumphantly finished, we will endeavor to cherish his heavenly spirit, emulate his devotedness, and be prepared to meet him in the general assembly and church of the first-born, who are written in heaven.

In behalf of the Committee, IRAH CHASE, Chairman.

The Convention adjourned by singing the doxology, "Praise God from whom all blessings flow," &c.

FRANCIS WAYLAND, *President.*

ROLLIN H. NEALE, *Secretary.*

E. E. L. TAYLOR, *Assistant Secretary.*

ADJOURNED MEETING OF THE CONVENTION.

An adjourned meeting of the General Convention will be held on the Tuesday (19th) before the third Thursday in May next, in the meeting-house of the Pierrepont St. Baptist Church, Brooklyn, N. Y.

ANNUAL MEETING OF THE BOARD.

The *thirty-second annual meeting* of the Board of Managers will be held in the meeting-house of the Pierrepont St. Baptist Church, Brooklyn, N. Y., on the Tuesday (19th) preceding the third Thursday in May next;—the annual discourse to be delivered by Rev. George W. Eaton, D. D., of Hamilton, N. Y., or Rev. William Hague, of Boston, his alternate.

STATEMENT

ON REDUCING THE NUMBER OF THE MISSIONS.

[At the late meeting of the Board of Managers, in Philadelphia, Sept. 24 and 25, it was *Resolved*, 1. That, inasmuch as the income of the Board is inadequate to the efficient support of all our missions, it is the duty of the Acting Board to make immediate arrangements for the reduction of their number, and the strengthening of such as remain. "2. That in making such reduction, regard should be had to the amount of expense incurred in the support of any particular mission, compared with the providential indications of the usefulness of said mission."

In pursuance of these resolutions, the Acting Board, at its next ensuing meeting, Oct. 6, referred the subject of reducing the number of the missions to a Committee; who reported thereon Oct. 13. The report was laid upon the table;—and the Corresponding Secretary was "requested to prepare a statement of the facts and reasons bearing upon the whole case." The statement having been read to the Acting Board Nov. 10, it was *Voted*, That the same be submitted to the General Board.

The General Board directed that the statement be presented to the Convention.]

The second Resolution of the Board suggests,—“That in making such reduction, regard should be had to the amount of expense incurred in the support of any particular mission, compared with the providential indications of the usefulness of said mission.”

EXPENSIVENESS OF THE MISSIONS.

The expense incurred in the support of the missions embraces two classes of expenditures; 1st, The ordinary and annual; 2d, The extraordinary and occasional.

I. *Ordinary Expenditures.* To the class of ordinary expenditures belong the salaries of missionaries and assistants, American and native; allowances for the support of children; the cost of dwelling-houses and other buildings, including rents; charges of boarding and other schools; expenditures of the printing department; expenses of travel in preaching and other missionary tours; medical bills; freight; and the like. The most important is the first mentioned, the salaries of missionaries; both on account of the largeness of their aggregate sum, and also as furnishing the best criterion of the comparative ordinary expensiveness of the several missions.

1. *Salaries.* In the Asiatic Missions the salaries of missionaries are on one scale, with the exception of the Chinese Mission;—where, in consideration of the greater cost of living, they are about one fourth higher. In the other missions,—in Europe, Africa, and America,—there is a different rule of apportionment, the Greek excepted. In Greece the annual allowance to a mission family is \$50 more than to one in Burmah, and \$150 less than to one in China; in the rest of the missions there is a general allowance to missionaries, designed to cover several items of expenditure specified in the Asiatic Missions. Thus, in France, where, for several years, has been but one mission family, the annual appropriation to it has included salary, allowance for children, rent, and medical bills; and has about equalled the average aggregate of the same items in the Asiatic Missions, except China. Whatever difference has existed, it has been in favor of the French Mission, i. e., the tendency to increased expenditure in those particulars, has been

less in the French Mission.* In Africa the ordinary cost of support of a mission family is one fourth less than in Asia. In the Indian Missions the average allowance is less than in Africa.

To missionaries unmarried and beyond sea, the allowance is every where the same; except in China, where the ordinary rate is exceeded. In the Indian Missions the allowance to this class of missionaries has varied with circumstances, but in all cases has been less than in the missions abroad.

With regard to native preachers and assistants, the rates of allowance have been more diversified. For the purposes of convenience, the Convention has averaged the allowance to a native preacher at \$100 per annum. In some of the missions the actual payment has exceeded this rate; in others it has fallen as far short. The following rates are derived from a careful comparison of the salaries paid to native assistants in the several missions during the year ending April 1, 1845. They cannot lay claim to exact precision, but are sufficiently accurate for present purposes.

Beginning with the highest rates of allowance in Asia,—

The allowance per annum to a Chinese assistant is	\$108
“ “ “ “ Burman “	75
“ “ “ “ Teloogoo “	75
“ “ “ “ Siamese “	60
“ “ “ “ Karen “	40
“ “ “ “ Assamese “	40
In Africa the allowance to a native assistant, not including colored <i>emigrant</i> laborers, is about	75
In the Indian Missions the average is not far from	125

The allowances to European preachers and assistants have been placed, necessarily and for obvious reasons, on a different basis, corresponding more closely with those to missionaries from our own country. Thus, in Germany the average allowance to a native preacher, including *all* personal expenses, has been about \$333 per annum; in France \$250; in Greece \$225. In consideration, however, of the qualifications and efficiency of the native European preachers, and their superseding, in a great measure, the need of American missionaries, the cost of their support ought to be compared with that of missionaries, rather than with the allowances to Asiatic native preachers and assistants.

2. Allowances for children. These are the same in all the Asiatic Missions. In Europe, except Greece, and in Africa and America, no distinct allowance has been assigned. The bearing of this fact upon the aggregate cost of a mission family, has been noted under the preceding head in regard to the French Mission; and it is the same as to the others.

3. Cost of dwelling houses and other buildings, including rents. The diversity that exists in this particular is generally so small, and is regulated so far by circumstances not subject to present calculation, that it may properly be passed over, if we except China and Greece; and in these countries the excess may be counterbalanced by the comparative fewness of buildings required; printing offices and school houses not being demanded. On the other hand, as before mentioned, there is no separate charge for rents and building of houses in France and Germany, with two exceptions, *viz.*, at Hamburg and Berlin.

4. Boarding and other schools. This item of expenditure, except so far as it is embraced in the salaries of teachers, is limited, as it respects the treasury of the Convention, almost exclusively to the African and Asiatic Missions, excepting the Mission to China. In China and in Europe, boarding-schools, except theological, are not needed; *i. e.*, they need not be supported by the Convention. The same is essentially true of the Indian Missions. In the Cherokee Mission the schools are supported mainly by the

* In Germany this item does not come into account, there being no American missionary.

Cherokees; in the other Indian Missions, by the United States "government appropriations." As it respects the cost of schools in the Asiatic Missions, defrayed by the Convention, the amount of this charge in the Maulmain Mission, for the year ending April 1, 1845, exclusive of the support of American teachers, was short of \$1000. In the other missions where schools are supported by the Convention, the aggregate cost was less than in the Maulmain Mission; and to some extent also, it is believed, the *proportionate* cost was less, as compared with the number of schools and scholars; but the difference is not important. It should be added here, that where schools exist, in the Asiatic Missions, they are very generously aided by European and native residents; and are also one of the most efficient means of accomplishing the ulterior design of missions,—the salvation of souls,—ranking, in this respect, next to the direct preaching of the gospel.

5. Printing operations; embracing also the department of translation. The Board have seven printing establishments;—two in Burmah, which, however, may be advantageously consolidated into one at Maulmain; one in Siam; one in Assam; one in West Africa; one at Cherokee; and one at Shawanee (or at Stockbridge). This last, however, is not in frequent operation. A printing establishment will be needed one day for the Telooqos, if the mission to that people be vigorously prosecuted, and one, perhaps, for China. The demand for these establishments in the countries where they are severally operating, arises not merely from a destitution of the scriptures and religious tracts, but in part from the general absence of sound literature and the arts. In Burmah, Siam, Assam, Telooqoo, West Africa, and the Indian Territory, a literature is to be made, and science and art to be taught and cultivated. The same is true, to a considerable extent, of China; at least so far as respects the scriptures and a religious literature. The case is greatly different in the European Missions, where expenditure in this department may be limited almost exclusively to the printing of scriptures and tracts, and the expense also be partially defrayed by their occasional sale. On the other hand, it is important to note, the charges accruing in this branch of missionary effort, after the preliminary cost of its outset has been paid, are, in most cases, nearly counterbalanced by the avails of work not immediately pertaining to the missions, and for which suitable compensation is received. Witness Sibsagar in Assam, and Maulmain. It is also proper to note, that in one of the missions—the Cherokee—the day is probably not distant, when the entire cost of the printing department will be borne by the people for whose benefit it has been provided.

6. The expenses of travel in preaching and other missionary tours; of medical attendance; of freight, &c.,—are very irregular and uncertain, and of no special importance in the present calculation. As a general fact, these are greater in the Asiatic Missions than the African, and more in Africa than in Europe. In the Indian Missions they are quite small.

II. *Extraordinary Expenditures.* Extraordinary expenditures are those pertaining to outfit and passage of missionaries, outward and homeward; journeys on account of sickness, by land or sea; losses, by fire or flood, &c., &c.

1. In regard to outfit and outward passage of missionaries, the average cost of a mission family proceeding to an Asiatic Mission, is from \$1000 to \$1200. For an African or European Mission family, the cost is from one fourth to one third less. For an Indian Mission, outfit and travel are about one half of the cost for an Asiatic Mission. The aggregate for any particular mission depends, of course, upon the number of mission families sent to it, and lies within the power of the Board. The aggregate expenditure for all the missions, during the last five years, in outfit and outward passages, is \$12,363+.

Of the other extraordinary expenditures, the principal are those which result from sickness of missionaries and consequent changes of residence, voyages, and return to this country. The amount of these expenditures in any one mission varies greatly from year to year. The comparative amount

for a series of years in the several missions depends upon the salubrity of the countries in which they are respectively situate, the number of missionaries in each, their constitutional temperament and habits of life, &c. The aggregate *direct* expenditure in *all* the missions from these contingencies during the last five years ending April 1, 1845, has been somewhat more than \$15,000,—or about \$3000 per year. And of this amount, nine-tenths were incurred in the Asiatic Missions, and the remainder chiefly in the European and African.

In this connexion it is important to a complete view of the case, that we advert to the *indirect* expenditure, occasioned by sickness and death, in re-supplying vacated places. Regarded simply in a pecuniary respect, the necessity of reinforcing missions, resulting from premature removal of laborers by sickness or otherwise, involves a correspondent increase of expenditure in the outfit and outward passages of missionaries. The supply must be proportionably *frequent* in order to keep the full number of laborers good. Taking this *indirect* expenditure into the account, the order of the missions as to extraordinary expenditures would be nearly the following; placing first the least expensive.

1. The missions in this country among the Indians, all occupying, in this particular, nearly the same level, and all involving less of extraordinary expenditure than missions beyond sea.

2. The missions in Europe, among which, omitting Germany, France is the least expensive, and takes precedence of the Greek Mission.

3. The Asiatic missions, ranking in the order of 1, China; 2, Assam; 3, Burmah and Teloogoo; 4, Siam; 5, Arracan.

4. And lastly, the mission in West Africa, holding a sad rivalry with Arracan.

To illustrate the justness of this comparison, at least so far as concerns Arracan and West Africa, we need only to revert to the history of the Arracan and Bassa Missions since the commencement of their present series of operations in 1835.

Mr. and Mrs. Comstock planted the Arracan Mission, at Kyook Phyoo, in March, 1835. In 1837 they were joined by Mr. and Mrs. Hall, and in years subsequent by Mr. and Mrs. Stilson, Mr. and Mrs. Abbott, and Mr. and Mrs. Kincaid. Within ten years, five of these missionaries and assistants have died, three have been compelled to return to this country by sickness; only two remain in the field. The mission has had a reinforcement, on an average, of one mission family every two years; and at the expiration of ten years is as feeble in regard to number of laborers and prospect of continuance, as at the beginning.

The history of the African Mission is painfully parallel. Mr. Crocker and Mr. and Mrs. Mylne sailed for Liberia in May, 1835. In the beginning of 1838 they were joined by Mr. and Mrs. Clarke, and in the following year by Miss Warren. Messrs. Fielding and Constantine and their wives arrived at Edina in 1840, and Mrs. Crocker in February, 1844. The mission has completed a period of ten years; and of the eleven missionaries and assistants sent from this country, five have died in Africa, three have returned in consequence of sickness, only three remain; and the strength of the mission and its prospect of continuance, so far as regards the employment of white missionaries, are less than at the beginning. To say nothing of the extraordinary expenditure of *life*, which far outweighs all merely pecuniary considerations, the great mortality in the Arracan and West African Missions gives to them a decided preëminence in respect to extra *pecuniary* expenditure.

The sum of what we have stated, in regard both to ordinary and extraordinary expenditures in the missions, is this:—

Comparing the cost of the several missions in Asia with their respective number of missionaries and variety of operations, the ordinary expensiveness of the China Mission is the greatest, and the extraordinary expensiveness of the Arracan Mission. The rest of the Asiatic Missions are essentially

upon the same level, but all are more expensive than those in Europe, Africa, and America. Of the European Missions, the Greek is the most expensive, but, on the whole, is not more costly than the average of the Asiatic Missions. The Bassa Mission, in West Africa, ranks lower than the European in ordinary expenditure, but in extraordinary is second only to the Arracan Mission. The Indian Missions are least expensive of all.

The statement, thus far, has had respect to past and present expenditures. To have completeness, it must embrace those in prospect. What *will* be the expenditure in the missions respectively, if judiciously prosecuted; and *how long* will it *continue*, in order to their prosperous issue? We speak here of ordinary expenditure, that only admitting of satisfactory previous calculation.

To begin with the Indian Missions.

The present annual expenditure in the Indian Missions, additional to appropriations received from the U. S. government, may be stated at \$4000; more than one half of the same being bestowed on the Cherokees. This annual expenditure, it is believed, needs not to be enlarged, unless on the establishment of other Indian Missions by the Convention; which is not anticipated. Some change may become advisable in the distribution. Of the expenditure among the Cherokees, one half is applied to the support of schools and native preachers. It is reasonable to expect that within a very short period these two classes of expenditure will be wholly defrayed by the Cherokees. This will leave provision for an additional missionary preacher, or theological teacher, in the Cherokee Mission, and for enlargement in the other Indian Missions, without increase of the gross annual expenditure; or, if such enlargement should be deemed unadvisable, would reduce the annual expenditure to \$3000, exclusive of government allowances.

With regard to length of continuance; if the Cherokee Mission be prospered in coming as in past years, ten years will be the utmost limit to which the aid of the Convention will be required. The Cherokees are already a Christian people. They are industrious, moral, and free. They are rapidly rising in intelligence, wealth, and the arts of civilized life. The English is fast becoming the prevalent tongue. As it respects the other Indian Missions,—the smallness of the expenditure, from year to year, makes the period of their continuance comparatively unimportant. It may be remarked, however, that at no remote day the Ottawas, Shawanoes, Delawares, and Stockbridges, will, in all probability, be amalgamated or lost in the white population fast gathering upon them. They number, at the present day, scarcely 3000 souls. The Ojibwas are more numerous, more widely dispersed, and more difficult of access; and the mission to them may be prolonged indefinitely.

The gross annual expenditure in the European Missions is from \$9,000 to \$10,000. In the German Mission, where native laborers alone are employed, and the preaching of the gospel and distribution of scriptures and tracts are the only services assigned, the amount of annual appropriation and the period of its continuance lie peculiarly at the pleasure of the Convention. The present measure of aid is abundantly effective, and every degree of enlargement, not excessive, gives promise to be equally so.

The French Mission corresponds with the German as to the employment of native instrumentality, the kinds of service required, and the moderate cost of maintenance, with this variation; that in France the condition of the churches, the character of the people, the comparative grade of the Baptist ministry, and the peculiar civil restrictions imposed upon them, seem to demand the presence of an American missionary. This, with the present native force, would involve an annual expenditure of about \$4000. If, for the sake of providing theological instruction, it should be judged best to send an additional missionary, this would add to the expenditure; but, in any event, the mission could be efficiently supported at a cost not exceeding annually \$5000.

The Greek Mission, in view of the destitution of native laborers and the unevangelized condition of the people, bears a nearer resemblance to the Asiatic Missions; and, to be prosecuted to good advantage, requires more powerful appliances from abroad and a heavier expenditure. The present amount of force employed there, with the ordinary blessing of Providence, would not be applied in vain; but to give to it all desirable efficiency, it would be wise, were the means at command, to make it at once two-fold. The measure of enlargement at subsequent periods, might be safely left to subsequent providential indications, as presented in the measure of success, the openings for labor, the desires of worthy applicants to enter that field, and the disposition of the churches to minister to their support. To sustain the mission in its *first* enlargement, as above proposed, would require an annual appropriation of from \$5000 to \$6000.

The Asiatic Missions, including also the African, are essentially of one character; having, nevertheless, certain peculiarities sufficient to justify some discrimination and classification.—One ground of distinction is, the native character of the people and their present grade of civilization, involving, of course, their disposition and ability to coöperate in their own evangelization. In this respect the Chinese and the Karens are in advance of the Burmans, and the Burmans and Telooongs in advance of the Assamese and Siamese. The Bassas, it may be, would emulate the Karens; but the work of evangelization is too little advanced among them to form a basis for calculation. In this connexion is to be noted, also, the variety and amount of preparatory and subsidiary labor to be performed in addition to the direct work of evangelizing. In this particular, China, (and, perhaps, Burmah or Telooong should be placed next,) enjoys an enviable preëminence. In the other missions, almost every thing is to be done by the missionary.

Another point of comparison is the extent of population, and its partial or total dependence on the Convention for the communication of the gospel. The following is the estimated population connected with the African and Asiatic Missions respectively.

Of the Bassas, in West Africa,	125,000
“ Assamese, in Asia,	1,500,000
“ Siamese,	2,000,000 or 2,500,000
“ Burmans and Karens, from	6,000,000 to 8,000,000
“ Telooongs,	8,000,000 to 10,000,000
“ Chinese,	360,000,000

In regard to degree of dependence upon the missions of the Convention; the Bassa, the Assamese, and the Burman and Karen Missions, have the first claim, the Telooong has the second, and the Siamese the third; this last sharing its field with the mission of the American Board of Commissioners for Foreign Missions. The empire of China is common to all missionary institutions, giving also to all of them scope for indefinite expansion.

We conclude the consideration of expense of the missions by giving the subjoined table of appropriations for the year ending April 1, 1846. It will be noted, that they are designed to cover only the ordinary expenditures of the missions; there being a separate reserved amount to meet the gross extraordinary expenditure. The table does not embrace appropriations for general and home expenditures.

Appropriations for ordinary expenditures of the Missions, for the year ending April 1, 1846.

To the Maulmain Mission, including Mergui,	\$13,000
“ Tavoy	5,000
“ Arracan	3,200
“ Siam	4,000
“ China	5,500
“ Assam	5,000
“ Telooong	2,500
	<hr/> 38,200

To the Bassa Mission,	- - - -	3,000
“ French “	- - - -	2,800
“ German “	- - - -	3,000
“ Greek “	- - - -	3,000
		<hr/>
“ Ojibwa “	- - - -	1,850
“ Shawanoe “	- - - -	3,110
“ Cherokee “	- - - -	2,126
“ other Indian Missions,	- - - -	1,025*
		<hr/>
		8,111†
		<hr/>
Total,		\$58,111

PROVIDENTIAL INDICATIONS OF USEFULNESS.

We proceed to a consideration of the second branch of the subject, “The providential indications of usefulness.”

Several particulars bearing on this point have already been alluded to, but it was incidentally, and for a separate end; and it will be proper to advert to them more particularly.

The providential indications of usefulness may be regarded under *three* aspects or relations; as they are presented in the people to be evangelized, in the churches and missionaries who seek to evangelize, and in various incidental concurrences and circumstances.

1. In regard to the people to be evangelized;—1. One of the most obvious conditions of usefulness is their comparative number, and probability of increase or diminution. The entire Indian population open to the Indian Missions under the direction of the Board, is less than 30,000,—and is at best stationary,—probably, on the whole, decreasing. Regarded in this light only, the Bassa Mission, affecting a population of four times the number, holds out a greater prospect of usefulness than all the Indian Missions together; and, if we regard pecuniary considerations only, at less than half the expense. Still more emphatically may this be said of those countries in Europe and Asia whose population is numbered by millions, and to the increase of which no certain limits can be assigned.

2. Next to the number of the people to be evangelized, is their preparation for the gospel;—in other words, their intelligence; their comparative freedom from idolatry, superstition, or prejudice; the structure of society, &c. In these particulars, the European Missions have priority of the rest. The same amount of labor bestowed in them, in equally favorable circumstances, might reasonably be expected to issue in a wider evangelization. The Asiatic Missions, keeping the same points in view, rank, 1, The Karens; 2, China; 3, Burmah. The order of the Sianese, Assamese, and Teloo-goos, is more indeterminate. Caste is most authoritative among the Teloo-goos, but prevails also with the Assamese. The Assamese are less wedded to idolatry, but the Teloo-goos are the nobler race. Assam and Siam are alike subject to the poisonous influences of opium.

3. With regard to pliancy, or susceptibility to the gospel, which is a third condition of usefulness, very much is involved in the particulars already mentioned,—the degree of intelligence and of prejudice, and the structure of society. Apart from these, we must rely mainly on experiment; experiment, that is to say, on a large and liberal scale. We must be cautious how we infer from a few isolated historical facts.

As this point is of great practical moment, and is sometimes misapprehended, we offer an illustration. The number of conversions to Christianity within a given period among a people, would not alone give the com-

* Tonawandas, \$400; Ottawas in Michigan, \$350; Creeks, \$150; Choctaws, \$125. Total, \$1025.

† Including “government appropriations.”

parative susceptibility of that people, much less the comparative usefulness of a mission to them. We need *also* to know how diverse from ours their forms of thought and expression; how copious or barren, how rigid or flexible, how easy or difficult of acquisition, their language; how many the missionaries who have labored among them, and for how long a period; *their* character and course of ministrations, &c. Some of the missions are of comparatively recent date; the missionary laborers have been few, and not permanent, but frequently successive; peculiar exterior obstacles were to be surmounted before the gospel could be brought into contact with the minds of the people, and this contact has been actually effected in few instances. It should be remembered that in some of our most favored missions, where evangelical conversions are now of delightful frequency, or where there is evidently inwrought a wide-spread conviction of the truth of Christianity, preparatory, it may be, to a universal turning of the people to God, there was exhibited for years an almost total indifference to the gospel, parallel to what exists in the least animating missions at the present time. Thus among the Cherokees, where conversions are now as common as in the most favored congregations of our own country, the incipient introduction of the gospel was exceedingly slow. The first missionary was appointed in 1817, and schools established in 1818. The first convert was made in 1823. Conversions were reported in the six following years occasionally, but the first general interest among the Cherokees appeared in 1829-30, after an unbroken service of more than ten years.

The first convert in Burmah, Moungh Nau, presented himself to Mr. Judson in 1819, nearly six years from his arrival at Rangoon. The following language had been used by him after a period of *three* years, before a single *inquirer* had appeared. "If any ask what success I meet with among the natives,—tell them to look at Otahete, where the missionaries labored nearly twenty years, and not meeting with the slightest success, began to be neglected by all the Christian world, and the very name of Otahete was considered a shame to the cause of missions; but, now, the blessing begins to descend. Tell them to look at Bengal also, where Dr. Thomas had been laboring seventeen years, that is, from 1783 to 1800, before the first convert, Krishno, was baptized. When a few converts are once made, things move on. * * * If they ask again, 'What prospect of *ultimate* success is there?' tell them, 'As much as that there is an almighty and faithful God, who will perform his promises; and no more.' If this does not satisfy them, beg them to let me stay and make the attempt, and let you come;—and give us bread. And if we live some twenty or thirty years, they may hear from us again." Even among the Kareus, the first and then only convert, Ko Thah-byoo, was baptized in 1826, although some knowledge of the way of life had been communicated to him years before. "Truth," we are told, "seemed to make no impression on his mind for a long time." "His mind was extremely dark. He was very slow to believe."

It may be added, that, *if*, in some cases, the soil is peculiarly difficult to subdue, this may be more than compensated by its superior strength and subsequent productiveness. The Indian race may be less susceptible than the African, the Anglo-Saxon than the Celtic.

Nevertheless, it abideth true, that, "As face answereth to face in water, so the heart of man to man;" and the commandment is, "Preach my gospel to *every* creature."

These remarks apply to the missions in which, to the present time, comparatively few converts have been made. The Siamese department of the Siam Mission, the Mission to the Teloooos, the Assamese, the Bassa, and the Greek Missions, have all been in operation from ten to twelve years only; and they ought not to be accounted less promising than the Burman or the Cherokee on the ground, simply, of less susceptibility to the gospel, as inferred from the present infrequency of conversions. The Burman and Cherokee Missions have been prosecuted a much longer period, and at a correspondent stage of progress they gave as little promise of success.

Other causes also have operated in most of the missions just enumerated. The number of laborers has been very small, and the amount of preparatory work great; comparatively little direct effort has been made in *preaching* the gospel; in some instances, the present laborers have been in the work scarcely long enough to acquire the language of the people. One half the Greek missionaries joined the mission less than two years ago. It is with reason that Mr. Arnold says, "I feel that I have not been permitted to make *an adequate experiment*; my work is but just begun."

4. We have mentioned three conditions or indications of usefulness as presented in the people who are to be evangelized. A fourth is to be sought in their civil and political relations. With regard to these relations, the missions may be arranged in three classes. First, those enjoying entire freedom and security, operating within the immediate range of British or American influence. The Indian Missions, the Bassa, and most of the Asiatic, including China in a modified sense, belong to this class. Second, those on the continent of Europe, where there is partial freedom, with certain legal or constitutional restraints. And, third, those in which toleration depends on the caprice of the sovereign, and may turn, at any moment, into bloody and exterminating persecution, embracing Burmah Proper and Siam. Now, in judging of the probabilities of usefulness of a mission, it were unquestionably wise to regard, in their general outlines at least, the peculiarities of civil and national polity. It would be proper, *other things being equal*, and it would not reproach the simplicity of our faith in God, were we, in the establishing of missions, to be cautious of entering countries in which there would be a liability to undue restraint and to persecution; and should choose, rather, those where life and liberty are secure. On the other hand, caution should not become fear, nor possibilities be accounted certainties. Governmental influences are often of doubtful interpretation. There are other and surer tokens of good or of evil. Prudential calculations must give place to revelation and providence. Burmah was as despotic, and capricious, and cruel when it was entered by Mr. and Mrs. Judson in 1813, as it is now; yet where is the mission more useful in its direct and indirect influences than the Burman, with the Karen following in its train? Siam was closed and forbidding when Mr. Jones sailed up the Ménam; yet it is *through* Siam that our way was made open to China.

These facts concur with the "great commission," and with the missionary history of the Apostles. The kingdom of Christ is to be set up in *all* nations. The Apostles were to begin at Jerusalem, where the founder of their religion was put to death, and to pass through all the cities of Judea, with no doubtful intimation that they would be persecuted from city to city. But bonds and imprisonments were not to move them. There were other and higher indications of the Divine will and of usefulness than the favor or the frown of the civil power.

If considerations like these should have weight in the establishing of a mission, much more when the question is agitated of its abandonment. The fact that, in the order of providence, a mission has been begun among a people, under the broad sanction of the evangelical commission, is, *other things being equal*, a providential indication of usefulness; it is a visible evolution of the Divine will in regard to that people being evangelized. And something more than mere difficulty, something more than the mere apprehension of difficulty, must present itself, to justify giving back. These difficulties and dangers are often and generally but trials to prove us, to shew us what is in our hearts, whether we are in earnest, and have faith in God.

II. This brings to view the second class of providential indications of usefulness,—those that are presented in the churches and missionaries who seek to evangelize.

When God has a work to be done, he raises up agents to do it. And when he has provided agents, and given them a mind to work, he has a work for them to do. The Lord appeared to Saul in the way, that he might

send him to the Gentiles, to turn them from darkness to light. So Carey was ordained of God to a ministration of the gospel to India; and Judson and Boardman to Burmah. As with missionaries and ministers, so with churches. The pervading and peculiar interest created in the churches of our communion on behalf of the Burman Empire, by providential occurrences applying the great commission, and shewing forth, or, rather, constituting peculiar relations between those churches and the Burman people, was a providential indication that the churches might evangelize Burmah. The interest was too deep and wide-spread to be evanescent; it would stimulate to the requisite self-denial and sacrifices; it would send forth additional laborers; it would constrain to much availing prayer. This principle is of just and safe application to other missions; it only needs to be interpreted under its proper conditions and limitations, as modified by other co-existent indications of the Divine will. In general, the interest must be an intelligent interest; it must have its springs in the essential principles of the sanctified heart and conscience; it must command the cool approval of the judgment as well as the affections; it must lie within the known compass of the written word—"Thus saith the Lord." If such an interest exists in the churches towards any particular mission, it is, so far, an indication of good to that mission, and is worthy to be regarded in adjusting the question of its abandonment or continuance.

In a community or convention of churches and individuals, the application of the principle is more difficult. It is not to be expected that the same relative interest toward the several missions will exist in all hearts alike. It would be strange, on the contrary, were the interest not endlessly diversified. The difficulty in rightly interpreting this indication of providence arises mainly from this diversity, and from our inability to apprehend its extent and its shades of difference, and the numberless influences that have created them. It may be said, in general, that the difficulty diminishes in proportion as the interest or the want of it approaches to unanimity. As, in regard to Burmah, the all-pervading zeal for its evangelization among our churches was rightly to be accounted a providential indication that they might accomplish the work; so a universal destitution of interest with respect to any mission, when its claims shall have been fairly presented to the churches, will be a palpable indication of providence that the mission will do but little good. The effect upon the missionary alone might be fatal to his success. In the language of one of our most zealous and faithful laborers,—“The desponding missionary, struggling against his own corruptions, discouraged at the little success attending his labors, feels sustained and cheered by the sweet assurance that many wrestling Jacobs are pleading for him at a throne of grace. Take from him this comforting assurance; leave him to toil *alone*, in the most desolate of all the senses of that word, unremembered, unprayed for; let him know that the dear Zion he has left for an idolatrous land, has lost interest, and hope, and faith in prayer for a blessing on his labors, and believe me, there is not a more pitiable, helpless being, than that missionary. The Lord save me from laboring in such an unblest field.” But between these two extremes there is a wide interval for cases of intermingling hope and solicitude, of apathy and zeal; demanding the cautious exercise of a far-reaching judgment, rather than the indulgence of personal fear or favor. The mission which we may be the most ready to cast off, may have secured a deep lodgment in many a heart, and may be borne in the bosom of many a “wrestling Jacob” before the face of God.

In this connexion, if we would justly appreciate the importance of the principle under consideration, it becomes us to note the injurious effects which are likely to be produced when it is incorrectly interpreted and injudiciously applied. The interest felt by a portion of the community for a mission which it is proposed to relinquish, is not necessarily so much interest saved and transferred to other missions. Unless the relinquishment be cordially approved, it is an interest grieved, lacerated, and trodden down.

The affections which produced and fostered it, are themselves conscious of the violence; and it would be a *signal* triumph of grace against nature, if the vital energy of the missionary principle were not thereby permanently impaired. Within limits approved by the general voice, there must be scope to the *individual* voluntary impulse; and if, by the proposed relinquishment, a violence will be done to the individual feeling to a large extent, the fact may be regarded as a providential indication that the time for such relinquishment has not come.

III. The third and last class of providential indications which it was proposed to consider, consists of various incidental concurrences and circumstances; in other words, the *sacrifices* which would be involved in discontinuing missions. These may be grouped under two general heads.

1. The first is pecuniary sacrifices. The pecuniary cost of relinquishment, it is believed, would be least, 1st, in Germany; 2d, in West Africa; 3d, in France and Greece; 4th, in Arracan; 5th, in the Cherokee Mission; and 6th, in the Telooqoo; i. e., the direct immediate cost in the discontinuance of the mission, as connected with loss or sale of property, and recall or transfer of missionaries.

In Germany, discontinuance would occasion *no* pecuniary expense, all that would be requisite being a suitable notification to the laborers. In West Africa there is but one white missionary and two white female assistants, beside colored laborers; the cost of their transportation home, would be small, if they should prefer to return to their native country; and the property of the Convention, consisting of buildings, printing apparatus, &c., might be sold at a fair valuation. To discontinue the French Mission, it would be necessary for Mr. Willard to revisit France, and there would, undoubtedly, be some sacrifice in the sale of property. In the Greek Mission five missionaries and assistants would have a claim to be brought home. In the Arracan Mission, Mr. Stilson and family would need conveyance to Maulmain,* and several mission compounds and houses would be disposed of at forced sale. In the Cherokee Mission the number of missionaries and mission houses, and amount of printing apparatus, &c., would more than counterbalance the difference of distance, *unless* the mission were transferred and the property sold to some coördinate Missionary Institution. In the Telooqoo Mission there is but one mission family at present, and one missionary establishment; and though the expense of removal would be great, the sacrifice would be far less than in the breaking up of the Assam, the Siam, or the China Mission. The cost of withdrawing the Burman and Karen Missions we have not computed.

2. The second class of sacrifices would embrace the results of missionary labor, accomplished or prospective. To form a just estimate of the loss in this respect, it will be necessary, in some of the missions, to take into consideration the degree of their dependence upon the Convention, and their importance to the evangelizing of the people for whose sake they were constituted; in other words, what provision will exist or can be made for evangelizing a people, or prosecuting a mission, when the mission, or the support of the Convention, shall have been withdrawn. We have stated in another connexion what the order of dependence is in the Asiatic and African Missions, if *no* provision be made; but the subject requires more minute specifications.

(a.) We begin with the Bassa Mission. This mission stands first in the order of importance to the people who are to be evangelized. No denomination of Christians but our own has entered the Bassa territory to save its native population. And were this the only fact to be considered, it might be our imperative duty to prosecute the mission, notwithstanding the fearful expenditure of life. Too much has already been accomplished and too much

* At this point there was great sensation in the assembly, and the reading was suspended for a moment; Mr. Abbott, of the Mission to Arracan, most fervently deprecating its removal.

already expended, to admit of hasty abandonment. But there is an additional fact;—the evangelizing of the Bassas, and the support of the Bassa Mission, is not staked exclusively upon their continued connexion with the Convention. Should the Convention retire from the field, it would be entered by our brethren of the Southern Board, and the mission be prosecuted in more favorable circumstances, and, probably, with augmented zeal.

(b.) The Mission to the Cherokees might also be relinquished by the Convention with comparatively little sacrifice of good. The work of evangelization has reached such a stage of advancement, that, if left to itself, it would go forward, though its progress might be sadly retarded. Or, if judged advisable, and if the mission would cordially acquiesce, it might be placed in charge of the Indian Mission Association, which has entered into our labors among the Choctaws and Creeks.

(c.) Of the Asiatic Missions, the Arracan is the most easy of modification. It is, properly speaking, an offset of the Burman, embracing both its departments of Burman and Karen. To withdraw our missionaries from Arracan would be not so much a breaking up of a mission, as changing its centre of operations, and working at reduced hazard and cost of life. The labor already bestowed on Arracan, would not thereby be necessarily sacrificed. Native laborers might be continued in the field, and Burman missionaries might occasionally revisit it, to encourage the assistants, and, if converts and churches were multiplied, to inquire into their state. As it respects the Karens, it is to be borne in mind that the Arracan coast is not their natal soil. The climate of Arracan is as fatal to them as to missionaries, especially when aggravated by the exposures and toils incident to secret emigration. Hundreds of native Christians have been swept away; whole villages, even, depopulated;—and were the missionary accessible in some other direction, few would venture from Burmah across the Yomadong mountains.*

Second, in Asia, to the Arracan is the Teloogoo Mission. The labor lost in its abandonment would be the labor of comparatively few missionaries; the number of schools to be sacrificed would be less than in Assam; the number of converts to be given over to the tender mercies of their countrymen, less than in Siam. There is also one missionary from an evangelical institution of this country about 400 miles from Nellore, devoted to the same people; and an influence in favor of Christianity must one day be transmitted from the Tamil Mission of the American Board of Commissioners for Foreign Missions, which lies on the south. But we speak comparatively only. The chief hope of the Teloogoo is the mission of this Convention; and to recall it, would be to consign at least another generation of one of the noblest races of India to unalleviated wretchedness.

(d.) In the European Missions the sacrifice would be chiefly prospective. The good that has been effected in France and Germany, has been garnered, and we cannot be despoiled of it. So in Greece a light has been kindled that cannot be put out. The word of God has been sent abroad and distributed by thousands, and the common people read it, in the modern tongue. There is, however, both in Greece and France, a valuable amount of knowledge, both as to language and people; and of missionary skill; which, so far as concerns the evangelization of those countries, would be thrown away by the recall of our French and Greek missionaries. They are missionaries tried, and found faithful; and the acquisition of such laborers is too difficult and their value too costly to allow them to be put away from us and from the missionary field except for indisputable cause. But it is more especially the good in prospect that demands our consideration here. We have already said, that in encouragements as to immediate usefulness, the European Missions have precedence. "The same amount of

* Justice to the mission requires us to add, that later representations are more favorable to the climate of Arracan. In consequence of drainage of low grounds, and other healthful influences, there is said to be increasing salubrity; and some localities, such as Akyab and Ramree, are pronounced as safe as any along the Bengal coasts.

labor," it was stated, "bestowed in *them*, in equally favorable circumstances, might reasonably be expected to issue in a wider evangelization." This opinion is founded not merely on their superior intelligence, their freedom from idolatry and superstition, their structure of society, &c., but also and especially on what may be denominated "the signs of the times." An intelligent observer, who has allowed himself opportunity to note the progress of events, step by step, in the religious life of Europe the last ten years, cannot have failed to see that it has been quickened, and is putting on freshness and activity at almost every point. Chimerical as the idea may have seemed to some, it is now too manifest to savor of prophecy, that Europe is on the eve of a momentous revolution. The Reformation by Luther has come to its second stage. The first was the inexperience of youth, the present is its manhood. It is ours to bear a part in it; and in circumstances of vantage which God usually awards to his chosen ones. In respect to Greece there is the additional consideration, that she has just started again into political and intellectual life. *She has risen from the dead.* The present is the most favorable time in its history from the days of Chrysostom, to "speak unto the Grecians, preaching the Lord Jesus." The good seed of the word has been sown by *others* also with liberal hand, which cannot be lost; and to us and our missionaries is left the double privilege of reaping their harvest and ours.

In regard to France, if not Germany also, a further sacrifice would be made in a sudden abandonment of the mission, more costly than any yet mentioned, a sacrifice of *good faith*. Says Mr. Willard, "I cannot for a *moment* entertain the thought of giving up the mission. It must *not* be given up. The brethren now in the field must be sustained at all hazards. How could I apologize for such a measure, or return to France to confer with my brethren upon any such subject. How often have they been assured that they *should* be sustained,—how frequently have I told them that I would stand by them. I do not know how we can, any of us, hold up our heads if we forsake France now."

CONCLUSION.

In the preceding statement, we have endeavored to embody the principal "facts and reasons" bearing upon the proposed reduction, so far as concerns the amount of expense incurred in the support of missions, and the providential indications of their usefulness. The extent of the subject has precluded the introduction of many considerations of minor importance; and those to which we have adverted have, for the same reason, been considered within the briefest space consistent with their clear presentation. Some of equal pertinence and weight, it is quite possible, may have been overlooked. It is for the Board to judge of their justness and pertinence, as it is also with the Board to determine the last issue.

In concluding, the Board will indulge the freedom of one or two suggestions, which have continually forced themselves upon the mind in the course of the preceding exposition.

The first is, the *extreme hazard* attendant upon a backward movement in the work of evangelization, and the corresponding importance of interpreting *rightly*, providential indications, where such a movement is contemplated. One needless, or ill-conducted retreat, might be more disastrous than ten hard-fought battles. It is not merely that the acquisitions of years of toil and pain would be abandoned; although what we abandoned in a day, it might take us years to recover. It is, rather, that it would threaten to send discouragement and dismay through the churches; to repress the rising tide of missionary devotedness and missionary liberality; to cast rebuke and reproach upon the forward zeal of those, who, relying upon the good faith of the churches, have been ready to "jeopard their lives unto the death in the high places of the field." More than all, there would be *danger* lest

it would be regarded by the Lord of Missions as an acting of unbelief; and so bring upon us and upon the churches the curse of Meroz.

Providential indications, it is beyond controversy, ought to be consulted in matters of this nature with the most scrupulous deference. But as a preliminary, there must be a reasonable certainty that we understand *what they are*. Pecuniary inability may be a providential indication of duty, when the means to its removal have been plied in vain to the *utmost*. But pecuniary inability *alone*, might not be a valid plea, when called to account for our stewardship. It might be well, if, *with* this inability, we could plead in our justification those *natural* laws of Divine Providence, which, rising above all human power, allow it to be said, even in the midst of reverses, They have done what they could.

The other suggestion is, that, conceding the duty of reducing the number of the missions in accordance with providential indications, agreeably to the opinion expressed by the General Board in its second Resolution, it is matter of deep thankfulness, in view of the difficulty and hazard attending such a movement, that we have time to determine the manner and extent of the reduction with due deliberation, and after a thorough investigation of the facts. There is no necessity for haste in this sad work. In allowing ourselves time for cool comparison, we are not incurring an insolvable debt. Our present annual income, from all sources, is more than \$80,000, and our current *ordinary* expenditure is less than \$70,000. Had the rate of contributions been five years ago what it is now, or had the ratio of annual increase in the first three years, 1841-42-43, been what in ordinary times we should have had reason to expect, had it even been *half* what the ratio was in the five preceding years, no debt would have been incurred.* But those years were years of darkness, distrust, and controversy. Instead of increase, there was diminution. The love of many to the cause of missions appeared to have waxed cold. The hands of some even of the fast friends of the missions seemed to hang down. Better days, we will hope, have come; when the Holy Spirit, the spirit of peace, the Sanctifier, the Comforter, will abide with us; and when the strife among *brethren*, the *ONLY* strife, will be, Who of us shall love most and serve best *Him who hath forgiven us*.

* The ratio of annual increase during the five preceding years, i. e., from 1836 to 1840, inclusively, was about \$4700.† An annual increase half as great, i. e., \$2350 per annum, the five succeeding years, would have given the following sums, the receipts of 1839-40 having been \$57,781.

	Estimated.	Realized.
The receipts in 1840-1 were	\$60,131	\$52,598
" " " 41-2 "	62,481	56,706
" " " 42-3 "	64,831	45,883
" " " 43-4 "	67,181	62,062
" " " 44-5 "	69,531	71,876
	Total, \$324,155	Total, \$283,125

Difference \$324,155—\$283,125=\$41,030. The entire debt reported April 1, 1845, was \$40,188 49.

† An increase of \$4700 per annum on the receipts of 1835, would have given the following as compared with the actual results, the receipts in 1835 having been \$30,747. The comparison illustrates, by the way, the irregularity of contribution which has prevailed in the churches, and the embarrassment to which the Board must be exposed until the method of contributing becomes more systematic and uniform.

	Estimated.	Realized.
Receipts in 1835-6 were	\$35,447	\$35,047
" " 36-7 "	40,147	45,567
" " 37-8 "	44,847	34,583
" " 38-9 "	49,547	51,289
" " 39-40 "	54,247	57,781
	Total, \$224,235	Total, \$224,267

Recent Intelligence.*Arrival of Missionaries.*

Mr. and Mrs. Davenport, of the Siam Mission, arrived at New York Nov. 9, and Mr. Abbott of the Arracan Mission, and Miss Lathrop from Tavoy, on the 14th. Mr. Abbott is expecting to return to Arracan by the earliest opportunity.

MAULMAIN.—Mr. Osgood writes Sept. 8, that he has been compelled by ill health to take a short sea voyage. He was then on his way to Calcutta, expecting to return immediately. His health had slightly improved. The missionaries generally were in their usual health.

Later advices announce Mr. Osgood's return to Maulmain, without essential benefit to his health.

TAVOY.—Our last dates from Tavoy are of Aug. 15. The health of Mrs. Bennett, who has been long and dangerously ill, was rapidly improving.

ARRACAN.—Our advices from Arracan are down to Aug. 28. Mr. Stilson writing under that date, and alluding to some remarks heretofore made in regard to his removal from Arracan, uses the following language.

“Since, as a family, we enjoy almost uninterrupted health at Akyab, we have no present anxiety, on *our own account*, to leave the station. Still, we have no *will* in this matter. If the Board, for any pecuniary consideration, or for economy of arrangements, can devise a more wise course, or wish me to select a different location, I shall endeavor cheerfully to acquiesce.”

TELOOGOS.—The return of Mr. Van Husen and family was mentioned in our number for November. Since their arrival, the most efficient measures have been used for the restoration of Mr. Van Husen's health, and we are happy to add,

with favorable prospects of success. There is no prospect, however, of his being able to resume his labors in India. The following extracts from a letter lately received from Mrs. Van Husen, will be read, we have no doubt, with lively interest.

I have just read, with deep emotion, the proceedings of the meeting in New York, and rejoice that the Lord, the unchanging God of missions, was present. While I followed with intense interest the remarks of brethren Abbott, and Kincaid, and Dr. Judson, pleading for the Karens and the Arracan Mission, I thought of my dear afflicted companion returned from his field of labor, but not able to be present, and of br. and sister Day, laboring alone, none to sympathize with them there, or to plead the cause of the perishing Telooos here. And I seemed to anticipate the day when they would part with their four eldest children, and perhaps, the younger two, and turn, as did br. and sister Comstock, and lay their bodies in the grave, to plead and weep no more for the dying heathen. *Their places cannot be filled by others;* but ours may, and by timely aid, their precious lives may be spared a few years more.

I cannot ask the Lord to send fewer men than have been requested, to Arracan; or wish a less interest felt for the Karens. But I do ask Him, in whose hands are all resources, to remember the Telooos Mission, and let it be one of the first that receive reinforcement. I feel confident that you will aid that mission according to the means which he gives you.

I do not feel thus because the Telooos are calling for the gospel to be sent to them. They are, as a nation, yet asleep, and know not their danger, nor the blessings which the gospel brings. But I have witnessed its power in the salvation of a few, and know that without it they must perish. My heart beats with animation for the Karens, who are, as a nation, seeking the way of salvation, and God is helping them. That is a privileged field. Who cannot help? But who will go to those who shut their eyes, and harden their hearts, and desire not to be disturbed in their awful delusion; who are mad upon their idols, and bow down to wood and stone and call them their God? My severe affliction would

be much lightened to know that missionaries were on their way to the Teloogeois.

FRANCE.—We make the following extracts from the monthly reports of the native preachers.

From Mr. T., of L. "In the name of all the agents of the Board in France, I now attest our sincere gratitude that the Board have decided in favor of the return of our beloved brother, Mr. Willard, and at the same time our keen regret that his coming is postponed so long. We are also thankful, with all our heart, for the devoted love he has shewn, and the good encouragement which he has given to us. May we soon have the joy of seeing him in the midst of us, to visit the laborers, to counsel and encourage us with his own voice, and to become acquainted with our new brethren whom he has not yet seen."

From Mr. P., of B. "I have baptized a Roman Catholic woman, of C., aged 60. The priest had directed the husband to put me out of doors whenever I visited him, but he does not care to obey. He is the only one of his family who can read."

From Mr. L., of M. "The work at N. is advancing. The people collect after their work is done, to read the bible together. For a moment only they were opposed to us, now they are our friends. I bless the Lord that he has sent us Mr. F. I was fearful on account of his youth; but the Lord fills him with wisdom and prudence. Mr. P. was a savor of death unto death among us, but Mr. F. is a savor of life.

"The hope that God is about to restore br. Willard to us, rejoices us greatly. I could scarcely sleep for joy. The Lord still the storm and smooth the waves of the sea on his voyage."

From Mr. L., of C. "I have visited Madame L., of F. I had not supposed that this lady was so mature in faith, but I see that it is through persecution that true faith manifests itself in broad day; as you will see by the following facts. On the

28d of September, Madame D., the mother of Madame L., came to my house to entreat me not to visit her daughter again, since her husband was opposed to her becoming a Protestant. 'Last Sabbath,' said she, 'after having thrown almost the whole village into an uproar, and made it witness the most outrageous conduct against his wife, he seized upon her books and threw them into the fire, much to the gratification of all the bystanders; a neighbor, however, more considerate than the rest, drew them out and gave them to her father; and the latter, in concert with the husband, beating her, endeavored to make her promise that she would not change her religion. But notwithstanding all this treatment, they have gained nothing; she persists in saying that she would rather save her soul than her body.' After narrating these occurrences, and the constancy of her daughter, she added, that, knowing I was a friend of peace, she had taken it upon herself to find me, for I had been the occasion, involuntarily, without doubt, of this commotion; and she, therefore, besought me to discontinue henceforth my interviews with her daughter. I replied, that I was indeed a friend to peace, but not at the cost of eternal war. Some days afterwards Madame L. herself came to see me; and having detailed the facts which I have related briefly, she said to me, 'By the grace of God I am not at all inclined to abandon the truth, although my husband employs all means to induce me to embrace idolatry. After employing violence, he has now purchased books used by Roman Catholics, to replace those which he cast into the fire. But I told him, that, if he did not wish for truth, he might keep those books for himself; but, as for me, confiding in God, who had supported me under the former persecution, I would purchase books, such as those he had taken from me.' She proceeded to buy a bible of me, and I have also given and sold to her some other books.

"On the 29th I attended a burial at R., and was greatly blessed in the duty. Not-

withstanding some degree of illness, I was enabled to speak with great ease for almost two hours, both at the house and the grave, to a multitude of people, respecting their eternal interests. Standing on a tomb, I also distributed about 100 tracts, addressing to each person who received them some serious words."

Mr. L., of C., has baptized three persons at N. The cause advances at C., and meetings are more numerously attended from day to day.

Donations,

FROM NOV. 1 TO DEC. 1, 1845.

Maine.

Lincoln Bap. For. Miss. Soc., per Samuel Libby, tr., viz.:	
Thomaston, 1st ch.	12
do., 2d ch.	28,17
do., 3d ch.	41,02
	<u>69,31</u>
West Thomaston, 1st ch.	25,00
Harriet M. Snow, of 2d ch., Thomaston,	5,00
St. George, ch.	3,37
Friendship, ch.	10,00
Vinalhaven, ch.	9,38
Union, ch.	3,50
Union Centre, ch.	7,00
Phineas Butler 1,00;	
John Alexander 1,00,	2,00
Ann Y. Cushing	,50
Hope, "Br. Payson's sons and daughter,"	,25
Warren, ch., viz.:	
Mon. con.	41,65
William Webb 4,55; N. Crawford and wife 2,00,	6,55
H. Payson and wife 5,00; G. Creighton and wife 2,25,	7,25
James Creighton and mother 5,50; R. Surry and wife 1,50,	7,00
L. Rallock and wife 2,50; C. Copeland and wife 1,25,	3,75
I. Robbins and wife 1,25; A. Copeland and wife 1,25,	2,50
J. Creighton 2,00; J. Creighton, Jr., and wife 1,25,	3,25
L. Hoffres 1,50; A. Hoffres 1,00; T. Hoffres 2,00,	4,50

E. Copeland 1,00;	
Mrs. H. Jones 1,00,	2,00
Mrs. P. Fuller 5,00; Mrs. E. Miller 1,00,	6,00
Hannah Vaughn 1,00; Mrs. P. McCallum 1,00,	2,00
Mrs. Trowbridge 1,00	
Mrs. T. Burton 2,00; Mrs. E. Starret 2,00,	4,00
Mrs. Davis 1,00;	
Mrs. P. McIntyre 1,25,	2,25
Andrew Fuller 1,00; Peter Fuller 2,00,	3,00
John C. 7,00;	
Dea. McCaller 2,00,	9,00
Geo. Mink 1,00;	
J. Robinson 1,00,	2,00
Dea. Starrett 3,00; Dea. Miller 2,38,	5,38
Thomas Burton 15,00	
Other individuals 12,91	
	<u>141,00</u>
	<u>276,31</u>
Sedgwick Bay, per E. Wood, viz.:	
Male Miss. Soc., Rev. C. L. Cary tr.,	24,79
Fem. do. do., Mrs. U. F. Cary tr.,	20,51
Juvenile Miss. Soc.	8,52
	<u>53,82</u>
Waterville, 1st ch., John Mendell and wife,	6,00
Phebe Mendell	,50
Fem. Miss. Soc., per J. W. Capen,	20,00
	<u>26,50</u>
Penobscot Aux. For. Miss. Soc., per J. C. White, tr., viz.:	
Cormith, ch. 1,29; Garland, ch. 1,25,	2,54
Bangor, 1st ch.	2,01
do., do. do., Juv. Miss. Soc.,	2,25
	<u>4,26</u>
Bangor, 2d ch.	2,25
do., do. do., J. C. White, subscription,	25,00
	<u>27,25</u>
North Bangor, ch.	4,00
Charleston, ch.	3,20
Plymouth, ch., Dexter Howe,	1,00
Levant, B. T. Cole	3,00
	<u>45,25</u>
York Association, T. F. Goodwin tr., per Rev. J. E. Strong, for the support of Rev. I. Clarke, of African Mission,	28,68
Wiscasset, John Sylvester	5,00
Fem. For. Miss. Soc. of Bloomfield and vicinity, per Elvira Colburn, tr.,	20,00
	<u>455,56</u>

<i>Vermont.</i>	
Windsor, ch., mon. con. for Nov., for support of Rev. N. Brown, per Rev. E. Hutchinson,	9,00
do., Miss B. Stowell, for do., per do.,	1,00
	<u>10,00</u>

<i>Massachusetts.</i>	
Boston,	1,52
do., a friend to missions	5,00
do., a friend	1,00
do., "a friend to missions," per C. D. Gould,	10,00
do., Harvard St. ch., mon. con. for Nov.,	16,50
do., 1st ch., Fem. For. Miss. Soc., A. C. Ship- ley tr., for the support of Mrs. Mason,	200,00
do., Charles St. ch., mon. con. for Nov.,	6,68
do., Baldwin Place ch., a lady, for the Orphan School in Assam, per Rev. B. Stow,	15,00
do., Bowdoin Square ch., Board of Benevolent Operations, per S. G. Bowdlear, tr.,	50,00
	<u>305,70</u>
Brookline, Sab. school, for As- sam Orphan Fund, (a child in Mr. Brown's school,) per Rev. W. H. Shailer,	24,00
Amherst, ch., per Rev. H. Fitz,	,62
do., do., Hannah Kellogg, per Rev. G. Waters,	5,00
	<u>5,62</u>
Beverly, 1st ch., col. for Nov., per C. W. Flanders,	51,00
Foxboro', Nehemiah Carpenter, for support of Mrs. Bullard's school,	8,00
Falmouth, Solomon Davis Methuen, ch., (with gold trin- kets,) per Rev. S. W. Field,	5,00
2,00	
Plymouth, Miss Abigail Judson, for the Greek Mission, per Jacob Loud,	5,00
Berkshire Association, per Geo. Millard, tr., viz.:	
Becket, ch.,	17,55
Orlinda Burton	2,12
Miss O. W. Harris	
1,00,	3,12
N. Harris	1,33
Egremont, ch.	20,00
Hinsdale, ch.	8,50
Savoy, ch.	9,26
West Stockbridge, ch.	5,00
Lanesboro', ch.	4,00
North Adams, ch.	178,69
do. do., children	4,53
	<u>183,22</u>
	<u>251,98</u>
Weston, ch., per Rev. O. Crane,	75,00
Newton, Soc. of Miss. Inquiry, quarterly sub., per S. W. Ave- ry, tr.,	4,83
Rehoboth, Ann E. Carpenter, per H. G. Coombs,	1,80

Unionville, Rep. Fem. Miss. Soc., Caroline B. Clark sec.,	18,50
South Reading, a friend	2,50
	<u>760,63</u>

<i>Rhode Island.</i>	
Warwick, ch., per Rev. A. Col- burn,	4,00
Rhode Island State Convention, per V. J. Bates, tr., viz.:	
Providence, 1st ch., mon. con. for Nov.,	39,63
Fruit Hill, ch., mon. con. for Nov., per Rev. H. T. Love,	2,61
Newport, 2d ch., For. Miss. Soc., G. Lawton tr., per Rev. Wm. Phil- lips,	15,00
Union Missionary Meet- ing at 1st ch., Provi- dence, Nov. 16, col.,	53,95
	<u>111,19</u>
	<u>115,19</u>

<i>Connecticut.</i>	
New Milford, ch., in part of an- nual subscription, per E. N. Jencks,	4,00
New London County and Vicin- ity Miss. Soc., A. Wickham tr., per Rev. J. R. Stone,	20,62
	<u>24,62</u>

<i>New York.</i>	
Gorham, Rev. J. G. Stearns, for support of Mr. Mason's theo- logical school at Tavoy,	10,00
Canandaigua, Rev. Zenas Free- man and wife	15,00
Coventry and Green, per Rev. A. Guy,	17,78
Dea. Seneca Burchard and family	10,00
W. Delancy	5,00
Rev. Jesse Elliot	25,00
Dea. E. Owen	5,00
Groton, col., in part of a subscription, with gold beads and ring, after an address by Rev. Wm. Dean,	13,60
McGawsville, ch., mon. con.,	3,00
Milan, ch.	23,13
do., Fem. Miss. Soc.	10,60
	<u>33,68</u>
North Lansing Cortlandt Assoc., after an address by Rev. Wm. Dean,	17,12
2d ch. Sempronius	2,75
Homer, col. after an ad- dress by Rev. Wm. Dean,	52,40
Cortlandtville, do. after an address by do. do.,	20,32
Marvin Blodget	5,00
South New Berlin	10,00
South Bainbridge, a female friend	,50
Allen Newton	1,00
Martin Post	1,00
Mrs. Olive Cummings	1,00
Chenango Association, D.	

M. Randall tr.,	53,25	
do. do., col.	22,00	
		75,25
Mrs. Hannah Miller	.50	
Ithaca, collections	7,76	
Doct. H. K. Webster	3,00	
Woodhull, ch.	7,00	
Canisteo River Association, collections	11,05	
Mrs. M. Hunt 1,00; Eliza Vancampen 25c.,	1,25	
Mrs. C. Wardner 18c.; Mrs. Hale 50c.,	.68	
Mrs. Hannah Low	3,00	
Chautauque Home Miss. Soc., J. Chandler tr.,	1,50	
Wm. Martin	5,00	
Miss Jane Cowdry 50c.; Isaiah E. Read 50c.,	1,00	
Seneca Association, J. McClellan tr., with a ring, \$9,00 of which is for the Karen Mission,	223,89	
Orleans Association, B. Farr tr.,	24,52	
Dea. Wm. Daniels, 15,00; Mrs. Mary Daniels 2,00,	17,00	
Pavilion, ch.	12,62	
York, ch.	4,00	
Dea. E. Winans 10,00; Mrs. Mary Winans 3,00,	13,00	
Miss Abigail Johnson 10,00; Miss E. Bradley 1,00,	11,00	
Warsaw, ch.	12,00	
A sister 5,00; Miss Kellogg 3,00,	8,00	
A female friend, by Mrs. D. Bennett, for the Burman Mission, to be expended under the direction of Rev. C. Bennett,	50,00	
Livonia, ch.	10,82	
Collections at State Convention at Trumansburg	86,60	
Miss Rebekah Stark	.50	
Farmersville, Karen Soc.	1,25	
Wayne Association, J. M. Lain tr., per Rev. C. Morton,	5,43	
Steuben Association, S. Crosby tr.,	139,02	
Yates Association, D. Hodges tr.,	36,23	
Broome and Tioga Association, G. Wheeler	5,50	
R. C. Ellis 5,00; Richard Rider 1,00;	6,00	
Mrs. Hannah Smith 25c.; Betsey Smith 12c.,	.37	
Mr. Ryan	.50	
Ontario Association, T. Otley tr., viz.:		
Manchester, ch.	20,00	
Phelps, 2d ch.	4,10	
do., 3d ch.	7,00	
Geneva, ch.	20,50	
Bristol	5,00	
Bethel, ch.	17,50	
Benton, ch.	25,00	
Miss Harriet Mack 50c.; Thomas Otley 5,00,	5,50	
		104,60
Phelps, 1st ch., in part of a subscription,	41,62	
Geneva, a friend	10,00	
A sister 12c.; Mrs. Mary May 25c.,	.37	
Fabius, Dea. E. St. Johns	5,00	
Stephen Owen	.81	
Chemung River Assoc., G. Shriver tr.,	179,96	
do. do. do., col.	35,73	
		215,68
Auburn, ch., for support of a Chinese preacher under the care of Rev. Wm. Dean,	130,00	
Cayuga Association, S. C. Lester tr., viz.:		
Mrs. Williams	1,12	
Skeneateles	4,65	
Sterling, ch.	2,09	
Sennett, ch.	20,00	
		27,86
Rev. R. Woolsey	5,00	
Lewis Porter, in part of his own bequest,	50,00	
per Rev. A. Bennett, agent of the Board,		1617,08
Utica, a Presbyterian, an acquaintance, for Mrs. Wade, to promote the education of Burman females, per Dr. Judson,	10,00	
do., State St. ch.	14,79	
Albany, Mrs. Ann Kincaid	1,50	
Champion, "sister Eddy"	.50	
West Pottsdam	3,15	
Watertown	18,00	
An old disciple	5,00	
Troy, 1st ch., col.	64,25	
do., do. do., Mrs. Olive Rose	20,00	
		84,25
West Troy, ch., col.	6,38	
per Rev. E. Kincaid,		133,58
Benton Centre, Yates Co., Jacob Watson	10,00	
do. do., do. do., Foster G. Watson, per Rev. J. W. Wiggin,	2,00	
		12,00
New York city, Wm. H. Munn, towards the support of a Karen preacher, per Rev. E. L. Abbott,		35,00
Munroe Association, per Wm. N. Sage, tr., viz.:		
Rochester, 1st ch.	100,45	
do., 2d do.	15,53	
Ogden, ch.	46,60	
Wheatland, ch.	77,50	
East Meadow, ch.	19,44	
West Henrietta, ch.	22,00	
Sweden and Bergen, church	7,50	
do. do., do., Fem. Mite Soc.,	10,00	
		17,50
Rush, ch.	10,25	
Chili, ch.	3,25	
Parma, 1st ch.	8,88	
do., 2d do.	1,00	
		9,88
Pitsford, ch.	7,00	
do., John Cleaveland	2,00	
do., P. Hill	4,00;	

Charles Dunham		
3,00,	7,00	
do., Seth G. Stiles	6,00	
		22,00
L— R—		5,00
Webster, Nelson Curtis		1,00
Penfield, ch.		4,25
Brockport, ch.		8,00
Col. at Association, at Brockport		93,13
		455,78
(Of the above amount, \$108,13 is toward the debt.)		
Amsterdam, ch., per Rev. Wm. Hutchinson,		10,00
Half Moon, ch., per Rev. D. S. Parmelee, †		30,00
Clarence, ch., per Rev. D. S. Dean,		3,00
Port Jarvis, ch., per Rev. D. F. Leach,		6,25
A friend		5,00
Milton, Mrs. Martha Taylor, (deceased,) for the China Mis- sion, per Rev. Wm. B. Curtis,		300,00
Ballstown Spa, ch., per Rev. Norman Fox,		50,00
Port Richmond, church, Staten Island, per Rev. S. White, viz.:		
Miranda Follett		100,00
Anna Griffin		5,00
Lucy Bushnell	5,00;	
James Ward	50c.,	5,50
		110,50
Rensselaerville Association, M. B. McIntosh tr., per Rev. R. Winegar,		157,73
Elliottsville, Lydia Dodge		5,00
Whitestown, Youth's As- sam Orphan School Soc., for the support of Mr. Bronson, per A. Newcomb,		25,00
		187,73
		2975,92
<i>New Jersey.</i>		
Hightstown, ch.		52,04
Bordentown, ch.		70,95
per Rev. E. Kincaid,		122,99
New Jersey State Con- vention, per Peter P. Run- yon, tr., viz.:		
Burlington, monthly con- certs		30,63
do., special col.		36,50
do., Infant school, for Indian Miss.,		5,06
do., Sunday sch'l, for do. do.,		17,53
do., Youth's Be- nev. Soc.		8,13
		97,86
Mount Holly, mon. con.		15,00
do. do., Sunday school		7,50
do. do., Juv. Miss. Soc.		8,29
do. do., J. M. Cox		10,00
		40,79
Lyons Farms		14,50
Scotch Plains		20,00

Perth Amboy		5,71
Allowaystown, mon. con.		5,00
Trenton and Lambertton		30,17
Cohansey		1,87
Camden, mon. con.		16,83
do., Sunday school		4,25
do., Infant do.		9,00
		30,08
Marlton, Sunday school		5,51
Pemberton		19,50
Sandy Ridge		8,16
do. do., Juv. Miss. Soc.		6,13
		14,29
David Hill		2,00
Rahway		30,00
Upper Freehold		6,00
Somerville		8,60
Haddonfield		19,52
1st Middletown		48,33
Pen's Neck		11,35
Hubertsville		3,00
Trenton, 2d ch.		3,50
Plainfield, 2d ch.		69,53
do., do. do., col., E. N. J. M. S.,		7,70
		77,23
Cumberland Co., a friend		5,00
Salem		10,36
Nottingham Square		10,00
Freehold,		18,58
Middletown, 2d ch.		20,00
George's Road		1,25
Col. at N. Jersey State Convention		40,00
		600,00
Bridgetown, ch., per Rev. C. E. Wilson, by Rev. B. R. Loxley,		20,00
		742,99
<i>Pennsylvania.</i>		
Wm. Leet, per Rev. A. Bennett, agent of the Board,		50
Philadelphia, 10th church, Mrs. Jane Taylor		10,00
do., Mrs. Martha Robbins		5,00
do., Rev. B. N. Leach		5,00
do., Southwark, 2d ch.		50,00
do., Budd St., ch.		9,36
		79,36
Northumberland Associa- tion per Rev. E. Kincaid,		239,24
Philadelphia, 11th St. ch., per Rev. A. D. Gillette,		50,00
Hollidaysburg, church, A. M. Lloyd,		5,00
Lock Haven, ch., Rev. J. G. Miles		5,00
Philadelphia, J. B. Rich- ardet		1,00
do., "Household of believers in Je- sus Christ"		10,00
do., Johnson Tolman		50,00
do., Central ch., per Mr. Willis,		4,54
		65,54
C. Union Association, J. Read tr., viz.:		
Frankfort, ch.		13,50
Holmesburg, ch.		23,85
Vincent, ch.		23,00

Windsor, ch., for bible to heathen children,	2,25
Norristown, ch., B. F. Hancock,	17,00
Blockley, ch., per David Miles,	16,35
Zion and Cunversville, churches, per Rev. S. Miles,	9,12
Newtown, Female Miss. Soc., per D. Phillips,	16,90
Reading, ch., per William Bucknell, Jr.,	10,17
Minersville, ch., per Rev. A. A. Anderson,	8,00
do., do., per Pa. Convention	5,00
Newton Square, ch., per D. Alexander, for African Mission,	8,50
Smithfield, ch.,	3,55
Lock Haven, ch., mon. con.,	1,42
Zoar, ch.	16,25
Milesburg, ch., mon. con.,	3,81
per Rev. G. I. Miles,	25,03
Amsterdam, Mary E. Bell, per Rev. A. K. Bell,	20,00
Deer Creek, ch., per Rev. E. M. Miles	2,00
Pittsburg Assoc., col.	10,75
Newcastle, ch.	1,62
Shirleysburg, ch., per Rev. D. Williams,	40,17
Lewistown, ch., per do. do.,	6,00
per Rev. B. R. Loxley,	334,75
	703,85
<i>Virginia.</i>	
Richmond, 2d ch., Young Men's Miss. Soc.,	30,00
<i>Ohio.</i>	
Norfolk, Juliette Nash	1,00
Portage Association, John E. Jackson tr., viz.:	
Streetsboro', ch., mon. con.,	11,00
do., do., on pledge,	9,10
do., Fem. Soc.	7,50
	27,60
Brimfield, ch., on pledge,	10,00
Ravena, do., on do.,	3,68
Aurora, do., on do.,	10,00
Col. at Association	11,52
Elder Winter, 2,91; br. Gore 1,00	3,91
Franklin, ch., four sisters,	,50
"Sister Judd"	,25
	67,46
Ohio Bap. For. Miss. Soc., per J. B. Wheaton, tr.,	144,00
Homer, (Licking Co.) ch., mon. con., per Rev. Charles Platta,	1,00
Achor, ch., per Rev. G. I. Miles,	13,90
Marietta, mon. con.	19,49
do., T. W. Ewart, first payment of five years subscription,	50,00
per Ira Corwin,	69,49
	296,85
<i>Michigan.</i>	
Michigan State Convention, R. C. Smith tr., collected by Rev. Wm. Dean, viz.:	

E. Weaver 5,00; a friend to missions 1,00,	6,00
Mrs. Darrow 2,00; Miss E. Darrow 1,00,	3,00
W. A. Burt 2,00; two friends in Pontiac 1,50,	3,50
Mrs. North 5,00; Mr. North 2,00,	7,00
C. North 5,00; Mrs. Dunham 1,00,	6,00
Matilda Dean 35c.; D. Fisk 25c.,	,60
Medina, Fem. Miss. Soc.	20,75
Munroe, col.	17,25
Hilldale, do.	7,20
Jonesville, do.	9,80
D. D. Bird, per J. Piper,	1,00
	82,10
do. do. do., R. C. Smith tr., per Rev. M. Allen, viz.:	
Adrian, col. after an address by Rev. Mr. Dean,	65,90
Saline, do. do. do. do.	44,00
do., ch. and soc., per C. Evans,	,75
Tecumseh, col. after an address by Rev. Mr. Dean,	17,65
Medina, do. do. do. do.	13,78
Ann Arbor, ladies, per Mrs. Julia A. Allen,	11,02
Mr. Meach, on pledge, 2,00; J. Hutchins, do., 2,00,	4,00
N. Whitney, do., 1,00;	
J. Wilson, do., 1,00,	2,00
J. Babcock, do., 5,00;	
B. Reynolds, do., 1,00,	6,00
Mrs. H. Hervey, do., 1,00; Mrs. N. Raymond, do., 1,00,	2,00
Mrs. W. Talford, do., 2,00; Mrs. M. Close 25c.,	2,25
Lanesville, a female friend, per E. Hotchkiss,	2,00
W. C. Daniels 31c.; G. Bennett 2,00,	2,31
M. D. Bennett 94c.; F. H. Gates, on pledge, 1,00,	1,94
per Rev. M. Allen, agent of Michigan Convention, for China Miss.,	175,60
	257,70
<i>Illinois.</i>	
Bristol, (Kendall Co.) a friend	6,00
<i>Kentucky.</i>	
Russelville, ch., per Rev. S. Baker,	23,50
	56402,81
The following sums have been received towards the debt of the Board, viz.:	
<i>Maine.</i>	
Etna and Carmel, ch. and soc., per J. C. White,	3,94

Donations.

Vermont.
 Brandon, John Conant 100,00
 do., S. Spooner 5,00
 — 105,00

Massachusetts.
 Boston, an anonymous friend 50,00
 do., Wm. Reynolds, 50,00
 — 100,00
 Springfield, E. C. Wilson, Esq. 100,00
 Fall River, per J. Borden, 1000,00
 — 1200,00

Rhode Island.
 Stephen G. Benedict, of 1st ch., Pawtucket, for his Life Membership of the Am. Bap. Miss. Union, 100,00

New York.
 Albany, Friend Humphrey, in addition to \$300 paid before, 200,00
 do., Mr. and Mrs. Wilder, 1000,05
 do., C. Durant 500,00
 do., Wm. Adams 50,00
 do., Mr. and Mrs. Wm. Newton 35,00
 do., Thomas H. Greene 20,00
 — 1805,05

New York city, 1st ch., for the following Life Memberships of the Am. Bap. Miss. Union, per Rev. S. H. Cone,—
 Stephen B. Munn. Spencer H. Cone, Sally Wallace Cone, Thomas T. Devan, Lydia Devan, Thomas Thomas, J. Lewis Shuck, Nathan Brown, Wm. W. Todd, Mrs. Catharine Mitchell, 1000,00
 Worcester Association, per J. Hayden, tr., 147,35
 Whitehall, a friend, by C. K. Colver, 5,00
 Leroy, ch. and soc., E. C. Bardnell, 10,00
 do., E. J. Mayhew 4,00; other friends 12,00, 16,00
 — 26,00

Canandaigua, 1st ch., per Rev. Mr. Haskell, 8,16
 Lansing & Groton, ch. 15,00
 Cato, ch., per Rev. J. Woodward, 87,00
 Coventry, ch., per Rev. A. Parker, 33,68
 Oxford and Greene, ch. 21,00
 Otsego Association, L. Colburn tr., 45,84
 Lebanon, ch. 14,25
 Fulton, ch., Rev. Mr. Ranstead, 25,00
 J. K. Hubbard 5,00

Cortlandt Association, after an address by Rev. Wm. Dean, 5,00
 D. Brown 1,00; Albion, ch. 95,00, 96,00
 Dea. L. Johnson 5,00; Mrs. A. Colver 1,00, 6,00
 per Rev. A. Bennett, agent of the Board, — 361,93
 Sand Lake, Albert R. Fox, for his Life Membership of the Am. Bap. Miss. Union, 100,00
 Milton, ch. and soc., per Rev. Wm. B. Curtis, 56,00
 Northampton, ch., per Samuel Cole, 10,00
 Burnt Hill, church, per do. do., 50,25
 do., David Shauber, per do. do., 5,00
 — 55,25
 Clifton Park, ch., per do. do., 50,00
 Galloway, church, per do. do., 10,00
 do., do., per Rev. Wm. B. Curtis, 40,00
 — 50,00
 Unda, ch., per Rev. J. Clark, 44,00
 Broadalbin, ch., per Rev. E. N. Chandler, 50,00
 Gloversville, ch., (Fulton Co.,) per David Corwin, 10,00
 Port Richmond, 1st ch., Staten Island, Miranda Follett, per Rev. S. White, 100,00
 Hartwick, church, (Otsego Co.,) per Rev. J. N. Adams, 22,50
 — 3893,08

New Jersey.
 Cohansey, ch., per Rev. B. R. Loxley, 22,75

Pennsylvania.
 Smithfield, ch., per Rev. A. Bennett, agent of the Board, 9,36
 Minersville, ch., per Rev. A. A. Anderson, by Rev. B. R. Loxley, 25,00
 — 34,36

Ohio.
 Ohio Bap. For. Miss. Soc., per J. B. Wheaton, tr., 36,00
 Marietta, ch. 23,30
 Newport, ch. 17,00
 Little Muskingum, ch. 12,00
 Good Hope, ch. 4,52
 Lowell, ch. 1,25
 per Ira Corwin, — 58,07
 — 94,07
 — 5455,1

Total receipts in Nov., \$11,857,5

R. E. EDDY, Assistant Treasurer.

THE

BAPTIST MISSIONARY MAGAZINE.

VOL. XXVI.

FEBRUARY, 1846.

NO. 2.

American Baptist Board of Foreign Missions.

Obituary—Mrs. Sarah B. Judson.

[For the information of the reader, it may be proper to state that the following brief and very imperfect sketch was hastily drawn up for the gratification of the immediate relatives and private friends of the deceased. At the suggestion of some of the friends of missions it is now, with slight alterations, submitted to publication, in the hope that it may be blessed to the advancement of the Redeemer's kingdom among the heathen. A. J.]

The subject of the following brief obituary notice,—Sarah Boardman Judson, was born at Alstead, in the State of New Hampshire, Nov. 4, 1803. She was the eldest child of Ralph and Abiah Hall, who still survive her, and are, at present, living in Skeneateles, in the State of New York. While Sarah was but a child, her parents removed from Alstead to Danvers, and subsequently to Salem, in the State of Massachusetts. In the latter place she received her education, and continued to reside until she was married to the Rev. George Dana Boardman, July 4, 1825, with whom she embarked in the same month for the East Indies, to join the American missionaries in Burmah. After residing some time at Calcutta and at Maulmain, they settled in Tavoy, April 1, 1828. During her residence in Calcutta and Tavoy, she had three children, of whom one only, George Dana Boardman, Jr., born August 18, 1828, survives her. She lost her husband Feb. 11, 1831, and was married again to Adoniram Judson, of Maulmain, April 10, 1834. At Maulmain she became the mother of eight children, of whom five survive her.* After the birth of her last child, in Dec., 1844, she was attacked with chronic diarrhœa, from which she had suffered much in the early part of her missionary life. When, in the progress of the disease, it became evident that nothing but a long voyage and an entire change of climate could save her life, she embarked, with her husband and three elder children, for the United States, April 26, 1845. The voyage was at first attended with encouraging results, but, finally, proved unavailing; and she departed this life on ship-board, in the port of St. Helena, Sept. 1, 1845.

Like multitudes in the highly favored land of her nativity, the subject of this notice was blessed with early religious advantages; and in her youth became the subject of serious impressions. When about sixteen years of age, during a revival of religion in Salem, she entertained a hope, received baptism at the

* One died lately in Maulmain.

hands of her pastor, the Rev. Dr. Bolles, and became a member of his church. Her religious attainments, however, were not of a distinguished order; and though her amiable disposition, and her deep interest in missions, especially after her acquaintance with Mr. Boardman, gave her an elevated tone of character, she subsequently felt that, at that period, she hardly deserved the name of a sincere Christian. And it was not until she was called to part with her eldest child, at Tavoy, in 1829, and to pass through scenes of great danger and suffering during the Tavoy Rebellion, that she was enabled to live a life of faith on the Son of God.

"Sweet affliction, sweet affliction,
That brings near to Jesus' feet."

In regard to her missionary qualifications and labors, I may state, that she applied herself with great assiduity to the study of the Burmese language; and in conversation, prayer, and writing, acquired an uncommon degree of correctness, fluency, and power. She was in the habit of conducting a prayer meeting of the female members of the church every week, and also another meeting for the study of the scriptures. Her acquaintance with, and attachment to the Burmese Bible, was rather extraordinary. She professed to take more pleasure and derive more profit from the perusal of that translation, than from the English; and to enjoy preaching in the native chapel more than in any other. Her translation of the Pilgrim's Progress, Part 1st, into Burmese, is one of the best pieces of composition which we have yet published. Her translation of Mr. Boardman's "Dying Father's Advice," has become one of our standard tracts; and her hymns in Burmese, about twenty in number, are, probably, the best in our Chapel Hymn Book,—a work which she was appointed by the mission to edit. Beside these works, she published four volumes of scripture questions, which are in constant use in our Sabbath schools. The last work of her life,—and one which she accomplished in the midst of overwhelming family cares, and under the pressure of declining health,—was a series of Sunday Cards, each accompanied with a short hymn adapted to the leading subject of the card.

Beside her acquaintance with the Burmese language, she had, in past years, when there was no missionary in the Peguan department, acquired a competent knowledge of that language, and translated, or superintended the translation of the New Testament and the principal Burmese tracts into Peguan. But when a missionary was appointed to that department, she transferred her work to him, and gladly confined herself to the Burmese.

Something also might be said with regard to her labors in the Karen wilderness east of Tavoy, especially during the years of her widowhood, when she made toilsome journeys among the mountains, sometimes amid drenching rains, and always with many privations; and where, notwithstanding that she was wholly opposed to the principle of females acting the part of ministers, she was frequently obliged to conduct worship in the Karen assemblies.

Her bereaved husband is the more desirous of bearing this testimony to her various attainments, her labors and her worth, from the fact that her own unobtrusive and retiring disposition always led her to seek the shade; as well as, from the fact that she was often brought into comparison with one whose life and character were uncommonly interesting and brilliant. The Memoir of his first beloved wife has been long before the public. It is, therefore, most gratifying to his feelings to be able to say in truth, that the subject of this notice was, in every point of natural and moral excellence, the worthy successor of Ann H. Judson. He constantly thanks God that he has been blest with two of the best

of wives; he deeply feels that he has not improved those rich blessings as he ought; and it is most painful to reflect, that from the peculiar pressure of the missionary life, he has sometimes failed to treat those dear beings with that consideration, attention, and kindness, which their situation in a foreign heathen land ever demanded.

But to shew the forgiving and grateful disposition of the subject of this brief sketch, and somewhat to elucidate her character, he would add that a few days before her death, he called her children to her bedside and said in their hearing, "I wish, my love, to ask pardon for every unkind word or deed of which I have ever been guilty. I feel that I have, in many instances, failed of treating you with that kindness and affection which you have ever deserved." "O," said she, "you will kill me if you talk so. It is I that should ask pardon of you; and I only want to get well, that I may have an opportunity of making some return for all your kindness, and of shewing you how much I love you."

This recollection of her dying bed, leads me to say a few words relative to the closing scenes of her life. After her prostration at the Isle of France, where we spent three weeks, there remained but little expectation of her recovery. Her hope had long been fixed on the Rock of Ages, and she had been in the habit of contemplating death as neither distant nor undesirable. As it drew near, she remained perfectly tranquil. No shade of doubt, or fear, or anxiety, ever passed over her mind. She had a prevailing preference to depart and be with Christ. "I am longing to depart," and "what can I want besides?" quoting the language of a familiar hymn, were the expressions which revealed the spiritual peace and joy of her mind; yet, at times, the thought of her native land, to which she was approaching after an absence of twenty years, and a longing desire to see once more her son George, her parents, and the friends of her youth, drew down her ascending soul and constrained her to say, "I am in a strait betwixt two,—let the will of God be done."

In regard to her children, she ever manifested the most surprising composure and resignation, so much so, that I was once induced to say, "You seem to have forgotten the dear little ones we have left behind." "Can a mother forget?"—she replied, and was unable to proceed. During her last days, she spent much time in praying for the early conversion of her children. May her living and her dying prayers draw down the blessing of God on their bereaved heads.

On our passage homeward, as the strength of Mrs. J. gradually declined, I expected to be under the painful necessity of burying her in the sea. But it was so ordered in Divine Providence, that when the indications of approaching death had become strongly marked, the ship came to anchor in the port of St. Helena. For three days she continued to sink rapidly, though her bodily sufferings were not very severe. Her mind became liable to wander, but a single word was sufficient to recall and steady her recollections. On the evening of the 31st of August, she appeared to be drawing near to the end of her pilgrimage. The children took leave of her and retired to rest. I sat alone by the side of her bed during the hours of the night, endeavoring to administer relief to the distressed body and consolation to the departing soul. At 2 o'clock in the morning, wishing to obtain one more token of recognition, I roused her attention and said, "Do you still love the Savior?" "O yes," she replied, "I ever love the Lord Jesus Christ." I said again, "Do you still love me?" She replied in the affirmative, by a peculiar expression of her own. "Then give me one more kiss;" and we exchanged that token of love for the last time. Another hour passed,—life continued to recede,—and she ceased to breathe. For a mo-

ment I traced her upward flight, and thought of the wonders which were opening to her view. I then closed her sightless eyes, dressed her, for the last time, in the drapery of death; and being quite exhausted with many sleepless nights, I threw myself down and slept. On awaking in the morning, I saw the children standing and weeping around the body of their dear mother, then, for the first time, inattentive to their cries. In the course of the day, a coffin was procured from the shore, in which I placed all that remained of her whom I had so much loved; and after a prayer had been offered by a dear brother minister from the town, the Rev. Mr. Bertram, we proceeded in boats to the shore. There we were met by the Colonial chaplain, and accompanied to the burial ground by the adherents and friends of Mr. Bertram, and a large concourse of the inhabitants. They had prepared the grave in a beautiful shady spot, contiguous to the grave of Mrs. Chater, a missionary from Ceylon, who had died in similar circumstances on her passage home. There I saw her safely deposited; and in the language of prayer, which we had often presented together at the throne of grace, I blessed God that her body had attained the repose of the grave, and her spirit the repose of paradise. After the funeral, the dear friends of Mr. Bertram took me to their houses and their hearts; and their conversation and prayers afforded me unexpected relief and consolation. But I was obliged to hasten on board ship, and we immediately went to sea. On the following morning no vestige of the island was discernible in the distant horizon. For a few days, in the solitude of my cabin, with my poor children crying around me, I could not help abandoning myself to heart-breaking sorrow. But the promises of the gospel came to my aid, and faith stretched her view to the bright world of eternal life, and anticipated a happy meeting with those beloved beings, whose bodies are mouldering at Amherst and St. Helena.

I exceedingly regret that there is no portrait of the second, as of the first Mrs. Judson. Her soft blue eye, her mild aspect, her lovely face and elegant form, have never been delineated on canvass. They must soon pass away from the memory even of her children; but they will remain forever enshrined in her husband's heart.

To my friends at St. Helena I am under great obligations. I desire to thank God for having raised up in that place a most precious religious interest. The friends of the Redeemer rallied around an evangelical minister immediately on his arrival; and within a few months, several souls were added to their number. Those dear sympathizing Christian friends who received the body of the deceased from my hands as a sacred deposit, united with our kind captain, [John Codman, Jr., of Dorchester,] in defraying all the expenses of the funeral, and promised to take care of the grave and see to the erection of the grave-stones, which I am to forward; and on which I propose to place the following inscription:—

Sacred to the memory of Sarah B. Judson, member of the American Baptist Mission to Burmah; formerly wife of the Rev. George D. Boardman of Tavoy, and lately, wife of the Rev. Adoniram Judson of Maulmain,—who died in this port Sept. 1, 1845, on her passage to the United States, in the 42d year of her age and in the 21st of her missionary life.

She sleeps on this rock of the ocean,
Far away from the home of her youth,
Far away from the land where with heartfelt devotion,
She scattered the bright beams of truth.

INTELLIGENCE FROM THE MISSIONS.

Burmah.

LETTER FROM MR. HASWELL.

Amherst, April 30, 1845.

Accompanying this is a journal of an excursion I made in February between this and Ya. I should travel much more, if my other duties would permit; but, for a couple of years to come, I must content myself with travelling among the villages a month or thereabouts yearly.

In Amherst, things remain much as usual. At times the people listen with some interest to the preaching of the gospel, but none receive it into their hearts. We are determined to obey the command of Christ, and preach the gospel to them whether they will believe or not. We believe we shall yet see the power of God manifested in the conversion of many of the inhabitants of Amherst; but how long the Lord will leave us to hope against hope, we know not. We should be rejoiced to have our prayers answered while we are yet speaking, and to see the seed sown springing up and bringing forth fruit soon as it falls from our hand; but the Lord is not pleased to gratify us thus, among the Peguans and Burmans. I fear many on this account are discouraged in regard to the conversion of these people, and wish to turn all their attention to the Karens. But I think this is wrong. If there were no success or prospect of success among the Burmans and Peguans, the gospel should be preached to them in obedience to the command of Christ, to "go into all the world and preach the gospel to every creature." It is for the Christian to obey, and for God to grant the increase. To encourage our hearts, we do, occasionally, see one turn to the Lord; and the promise is, that in due time we shall reap if we faint not.

The Roman Catholics have been making some efforts here. They seem more desirous of drawing away our disciples than of converting the heathen. The priest tried to persuade our school teacher to enter their employ. A few months ago, they made a similar effort to draw away one of our assistants, but they have, thus far, proved unsuccessful in their efforts. They have written two tracts in Burmese full of accusations against the missionaries. They have scattered some of these through the town, and the people read them,

and make many inquiries of the Christians regarding them. We trust they will, on the whole, do good, by exciting a spirit of inquiry among the people.

The work seems to be advancing among the Karens near here. Five or six are quite favorably disposed, some of whom will, probably, soon be baptized.

Several of the Karen chiefs from near La-maing and Ya, were lately at Maulmain to pay over their taxes. While there, they stopped among the Christians, and the assistants labored to make known to them the gospel. A favorable impression seemed to be made upon their minds, and we hope that another year, if permitted to visit them, we shall find them more ready to listen to the truth, than they were this.

You see how disease and death are thinning our ranks. Is the Peguan department doomed to be given up in case of my death? Cannot the Board manage to send another man to this nation? It is true, they are a stiff-necked people,—but they are included in the promise, "I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

Begging an interest in your prayers for ourselves and the people among whom we labor,

I remain, very affectionately yours,
J. M. HASWELL.

JOURNAL OF MR. HASWELL.

Karen village—Encouraging cases.

Feb. 5, 1845. Having made arrangements to visit the villages between Amherst and Ya, I left home at 3 o'clock, P. M., and came to a Karen village where we have an assistant and school teacher. The truth is evidently taking effect here. One man declares his firm belief in the Eternal God and his Son Jesus Christ, and gives evidence of being truly converted. Another man also seems to be gaining light, and professes to believe, but does not yet show signs of repentance and faith. There is a good deal of opposition manifested by the surrounding Peguans and Karens, to the little beginning made here; but, I trust, the Lord will carry forward the work in spite of all opposition. The two men men-

tioned above, were with us until late at night, and appeared unwilling to retire. Both of them have made some progress in learning to read.

6. Am obliged to remain here during the day for a man to come from Amherst, as one of my coolies* proves to be unable to travel. Have had a good deal of conversation with my men and the Karens during the day and evening, and hope that I have not remained in vain.

Menkoo—Mode of travelling—Pguah.

7. Arose very early and made preparations for starting on our way. At the first dawn of day, Menkoo, the most hopeful inquirer, came in to join in worship before we started. Soon the other man also came in, and we had worship in Karen and Burman, and then set out on our journey. The assistant stationed here accompanies me; I also have one Peguan assistant with me, besides whom we have three coolies. One carries my bed and clothing, another cooking utensils and a few articles of food, and the third carries my dishes, and a basket of books for distribution. Each man divides his burden into two parts, as nearly equal as possible; slinging one upon each end of a bamboo, he carries them upon his shoulder. Our company consists of the five natives abovementioned, and myself; they each have their burdens to carry, the assistants carrying their own. As our roads are but narrow foot-paths, we march single file, according to the custom of the country. I find no difficulty in carrying a thick, heavy umbrella, and walking as far and fast as my men are able to do.

At about 8 o'clock we came to water, and halted to cook our breakfast. Having gathered a few stones to place our cooking pots upon, we struck up a fire, and soon had a plenty of smoking hot rice ready for our breakfast. The thick foliage of the trees shielded us from the sun, and a large stone served me for a table. After a good long walk, I never fail of having a good appetite, and get on well without a cook, for every native knows how to boil a pot of rice. About 2 o'clock arrived at Pguah, and took possession of the *zayat*, a miserable little shanty, without any thing with which to stop two large door holes, which is rather unpleasant, as the people tell us the tigers are in the habit of prowling about

the village at night. Very soon after our arrival, several came for medicine and to request me to go and see their sick. Although I know but little about medicine, the natives in Amherst and vicinity think me quite a doctor; and though it sometimes is no small interruption to my other duties to attend to their calls, yet it frequently enables me to do them good, and gives opportunity to preach to those who would not otherwise give me a hearing. After dinner I went to see a poor sick man, who, for several months, has been deranged. I could do nothing for him; but all the neighbors and friends were present, and listened to the preaching of the gospel for an hour and a half, occasionally asking questions. I shall remain here only one night, as I wish to spend most of my time in three or four villages.

Crookpie—Hopeful cases—Dispute with a priest.

8. Came to Crookpie, a village of about 100 houses. Spent the evening at the house of a man formerly in government employ. He is a man of more than common intellect for a Peguan,—has the New Testament and several other of our books, and has been in the habit of reading them at times for several years. I hope he may yet be brought into the kingdom of Christ. His wife and several others were present, and listened with a good degree of attention. I feel a great interest in this man. He is uncle to the Chinaman who accompanied Mr. Bennett to America, whose mother was a Peguan.

9. Sabbath. Had worship with my assistants and coolies, but have not been into the village, as I have not been well during the day. In the morning the head priest of the village came and sat down near me; several of the villagers were also present. I entered into conversation with him, but he showed no desire to know the truth. "Call God here, and let us see him, then we will believe," was his favorite reply to every thing said relative to God. I showed him my knife, and asked him if he thought it was *made*, or *happened* to become a knife. He said it must have been made. I then pointed to the sun, and asked him if he thought that came by chance, or was created. He replied, "It became a sun by its own deeds of merit." The Burmans and Peguans believe that *men* become men, or beasts, or suffer the pains of

* A cooly is a porter, or burden-bearer.

hell, or enjoy the bliss of the nat country, in one state of existence, in consequence of their good or evil deeds in a former state of existence; but, with regard to inanimate things, they believe they come by chance; and the priest, probably, made the reply he did, relative to the sun, thinking it the easiest way of avoiding the inference, that it must have had a creator, and that *that* creator must be God. I showed the folly of his reply, and went on to preach to the people, doctrines of the bible relative to God, and the relations we sustain to him, and the grace of our Lord Jesus Christ in coming into the world to die for our salvation; the priest remaining silent, except now and then saying, "Call God here, and we will believe." At evening several young men came to the zayat, but were so full of mirth, that we found it but casting pearls before swine to try to preach to them.

Company of Tavoyers.

10. Arose early, and after worship, started on our way. Walked about fifteen miles and arrived at Ananng, having passed two small villages. Found the son-in-law of Ko A, the man baptized in September last, at Amherst, here sick. He was anxious to obtain medicine, which I gave him. This gave me a good introduction to his parents and friends, which I improved in endeavoring to make known to them the gospel of Christ. As the zayat is entirely open, we thought of trying to find a place to sleep in the village; but no one appearing cordial in receiving us, we returned to the zayat, where we found nine Tavoyers, who had also stopped for the night. Being so many, we felt tolerably secure, though the jungle comes up close to the walls, and is infested with tigers. Both myself and assistants tried to preach to the Tavoyers, and they were present at our evening worship. May the seed thus sown by the wayside, spring up and bring forth fruit to the glory of God.

Arrival at Cawdote—Ko A—Ko Shune.

11. The man to whom I gave medicine last night brought me some buffalo's milk, which is a great luxury here in the jungle. We set out early in the morning, and travelled until 3 o'clock, when we arrived, quite exhausted by the heat and journey, at Cawdote. This is the residence of Ko A. We met with a cordial reception from him and one of our assistants,

who came down by water, and arrived here a few days before us. We have permission to stop in the house of Ko Shune, a hopeful inquirer, as long as we remain, as he and his family are absent in their rice fields. Ko A brought us presents of water-melons, fowls, and rice; and remained with us until late at night. A number of the neighbors were in during the evening, to whom we endeavored to show the need in which all men stand of a Savior, showing them, from their own scriptures, as well as ours, the impossibility of being saved from sin by our own works. They did not dispute the truth of what we said; but said it was a *hard saying*, that they could not be saved by their own good works.

A friendly native—Opposition.

12. Early in the morning, before I was up, Ko A was in with buffalo's milk, &c., and engaged in conversation with the assistants. I am much pleased with his appearance; and it is truly refreshing to meet with a warm-hearted Christian in this moral wilderness. The assistants went to see the owner of the house in which we stop. He declared his decided belief in the gospel, and was delighted to see the disciples. Many of the people here appear very friendly toward us, but none except Ko Shune are very promising inquirers. Several were in during the day and evening, to whom we made known the gospel, among whom was Ko A's wife, who listened very attentively, and appeared interested in what she heard. There is a great deal of opposition to the gospel in this region, and Ko A's having become a Christian, and Ko Shune being so favorably disposed, serve to bring to light the opposition that is felt.

Case of sickness.

13. An old man came and begged me to go and see his daughter, who was sick with the dropsy. Went, and found her a most pitiable object, swollen to a frightful degree from head to foot, unable to turn herself, and greatly troubled for breath. Could not give them any encouragement to hope for her recovery.* The neighbors and friends being together, I told them of the place where sickness and sorrow

* This woman has since recovered, by taking repeated doses of jalap and cream tartar, which have proved effectual also in many other cases of the same disease in Amherst. Dropsy is a very common complaint among natives.

never come, and the way to arrive there. Left the assistants to continue preaching to the people, and returned to our lodgings to get some medicine to relieve the poor woman of her distress for breath. In the evening there was a heavy thunder shower, which prevented any from coming in except Ko A. Had a good deal of conversation with him, and exhorted him to endeavor, by well doing, to put to silence the gainsaying of foolish men.

Journey from Cawdote to Ya.

14. Left Cawdote, intending to spend several days here on my return, when, I hope, Ko Shune will be through with his harvesting, and be at leisure. Had an opportunity to preach to five men by the wayside, as we stopped to rest. Passed a small Peguan village, and arrived at a Karen village. At first they did not appear to be inclined to listen to us at all. But the old chief gave us an old uninhabited house to stop in, and in the evening a good number were in to listen to what we had to say. The Karen assistant preached, and read, and repeated parts of their spelling book to them. They appear quite delighted with all this, but when urged to learn to read, and examine the evidences of Christianity, they would point to a huge image, half bird and half man, that stood in one corner of the house, and say, "We have just given eight rupees for that, and have done other works of merit; must we give all these up?" They appear halting between Boodhism and Christianity. If it were not for the old chief, I think they would decide to learn to read, at least. We hear the tigers on two sides of us, but a short distance off; but our floor is so high from the ground, that we are not in much danger.

15-17. Have remained at the Karen village, endeavoring to persuade the people to turn to the Lord. At times, they have seemed on the point of deciding to yield, and accept the offer of salvation through Christ; but, to-day, the old chief, who has been absent for two days, returned, and this evening the whole village, with the exception of one man, are engaged in a drunken frolic. We have determined to leave the place on the morrow; but I hope the time is not distant when the true light will gain admittance here.

Style of building.

18. Saw the old chief before we started, and exhorted him to repent and

turn to the Lord, who would have mercy upon him and pardon all his iniquities; but his heart seems fully set in him to reject the mercy of God. Have been unwell for several days with a slight attack of dysentery, and to-day travelled fourteen miles in much pain. We passed one Karen village of seven houses, because we could not get a place in which to sleep. We stopped to rest at the chief's house, which, like all the rest in the place, was a little but stuck up on small poles, about twelve feet from the ground. The tigers are troublesome, and the people are too indolent to build houses which would protect them from danger, so they make them high from the ground; but they are so frail, and the ladders for getting into them, so shacking, that one not accustomed to them, can hardly venture to ascend, lest the ladder should let him down, or the addition of his weight to that already in the house, should prove too much for it, and the whole fall to the ground together. The chief's house was but about fifteen feet square, but answered for a kennel for some half dozen large dogs, a roost for a good number of fowls, as well as a home for a large family of human beings. The chief himself was a large athletic man, of about thirty years of age, ignorant as possible,—said he was determined to cleave to the customs of his fathers,—which is to drink arrack, worship the nats, and live in ignorance and sith. We were told that there was a vacant house in the next village, which was but a short distance off; so we passed on, in hope of finding a lodging place. We have got permission to stay in the unoccupied house; but, alas for us! a large family of fowls can show clear proof of having had undisturbed possession of it for a long time. The floor is so broken, that we have to walk with great care, lest we fall through, and it would be no joke to get a fall here. We have not been able to get a bearing from any of the people. Christians from Tavoy have been here several times, and they have learned enough of Christianity to know that they must give up drunkenness, if they embrace it. This they are determined not to do, and so keep aloof from us.

Arrival at Ya—Preaching—Inquirer—Opposition.

19. Arrived at Ya about 1 o'clock, P. M., very tired. The former head man of the district soon came in, with

several others, with whom we conversed a little. He furnished me with a *chair*, which was very acceptable, after having done without one for half a month.

20-23. During the past four days, we have tried faithfully to make known the gospel of Christ. Every evening we have good, attentive congregations, and some have appeared, for the time, much interested. One man who has had some portions of the scriptures several years, and has frequently heard the gospel from the native assistants, has been present three evenings, and though his questions have shown the great darkness of his mind, they have also shown that he was beginning to inquire after the truth. I have been treated disrespectfully by one man only. He tried to excite mirth, and make ridicule of us and the gospel when he found himself unable to answer our arguments; but was reproved by several for his improper conduct, and left the company. I have found more than is common who were ready to admit, that but one religion could be true;—that if Christianity were true, Boodhism must be false, and vice versa. This I have usually found them unwilling to admit, their common plea being, "Your religion is good for you, and ours for us." Several have taken tracts and portions of scripture. May the Lord grant his blessing upon our labors, that the seed sown may spring up and bring forth fruit to the glory of God. Our help must come from on high.

Return—Illness of Mounng Oung Men—Taxes.

24. Left Ya, and returned to the Karen village where we staid on our way down. Mounng Oung Men, my best assistant, is sick with fever. The night is dark and dreary. The heavy, dark thunder clouds completely cover the heavens, and the frequent flashes of lightning show us how poor a shelter our hut will be from the storm; and the yells of the drunken Karens, who are convened near, add much to the gloominess of our situation.

25-27. Have spent the three past days in Lamaing. When I have, on former occasions, visited this place, I have found numbers to listen attentively to the gospel; but this time, the people were too much excited with regard to their taxes, &c., to pay much attention to any thing else.—Capt. Place, assistant to the Commissioner,

being here examining into the measurement of the land, &c. However, some few have listened with apparent interest, and received tracts and portions of the scripture, which may prove the means of their salvation. I called upon Capt. Place, and he very kindly furnished me with some quinine pills for Mounng Oung Men, who continues quite ill with fever.

28. Left Lamaing and came to Caw-dote. Poor Mounng Oung Men continues quite sick, and I am much distressed about him. Ko A appeared greatly rejoiced to see us again, but we were disappointed to find that Ko Shune had not yet got through with getting his paddy home; but just at evening he came with a load, and I had a few moments conversation with him. He seemed overjoyed to see us. It is refreshing to one's soul, in this dark wilderness, to meet with a warm Christian greeting, even from one or two persons. May the Lord carry forward his work here, and glorify his name by the conversion of many souls.

Kindness of the people at Cawdote—Ko Shune.

March 1, 2. The people appear very friendly, and treat me with much respect. Several have brought me presents of milk, rice, and melons. This is the only place in the country where I have received *any thing* without paying its full value for it; but here, they refused to receive pay. The articles were in themselves of small value, but showed a kindly feeling in the donors. A number of persons, both male and female, have listened attentively to the gospel. May the word they have heard, prove the power of God unto their salvation. I have seen Ko Shune for a few moments, morning and evening, each day, and am encouraged to hope that he is a truly converted man. At one time, as I stood conversing with him, he saw one of the assistants coming towards us, and immediately said, "When I see that man, I love him; I love Ko A, and I love all Christians;" forcibly reminding me of the scripture, "We know that we have passed from death unto life, because, we love the brethren." May he yet prove a burning and shining light in this dark region.

Return to Amherst by water.

4. Having hired a boat, and made preparations to return home by water, as Mounng Oung Men is too ill to go by

land, we started at 4 P. M., and came down to the mouth of the creek, where we have cast anchor, and are to remain until 3 o'clock in the morning, when we are to put out to sea.

Our craft is a small canoe, with a board about ten inches wide upon each side, and the aperture between the board and canoe is plastered with mud, to keep out the water. It is said to be capable of carrying eighty or ninety bushels of paddy. The bottom being round, like a log, without any keel, it rolls about on the water at an uncomfortable rate. We can hardly stand up, and walking is out of the question. There are nine of us on board, and we shall not have room to stretch ourselves to sleep. Ko A had been with us all day, and Ko Shune for a couple of hours. We conversed much with them, and before parting commended them to the care of God, not expecting to visit them again until next year. In view of my trip, I am encouraged to hope for the spread of the gospel through this region. The people are exceedingly ignorant, but there is an increased readiness to listen to the gospel, and many, here and there, are reading the scriptures and tracts, which may prove the means of their salvation.

5. At 3 o'clock in the morning weighed anchor, and put out to sea. It was very hazy and dark; but with great care we succeeded in avoiding the numerous rocks and sandbanks, and got safely out, and the moon soon after rising, we moved on in comparative safety. The sea was rough, but the men worked well at the oars, and the boat danced along over the waves; and much to our joy we reached home at 5 o'clock, P. M., and found all well. The distance from Cawdote to Amherst is a little over fifty miles.

20. This morning a little boy belonging to our school, died. He has not been able to speak since my return from Cawdote; but his parents (heathen) say that before he was taken sick, he used to ask them to let him be baptized; and that after he was taken sick, he was accustomed to pray frequently. Who knows but he was led by the Holy Spirit to trust in Christ, and is now in the enjoyment of that rest, which remains for the children of God?

Examination of candidates—Baptisms.

Left home at 4 P. M., to visit the Karens and attend to the request of a man and his wife, to be baptized. In

the evening had worship, and examined the applicants for baptism, and was very well satisfied with them.

21. All the Karens came together, and after worship I consulted with the Christians present, (nine in number,) as to the propriety of baptizing the two persons; and they being in favor, we started for the water, which was situated in the unbroken jungle, about a mile from the village. There was a wildness about the place, which seemed well in harmony with the character of the people. We sang in Karen, and I addressed the people in Peguan, and prayed in Burman and Peguan, and administered the ordinance with much satisfaction. The people listened with much attention, and behaved with perfect propriety through the whole. I trust the services may be blessed to the good of many. The candidates appear very happy. The woman is nearly blind.

22. To-day is our covenant meeting. During the past three months, nothing of interest has occurred in the church. The state of religious feeling is low, but I hope there is a little desire felt by some of the members to grow in grace.

23. Preached in Burman at 10½, and at 4 P. M. administered the communion. Present, nineteen Peguans, six Burmans, four Karens, one country born, and Mrs. Haswell and myself,—thirty-two in all. The season was pleasant, and, I hope, will be blessed to the good of all present.

In the evening preached in English. About a dozen present,—persons who came down from Maulmain for the benefit of the sea air.

China.

LETTER FROM DR. DEVAN.

Canton, June 9, 1845.

In my last, I promised to give you some account of our operations here. Herewith you have the statement. On our arrival at Canton, we took up our abode in a part of the city partially devoted to foreigners; the reason being, that we could not get a place, such as we needed, among the Chinese. We, however, procured a small Chinese house, consisting of two rooms, in one of which several of our native assistants lodged and ate, while the other was used on Lord's days for public preaching of the gospel, and on Satur-

days for a dispensary. On both of these occasions, we have an attendance of some thirty or forty individuals, to whom the word is faithfully preached and Christian books are given. On the other days of the week, this place is made a sitting room for the assistants as well as a depository for tracts, &c. Frequent visitors are there received, and the word of life is administered to all. At our own dwelling house, very many Chinese, of all ranks of life, are continually calling; and to all, pretty nearly without exception, the doctrines of eternal life are preached. Br. S. and myself, on going out, generally take a bundle of tracts or scriptures and distribute them, freely mingling therewith such exhortations as may, at the time, be deemed advisable. We find it necessary to exercise discrimination in the giving away of books, for we find a great many more applicants for them than it is judicious to supply. We, now and then, have had persons refuse receiving a tract; but it is so rarely the case, that it elicits much surprise when we meet them. We are not sorry to see manifestation of feeling upon these matters, for it evinces some thought upon the subject of religion. Hence when any personal abuse is bestowed upon us by the people, or when they call us, as they sometimes do, "Worship man," "Jesus," "Sunday devil," &c., &c., we are not particularly displeased. Every evening the native assistants meet for prayer and reading of the scriptures, and one or the other of us meets with them.

During all this time we are continually in search of a house in a right part of this city, and which we may convert into a chapel; but either the rent is so unreasonably exorbitant, because we are foreigners, or the people residing in that street in which we may have found a house, raise such a hue and cry against a foreigner's residing there, that we have not as yet been able to secure a proper place. In the meanwhile, God seems to be subjecting us to a shifting process, as if to prepare us for great things. One of the members of our Chinese church was charged by the deacon and Chow, who is the assistant of br. Roberts, with improper conduct. The charge was investigated two or three days ago, and after a most thorough examination, the charge was found to be groundless. Against his accusers, however, there arose a suspicion of improper conduct,

and an opportunity having been afforded to verify the suspicion on the part of one of them, it was found necessary to exclude him (*Luk*, the deacon,) from our church for opium smoking. It was done, and, of course, his employment as a native assistant ceased at the same time. The other, who is *Chow*, an assistant under the direction of br. Roberts, was referred to him for investigation, as also the adoption of such course as might be deemed proper; an offer was made to him to furnish proof of the same fault, if requested. These are some of the trials to which we are subjected, laboring amidst these opium-smoking idolaters: on all sides of them the disciples (who, after all, are but babes in Christ,) find strong inducements to fall into that sin. Notwithstanding the ostensible wishes of the government, and the fearful visitations made by the strong arm of power upon those addicted to this vice, it is alarmingly on the increase, and the barefacedness with which the opium is sold, and the necessary apparatus for smoking exposed for sale, plainly prove that the local authorities either will not or cannot prevent opium smoking.

In accordance with the previous vote of the mission, br. S. went to Hong-kong on the first Lord's day of the month, to administer the Supper to the Tie Chew church. At the same time he baptized several who had been waiting a length of time for admission to the church, and who, on being examined by him, gave satisfactory evidence that the Lord had been gracious to their souls. But of all this, you, of course, will receive an account from his own pen. Mrs. D. and myself are still engaged in the study of the language. It is really hard work; we need your sympathies and prayers to help us to go on. The heat of the climate is enervating, both to intellect and spirit. But we believe the Lord sent us here, and we believe he will accomplish that whereunto he sent us. Our duty is only to do our utmost; the issue is none of our affair, and we are not responsible for it.

Our native assistants find themselves here subjected to another trial which was scarcely anticipated. I mean the sneers and sarcasms of their fellow-countrymen. "Abandoned followers of an abandoned foreigner," or "traitors to their country's customs," and such like expressions, cause them to feel deeply the crosses which every Chris-

tian Chinese must take up. But the Lord is our strength.

Yours very truly,
T. T. DEVAN.

Siam.

ANNUAL REPORT OF THE SIAM MISSION,
For the year ending June 30, 1845.

Our readers are well aware that the Siam Mission has suffered severely from a deficiency of laborers. The Board have long been desirous of strengthening it, but have, unhappily, been prevented by the want of pecuniary ability. The prospect now is, that the needed reinforcement will not long be delayed. Let the funds be produced, adequate to the necessities of the case, and well qualified missionaries will soon depart for that promising field. Mr. Goddard is greatly needed in China, and we hope the day is not far distant, when the Board can safely transfer him from Bangkok to the important post to which he is eminently adapted.

Bangkok, (Siam,) July 21, 1845.

As we have now been preserved through another missionary year, and permitted to continue our labors under the patronage of the American churches, we feel called upon to give some account of those labors, and of the success which has attended them, so far as it comes within the reach of observation and description.

The past year has been, in many respects, a year of trial. Our numbers have been diminished by the departure of br. Davenport and family in February. Br. Jones and family have also been absent, on account of sickness, for nearly three months past; and the expressed wish of the Board and of the mission at Hongkong that I should remove to China, has placed me in a very unsettled state. Thus our circumstances for prosecuting missionary work, have been much more unfavorable than heretofore. But the intelligence which we have recently received, adds a still deeper shade to our discouragements. We were aware that you appreciated our wants, sympathized with us, and were seeking to send us help. We were also aware that you had spread our wants before the churches,—that the Convention had acknowledged

them,—and that it had come to be generally understood that we are in pressing need of help. Knowing these facts, we were confidently expecting soon to welcome fellow-laborers to this field; we were ready to receive them and send them forth either to the whitening fields, that they might fill their bosoms with sheaves, or to the fallow ground, that they might break it up and sow the precious seed. But instead of realizing these anticipations, we are informed that a brother, who has offered to join us, cannot now be sent for want of funds; and that no more missionaries can be sent out until the debt of the Board is reduced. Is it true, then, that the Convention, as representative of the denomination, has acknowledged that "the Siam Mission, in both its departments, stands preëminent both in its *wants* and its *promise*," and also that "the Siam Mission must become extinct unless it be *speedily* reinforced," and yet the means of reinforcement are not furnished, and those who would come are delayed, and, perhaps, finally hindered? We hope for better things; and though hope deferred has often made our hearts sick, yet so long as our labors not only promise, but are actually crowned with the most happy results, we will gladly continue to hope and to labor; and we trust we utter the sincere emotions of our hearts when we express our thanks to our Heavenly Father for continuing to us the privilege of laboring another year for the salvation of this perishing people. Our labors during the past year have been very similar to those of former years.

Until the departure of br. Jones to Singapore, on the 1st of April, (when all *direct* missionary work in the Siamese department was suspended,) both daily and Sabbath worship were regularly conducted in Siamese, attended, however, by few except persons in our employ. Tracts were distributed at the house, and generally called for in a more respectful manner than formerly. Much of Mr. Jones's time has been spent in revision, proof-reading, &c.; but religious discussions have not been neglected.

The Chinese morning and evening worship, accompanied by explanations of scripture, has been attended by from eight to fifteen Chinese persons in our employ, and their friends. The congregation on the Sabbath, though small compared with congregations in Christian lands, has been larger than for-

merly; it is made up of about thirty-five persons, who attend with considerable regularity, and various occasional attendants. There have also been two weekly meetings in different neighborhoods, attended by a few of those who live near. The out-station at Leng-kia-chu has been regularly occupied by one of the assistants. Two individuals there (beside the members of the church,) have attended to the word with much assiduity, and we hope *not in vain*, though we do not yet deem it expedient to receive them to the church. A weekly meeting has also been held at Ma-ha-chai, a small village about a mile this side of Leng-kia-chu, where one Chinaman has for some time manifested a disposition to receive the truth in love; he goes to L. on the Sabbath. Considerable labor has also been performed at Bang-chang, where a few Chinese have seemed disposed to attend seriously to the truth; one exhibits many characteristics of a sincere convert. The uncertainty of our future prospects has prevented us from prosecuting our labors in this interesting field as we otherwise would have done. We are obliged to think more of confirming, than extending our labors.

As Assistants—Kiok Cheng has been employed through the year; though, during two or three months, he was able to do but little on account of ill health. Chek Chin and Gne Seng, were employed until the 1st of April, when they were dismissed for want of sufficient apparent usefulness. Heng Kit has been employed since the 1st of January, and bids fair to become extensively useful. Two other brethren,—persons of small abilities and little education, but somewhat rich in faith, experience, and good works, have been employed much of the time to accompany the assistants in their daily labors.

These assistants have been daily employed in distributing tracts, visiting and conversing, from house to house, and have assisted on the Sabbath,—the second service in the chapel having been generally conducted by them.

They have labored in rotation, though not regularly at the out-stations. The knowledge of the truth has evidently been extended during the past year. More than 4000 tracts have been distributed in different parts of the country. Five have been admitted to the church, and one excluded,—leaving the present number, twenty-four. The individual excluded, had taken another wife while his true wife is still living in China; he has, however, since put her away, and exhibits signs of penitence, which, we hope, his future life may prove sincere. Beside those already mentioned at the out-stations, there are here in Bangkok five or six inquirers, some of whom appear very encouraging.

The Boarding School was discontinued in December, owing to the feeble health of those engaged in conducting it. The average number of scholars had previously been eleven; they received instruction in Siamese, Chinese, and English. To render a school here permanently profitable, requires a greater share of time, attention, and strength, than we, in our present circumstances, can devote to it. Were a missionary family devoted entirely to this department, we have no doubt the results would be most encouraging; but, otherwise, there is little prospect of real usefulness in this sphere of labor. The experience of the members, both of our mission and also of the American Board of Commissioners for Foreign Missions, seems to have taught clearly that the female members of the mission cannot expect here to enjoy a sufficient amount of health and strength to enable them, in addition to the care of their families, to give sufficient attention to a school, to make it really profitable.

The Printing Office and Bindery were under the care of br. Davenport till the 1st of January, when they were committed to the care of br. Jones, and in his absence to br. Chandler. Printing during the year has been as follows:—

	Copies.	pp.	Total.
<i>Siamese</i> .—Outlines of Old Testament Biography,	3000	136	408,000
“ Introduction to Natural Philosophy, }	140	90	12,600
“ Job work for Mr. Davenport, }			
“ Nine signatures of N. Test., new edit.,	3000		21,600
<i>Chinese</i> .—Gospel by Mark, (Dean's,)	162	82	13,224
“ Catechism,	1850	40	74,000
“ Hymns,	800	46	23,000

The Foundry has been under the joint care of brethren Jones and Chandler. The fount of Siamese type, ordered last year for the Commissioner at Maulmain, has been completed and forwarded. A fount has also been cast for Chau-fa-yai, on double Small Pica. The fount on English body has progressed but very little; no native help can be obtained capable of cutting the punches properly, and the whole work must be executed by Mr. Chandler's own hands. To keep the native help in work, a fount on two line Bourgeois has been commenced and nearly half the punches cut.

In our report last year it was stated that br. Chandler had aided prince T. Mowfanoi in building various kinds of machinery, and awakened considerable interest in the work. At the urgent request of the prince, br. Chandler continued to visit his palace for three or four months, during which time a machine shop, commenced a short time before, was finished, and many tools and machines for the use of the shop, made. The shop is ninety feet long by twenty wide. Every thing was made and arranged as much as possible after American fashion. Almost from the commencement of br. C.'s labors, the prince directed his men to cease from labor on the Sabbath; and though they have often been hurried with work for the king, we are not aware that any work has been done on the Sabbath for more than a year. The shop and tools are cleaned up every Saturday, as regularly as in a Christian land.

In conclusion, we would express our concurrence in the statement made before your Convention, April, 1844,—“That the Siam Mission, in each of its departments, stands preëminent both in its wants and in its promise.” We might indeed have hesitated, ourselves, to use the word “preëminent,” as we know that many other stations are languishing for want of help, and are also exceedingly fruitful in promise. But our wants are manifest; weakness characterizes all our efforts, and the multiplicity and variety of cares devolving on so few individuals, rapidly exhaust all our energies. Hence the opinion of the Committee of your Convention, that “the Siam Mission must become extinct unless speedily reinforced,” is, doubtless, correct. And with regard to the promise of this field, it is true, that, especially in the Siamese department, we have long been

called to labor under great discouragements; we have, thus far, sowed only in hope, and have not yet, to any great extent, been made *partakers* of our hope. No one can be more sensible of the difficulties and discouragements connected with this mission than we are, having long labored under them; and if there be any good reason why it should be abandoned, or allowed quietly to become “*extinct*,” we have the best means of knowing it. But we know no such reason. On the contrary, we see numerous and weighty reasons for continuing our work. In the Siamese department, the New Testament has been translated, and numerous valuable tracts prepared, and the means for printing them have been brought to a very satisfactory degree of perfection. We have thus, at immense labor and expense, attained a position of permanency. Preliminary work is mostly done; and we have the means of going forward to as great an extent as the Master and his stewards in America see fit. There is here an immense population, and there are great facilities for spreading the knowledge of the truth among them. They can generally read, and they *do read*; they read our tracts, and they understand them to a considerable extent, and they will listen to conversation when there is any one to go and converse with them. We doubt whether a people is often found, where there are so great facilities for spreading the knowledge of the truth, as among the Siamese. And this is the great work of the missionary; he is sent to make known the way of life, whether men will hear or whether they will forbear. The truth is a sweet savor unto God as well in those who perish as in those who are saved; and if God should see fit to glorify his name, by sending the gospel to a people who will not receive it,—who are we, that we should refuse to be the bearers? But we have no evidence that such is the case with the people of Siam. True, the present institutions and government of the country are *peculiarly unfavorable* to the reception of Christianity; but is any thing too hard for God? True, also, the gospel has long been proclaimed without any apparent fruit in the conversion of the Siamese; but seed *must* have its appointed time before it spring up. How often, even in many important places in America, has the cause of Christ struggled long and been repeatedly crushed, to all human appear-

ance, before it has become established. It is not for us to fix limits to the times and seasons which God has put in his own power. Our time of discouragement, and want of apparent success, has not yet equalled that of the first missionaries to the South Sea Islands; and if, eventually, our success shall be as complete as theirs, who will say that one effort has been put forth in vain? or if our success should not be like theirs, who will venture to say that God is not equally glorified, and that our labors are not equally agreeable to him?

There is another consideration growing out of the connexion of the two departments of this mission, and the assistance which they mutually confer on each other. Labor in the Chinese department has already been crowned with an encouraging measure of success; and with a church of twenty-four members, and several inquirers living in different parts of the land,—two valuable assistants, and several other brethren, able and willing to assist to some extent, the cause has attained to a state in which it makes *some* progress with a comparatively small amount of missionary labor. To abandon it, therefore, would be to give up advantages of no ordinary character, already secured, for what is entirely uncertain. But the present openings in China, in connexion with the state of public feeling in America, render it almost certain that this department will, for some time, be but feebly supported; of course, it must lean on the Siamese department, and the two must assist

each other. We have here, in reality, two missions; and by the encouragement and assistance which they impart to each other, *much more* can be accomplished than by two missions of equal strength differently situated. Indeed, *feebly supported* as they *have been*, they could not stand alone; the Chinese department could by no means have survived until now, but for the encouragement and support which it has derived from the Siamese. Hence, to relinquish one department, would, probably, lead to the abandonment of the other; it would be giving up the advantages which result from the mutual coöperation of two missions, as well as all the other advantages which have been secured by a long and patient endurance of the trials which have attended our progress thus far. But our hope and prayer is, that laborers may be sent forth to this field; and our *unwavering expectation* is, that in due time, every effort put forth in the fear of God for the salvation of this people, will be crowned with the most glorious success. In the mean time, we humbly beseech the friends of Christ, instead of adding to the almost overwhelming trials which have ever clustered around this mission, to come up at once to the help of the Lord against the mighty. Break not the bruised reed,—but let the "*Siam Mission be speedily reinforced*," that it may not "*become extinct*."

By order and in behalf of the mission, I remain, dear brother, yours truly,
J. GODDARD, Sec.

Miscellany.

The Divine Method of Raising Charitable Contributions.

The following article, from the pen of a distinguished minister of the gospel, has been published as a "Missionary Paper," by the American Board of Commissioners for Foreign Missions. It contains suggestions which we beg our readers seriously to ponder. The more closely we conform our plans of action to those of infinite Wisdom and Love, the more rationally may we anticipate success.

Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. 1 Cor. xvi. 2.

Love gives a cup of cold water to a disciple. Love visits the needy and the afflicted. Love goes forth to seek and save the lost. In a distant country, under the burning sun, amid privations, many and great, love cheers the weary, drooping stranger, while he pities, and instructs, and guides the returning wanderer. So God sent his Son into the world to save sinners. So the Son came, saying, "I delight to do thy will, O my God." To

build the tabernacle, the willing-hearted, brought enough, and more than enough. Said the man after God's own heart, "Because I have set my affections to the house of my God, I have of mine own proper good, of gold and silver, prepared with all my might three thousand talents of gold, and seven thousand talents of silver. Who then is willing to consecrate his service this day unto the Lord?"

Love was the grace of God bestowed upon the churches of Macedonia. Then, in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality. They were willing of themselves beyond their power. They prayed the Apostles with much entreaty to receive the gift. They first gave themselves to the Lord, and then were they ready to do his will in every good work. Love inspires the grateful recollection of the grace of our Lord Jesus Christ, who, though he was rich, yet for our sakes became poor, that we through his poverty might become rich. We are not our own, but are bought with a price; and, in the exercise of love, we devote to him that loved and bought us, all that we are and have, and all that we can do, to carry into effect his designs of mercy to perishing men, and we ask, each one for himself,

"What can I do for Him that died,
To save my wretched soul?"

Knowing, as we do, the languishing state of the missionary enterprise, in all its departments, we shall rejoice to find the *Divine method of raising all the funds we need.*

Let us examine this *DIVINE METHOD.*

1. It is to contribute frequently and *statedly.* Upon the first day of the week. This is frequently, for it is once in seven days. Nor shall we think that God calls too frequently, if he calls once a week, to make some appropriate acknowledgment of his right, by giving a portion of what he gives us, to carry on his peculiar work in the world, and to save the perishing; to save them, not from starvation, but from perdition. Can once a week be too frequently to lay by in store to feed the hungry and clothe the naked? Was it not ordered in the churches of Galatia, as well as in the church of Corinth, that the same rule should be observed? And can we hesitate for a moment to adopt it in regard to the evangelizing of the world? Once a week—can this be too often to make a pecuniary contribution to send the word of life, or the messenger of mercy, announcing life to those who are dead in sins?

Were our souls where theirs are, should we think once a week too often to be thought of, and prayed for, and labored for, that we might live? Relief must be had. God has ordered it to be given by us, and given on the first day of the week. *Frequently*, so that we may never forget it.

Statedly also. Upon the first day of the week. What day could be more appropriate? The Redeemer's birth-day. As it is said, "This day have I begotten thee." The day of the church's foundation: for, on the first day of the week, the stone which the builders rejected, became the head of the corner. What precious associations! A rising Savior! A church founded! Now, on the same day, we lay by in store that which may honor the Savior, add lively stones to the building, send hope to the benighted world. It must be good also to begin the week with this labor of love. Let God have the first fruits of all our time; let the noble object of saving lost men, as co-workers with God, pre-occupy our thoughts and our plans, give tone to our spirit, and direction to all our movements. To commence the week in this manner assimilates earth to heaven, the employments of Christians to the employments of angels. The sanctity and the blessedness of the Sabbath are thus spread over all our time and all the work of our hands. Thus frequently and *statedly* the *Divine Method* requires to lay by in store.

2. It is to contribute *universally.* "Every one of you." Is it a duty to contribute frequently and *statedly* for evangelizing the world? Whose duty is it? the duty of every Christian. Is it a *privilege*? Whose privilege? Does our Lord demand the service of every one? Does he not, at the same time, allow every one the privilege? Who is it, then, among all his friends, that is to be exempt from the duty? Who that is to be deprived of the privilege? Not one. Due allegiance is expected of all, and due favor is shown to all. It is ordained that *every* one shall lay by him in store. How suitable and how beautiful is this arrangement! Here the whole church of Christ, the high and the low, the rich and the poor, the male and the female, appear before him on the first day of the week. Nor does any one appear empty. Every one lays by him in store an offering, as an acknowledgment of obligation and thanksgiving. This being done frequently and *statedly*, and on that day of consecration and blessing, it is suited to produce the most happy results. Here all hearts beat in unison before the face of the Lord. This act is done by every one in his own dwelling, under the

eye of the Lord, who seeth not as man seeth, but looketh upon the heart. From a principle of obedience and love every redeemed sinner gives an offering to the Lord. While this method cherishes the best feelings towards God our Savior, and towards his people and cause, it does, at the same time, lie at the basis of all that is needful by way of contribution.

For a moment think of the power which the mighty Savior can call into action on this principle. Suppose a church of two hundred and fifty members. Let every one be poor, and every one lay by only the widow's two mites, which make a farthing. One cent a week from two hundred and fifty Christians, will amount, in a year, to at least one hundred and twenty-five dollars! Is not the *DIVINE METHOD* one of great power? How vast the sum from a million of Christians!—from a million of poor Christians! Not less than five hundred thousand dollars!

But this is by no means the divine standard of contribution. It is only the frequency and universality that we have yet considered. And far be it from us to intimate that the rich are to contribute no more than the poor. Such is by no means the *DIVINE METHOD*.

3. It is to contribute in due proportion. "*As God hath prospered him.*" It is supposed that every Christian is engaged in business. It is needful while in this world that every one should have some honest and laudable mode of acquiring property, both to supply personal and domestic wants, and afford a surplus for the needy. Believers were generally poor in apostolic times, and obtained the means of their support by their daily labor. At the end of the week, their work being done, they could be ready to observe the Divine Providence in regard to them, and to know how they had been prospered in their business. And this was the rule of proportion for their contribution. They might lay by in store a certain per cent., five, ten, twenty, or any other proportion, just as they were able or as their love prompted them to do, either more or less. If, at any time, they had received more than common, then their proportion would be the same, while the amount would be greater. And so if they had received less. This would operate equally upon all the members; for the rich would give abundance from their abundant income, and the poor would give a little, just in the same proportion.

The Apostle does not say, however, how much each man should give, only that it should be proportionate to each one's pros-

perity. Every one is able to exercise his own judgment. God wishes not that we should feel as tributaries, but as friends and children; that he is Lord of all, the Father of mercies, and the Savior of the lost; that we should understand the work he is engaged in, and that we are allowed and expected to cooperate in it. And, that our views may be enlarged and our affections engaged, he allows us the unspeakable privilege of considering his kingdom as our kingdom, his work as our work, his glory as our glory, and the happiness and glory of all that is achieved and done, as his joy, in which we are permitted to share. With such a work before us, and such results as our ultimate reward and portion, he calls us to take part in the work, with the assurance that every one shall receive a reward according to his own labor. With our eyes fixed on the future joy, he allows us to deny ourselves, to labor, to make sacrifices, and bear his cross, just in proportion to our faith and love; all proceeding spontaneously from our ardent affection for him, and his cause, and the souls of men. In this blessed enterprise he lays out before us, not only this world, which is the field in which he works and employs us, but heaven and hell, with their eternal realities. Heaven, the dwelling of all that become holy and happy, on the one hand; and hell, with the wicked and the lost, on the other, God reveals to us as the final destination of every soul of man. It is not, then, a mere estimate of our doing a certain amount of labor, or giving a certain amount of contribution, or bearing a certain weight of sorrow and affliction, that is to regulate our action, or our suffering; but it is the worth of the soul, the bliss of heaven, the pains of hell, the example of God, angels, and good men, that are to be always before us. Such are the themes of thought, the expanding, ennobling, and invigorating realities, which are to move us. And, with these in view, God allows us to judge and determine how great shall be the amount that we will consecrate to this noble, angelic, godlike enterprise. The purpose and the act are to be our own, in the sight of God, with the glory and joy that are set before us.

Such is the *DIVINE METHOD*.

4. It is such as requires order and care. "*Let every one of you lay by him in store.*" Laborers have store-houses. In them they preserve the fruits of their labor. They have also a place for their money; their iron chest or some other place of safety. This is their treasury. In this they deposit the results of their industry and frugality. For what? For the

double purpose of order and safe-keeping. On this place of deposit, how much thought may be expended! It is the store, perhaps, laid up for a day of trouble, or for the helplessness of old age, or as an inheritance for children. In view of this store, one may say to his soul, "Thou hast much goods laid up for many years." Another may calculate how much he may gain by the provident use of this store; or he may pride himself on the power he can exert with his wealth. Others may look towards their little store with an anxious eye, unable to tell how their wants shall be supplied amid the vicissitudes of an uncertain hereafter.

But where is the man who keeps a treasury for God? I mean a place of deposit, in which he may lay up in store, as God has prospered him, his contribution for the relief of the needy, especially the needy soul. It would be no great stretch of the imagination to suppose that a pious mind would find as much pleasure in thinking of the Lord's treasury as of his own. It is the testimonial of his heavenly Father's bounty. Every thought of it calls forth a new emotion of love, with a strong desire to do good to the needy. In this treasury the money is safe, and it is ready. This was one design of the Apostle in ordering this deposit—"that there be no gatherings when I come." He was making collections in Asia and Europe, among the churches of the Gentiles, to relieve the poor saints at Jerusalem. He was the general agent in this concern. As he was passing from one church to another to promote their spiritual interests, he was willing to take charge of their collections, and be the bearer of them for the relief of the poor. But he did not wish to do what they could do themselves. Nor did he wish to be diverted or detained from his great work while their collections were being made. If they would follow his directions, all would be ready. He would receive their bounty, and rejoice with them in their readiness and liberality. Then God would be pleased with their cheerfulness, and honored by the abundance of their contribution and their joy. So in all cases of charitable liberality, if the *DIVINE METHOD* were followed, how pleasant, how delightful would be the aspect of the church! Every member laying by him in store upon the first day of the week, as God had prospered him, what an abundance would there be for every want! How promptly, how cheerfully, how satisfactorily would every want be met! Then would there be no complaint of hard times; for every one's bounty would be ready. Then would there be no complaint of too

many calls; for on every Lord's day the store would be replenished. Let there be a call on one Lord's day for the Bible Society; on another, for the Tract Society; on a third, for the Foreign Missionary Society; on a fourth, for the Home Missionary Society; on a fifth, for the Education School Society; and so on, till all the Societies, which deserve our aid, have called—and then—what? *Let them call again*; for again we shall be ready. Note, however, that the Apostle does not direct these supplies to be laid by in the house of God on the first day of the week; but every one in his own house. Then, at the call of the Lord, there may be brought forth, from every one's store, whatever has been laid by, or as much as may be needful and proper for that object.

(To be continued.)

Missionary Meetings in Philadelphia.

Soon after the late meeting of the Convention, in New York, the Acting Board were so happy as to procure the services of the Rev. Edward Bright, Jr., of Homer, N. Y., as temporary agent, to visit Philadelphia, and cooperate with the pastors in that city, in an effort to raise funds. He received a most cordial welcome; and, aided by *all* the pastors, and by our esteemed missionaries, the Rev. Messrs. Judson, Kincaid, and Abbott, the results of his agency have been of the most gratifying character. Meetings were held successively in the different churches, and the services are represented as having equalled in interest throughout, "the best hours" of the meeting of the Convention in New York. The amount contributed and subscribed exceeds fourteen thousand dollars. Much as we rejoice in the pecuniary aid thus afforded, we feel a higher pleasure in the assurance that great spiritual benefit will result to the pastors and churches who have thus, in affectionate union, placed so large an offering on the missionary altar. They have shown what can be done by Christians when private interests are held subordinate, and the claims of Christ and the heathen have the supremacy in their judgments and sympathies. The effect of this worthy example will surely be good in

all our churches. New York, Boston, Cincinnati, Albany, Providence, Rochester, Salem, Hartford, Portland, Bangor, Utica, Buffalo, and all our cities, towns, and villages, will be stimulated to "go and do likewise," and the treasury of the Board will soon be so replenished, as that new laborers may speedily be despatched to fields where brethren are toiling alone and fervently imploring assistance. The changes in our prospects that have occurred within a few weeks, will be quite as cheering to the hearts of our missionaries, as they are to ourselves.

Debt of the Convention.

We are gratified in being able to say, that not only has the amount necessary to extinguish the debt of forty thousand dollars been subscribed, but, within a few weeks, a considerable portion of it has been paid. Among the subscriptions to this object, were several of *one thousand dollars* each. These were, of course, much beyond the fair proportion of the individuals who made them; but they were pledged at a time when the prospect of securing the necessary amount was peculiarly dark and discouraging, and when circumstances imperatively required special effort and liberal sacrifice on the part of a few. At that trying crisis, these steadfast friends of Foreign Missions came forward with a prompt and manly generosity, and made a demonstration of their fidelity to the cause which at once inspired the hope of ultimate success. They felt, and justly, that the demand upon them was disproportionate; but, for the sake of Christ and the heathen, they met it with cheerfulness, and upon them will come the blessing of millions ready to perish.

The hope is now indulged that the subscribers will be so prompt in payment, as to enable the Board to report to the Convention, in May next, that the last dollar of the debt is paid. Should such be the result, how great and how numerous will be the occasions of our joy and gratitude! What changes in one short year!

Life Memberships.

The sum necessary to constitute "any person" a life member of the American Baptist Missionary Union, is one hundred dollars. Many have already availed themselves of the privilege, and thus become partners in the great enterprise. Let the number be indefinitely increased. Thousands in our churches are able to make themselves members, by the payment of this sum. Where the amount cannot be afforded by one, the union of two, three, or four, can easily effect the object on behalf of their pastor, or some other individual. The larger the number, the better for the cause.

Reinforcement of the Missions.

For several years past, the call has been loud and imperative from different portions of the heathen field, for additional laborers. From Assam, where the door is widely open, and access easy to the perishing multitudes, the little band of faithful missionaries have sent home repeatedly the imploring cry for help. Sinking under the severity of their labors, and seeing thousands around them descending annually to the miseries of a pagan's eternity, they have asked, they have entreated the American churches to send them assistance. From the Telinga country, where Mr. and Mrs. Day are toiling alone for the benefit of millions, appeal after appeal has reached these western shores, "Send us help, or the mission will become extinct!" "Six men for Arracan,"—the plea of the lamented Comstock, has rung upon the ears of Baptists from the St. Lawrence to the Gulf of Mexico, from the Aroostook to the Rocky Mountains. From Siam we have often heard the cry for aid, and we hear it still in tones that thrill upon the heart and conscience. Louder than all is the voice from China, where God, by special providences, has made openings for the introduction of gospel light, and is saying, in most emphatic terms, "Go up and possess the land!"

Brethren of the Baptist churches in the United States! shall these appeals remain

unheeded? Several brethren, already under appointment, are detained only because the Board has not the means to send them. Others are ready to offer themselves for missionary service the moment they shall receive an encouraging intimation that their service is wanted. *Men and women can be had, if only the requisite funds are provided.* Will you consider this fact, and inquire at the foot of the Divine throne what is *your* duty? The prospect is now fair, that the receipts for the current fiscal year will meet the regular expenditures of the year, and also pay the debt that had accrued during the preceding years. Will the Churches, the Missionary Societies, and individuals, furnish more, and enable the Board to say to the candidates for missionary work, "We will send you as early as next summer to the heathen, whose souls you love?" May the Board say to their brethren now toiling and fainting in distant lands, "The help which you have long implored shall soon be on their way, and, by the favor of Providence, shall, before the close of the year, gladden your hearts by their arrival?" Brethren, Christ has a great work for us to do. Let us gird ourselves for vigorous, prolonged, self-denying service. Our rest and reward are in heaven.

Recent Intelligence.

SIAM.—A letter just received from Mr. Goddard, of Bangkok, gives the following interesting facts in addition to those of former date. The letter was written Aug. 13.

Baptism of three converts.

On the first Sabbath in this month, three hopeful converts were added to the church by baptism. One is rising of seventy years of age,—his hair and beard are white,—he walks with a staff,—cannot read,—and obtains a hard subsistence by gardening. For about ten months he has been a regular and attentive attendant on Sabbath worship. He now speaks of enjoying a peace to which he had ever been a stranger, and of looking forward with light and joy where, before, all was gloomy darkness. Another is somewhat past the meridian of life,—has a

family and a *valuable* farm,—can read well,—and was formerly a leader in idol worship. He has attended worship regularly more than a year; and a meeting every Tuesday evening is held at his house. The third is a man in the strength of his days; he cannot read, and obtains a living by various kinds of work. It is more than two years that he has been a regular attendant on worship. His mind has been led through a long and somewhat painful course of conviction. On first hearing the gospel, he acknowledged its truth and excellency, and soon requested baptism; but his sins gradually came up more distinctly before him, till he seemed to despair of help. In this state he continued for some time, when his faith gradually increased; and he now seems to rely simply on the merits of Christ, while he cherishes a trembling hope of his salvation. Our hope and prayer is, that these three individuals may prove a real blessing to this people, and each secure for himself a crown of life through the atonement of Christ.

The letter subsequently mentions the recent death of Mrs. Bradley, of the mission of the American Board of Commissioners for Foreign Missions, by consumption; also the continued illness of Mrs. Jones, of the result of which, the "missionaries were not without fears."

SHAWANOE MISSION.—Missionary labor has been interrupted at several of the stations by general and severe sickness. At Ottawa, Mr. and Mrs. Meeker have been ill, and many of the Indians have died,—among them two members of the Ottawa church. At Delaware nearly all of Mr. Blanchard's family have been sick, but at our last dates had recovered, with one or two exceptions.

Return of Mr. Simons.—Rev. Mr. Simons, of Maulmain Mission, arrived in England, Nov. 2, six months from Maulmain; and will shortly reëmbark for this country. He is accompanied by his four children, on whose account chiefly, the voyage was undertaken. Mrs. Simons, it will be recollected, died near Tellicherry, off Malabar coast, in 1843.

Donations	
RECEIVED IN DECEMBER, 1845.	
<i>Maine.</i>	
Guilford, Fem. For. Miss. Soc., Rachel Hatch tr., per Z. Grover,	11,08
Leeds, 1st ch., mon. con., 83c.; S. S. Leighton, for Cherokee Mission, 1,17,	2,00
Wiscasset, John Sylvester Saco River Assoc.—Parsonfield, 1st ch. and cong. 14,35; Livingston, do. 3,65; Alfred do. 12,12; Alfred Gore, do. 2,80; Kennebec and Lyman, do. 2,50; Lyman, do. 2,00; Westboro', 1st do. 12,55; Saco do. 8,88; Cornish, For. Miss. Soc. 18,25; do., Cent Soc. 18c.; do., Juvenile Miss. Soc. 8,28; J. Pease, for African Mission, 1,00,	86,56
Oxford Assoc.—Turner, ch. and cong. 21,93; Hebron, do. 18,70,	40,68
Waldo Assoc.—Frankfort, 2d ch.	,75
Bowdoinham Assoc.—Litchfield, ch. and cong. 9,75; Dea. J. Dennis, subscription at Winthrop, 25,00; Gardiner, 1st ch. and cong. 2,25; Carrier and Clark's subscription at Winthrop, 25,00,	62,00
Lincoln Assoc.—Hope, Mrs. Morse	,50
Hancock Assoc.—Sullivan, ch. and cong. 8,75; Blue Hill, 1st ch. 36,93; Hancock, 1st ch. 6,76; do., 2d do. 5,18; Ellsworth, do. 18,89; Trenton, East, do. 21,12; do., West, do. 1,48; do., 3d do. 5,07; Surry, do. 5,09; Eden, do. 1,20; Rev. Mr. St. Clair 5,00, 115,47 per Rev. J. Wilson, agent of the Board,	305,96
East Stonington, ch., per Samuel Allen,	1,61
	322,65
<i>New Hampshire.</i>	
"A friend to Missions" 100,00; do., for Karen Miss., 100,00,	200,00
Keene, Mrs. Mary Brown, per H. Richardson,	3,00
State Convention, per George Porter tr., 643,75; do., for China Mission, 57,00; do., for Assam Mission, 49,25; Fisherville, balance for support of native preachers, 50,00	800,00
	1003,00
<i>Vermont.</i>	
Woodstock Association, in part, for support of Rev. N. Brown,	100,87
Russel Smith's subscription, in part, for support of a native Karen preacher under the direction of Rev. Mr. Bul-lard,	12,50
State Convention, W. Kimball tr., per J. A. Conant,	209,63
	323,00
Fairhaven, Miss Sally Whitlock, per S. C. Dillaway,	1,00
Barnet, Levi P. Parks	10,00
Mount Holly, Waldo B. Allen, per Rev. Daniel Packer, for Burman Mission,	1,00
Enosburg, Miss Elizabeth Wright, per Rev. L. A. Dunn,	1,00
	336,00
<i>Massachusetts.</i>	
"A friend" to constitute Rev. Henry J. Ripley a life member of the Am. Bap. Miss. Union,	100,00
Lowell, 1st ch., Fem. For. Miss. Soc., per J. A. Brabrook, 30,22; Worthen St. ch., Amos Hyde 10,00; Thomas Wormersley 10,00,	50,22
Raynham, For. Miss. Soc., G. Robinson tr., per E. Ward,	21,50
Heath, "A friend," for the Te-logoo Mission, per Mrs. Van Husen,	5,00
West Scituate, John Collamore, per A. F. Collamore,	5,00
Northboro', ch. and soc., mon. con., per Samuel Wood,	9,00
South Hadley, Miss Lucy T. Lyon, per Rev. Wm. Heath,	20,00
Boston, Charles St. ch., mon. con., per Moses Hadley, 12,88; Fem. For. Miss. Soc., per Mrs. Sharp, tr., 100,00,	112,88
do., Harvard St. ch., mon. con., per John Putnam,	30,00
do., Bowdoin Square ch., Board of Benevolent Operations, per S. G. Bowdlear, tr.,	50,00
do., Federal St. ch., Miss Cheeseman, per C. D. Gould,	2,00
do., Jesse Haycock 110,00; a friend, 3,85,	113,85
do., "A donation to propa-gate the gospel among the heathen,"	100,00
	408,73
Worcester, Boardman Miss. Soc., connected with the High School, per E. A. Battel,	6,00
do., 1st ch., mon. con., Z. Berry tr., 50,00; Rev. S. B. Swaim, his semi-annual sub., 25,00,	75,00
do., Thomas E. Daniels, of Pleasant St. ch., to con-stitute himself and his wife, Lucy S. Daniels, life members of the Am. Bap. Miss. Union, per Rev. J. Jennings,	200,00
	281,00
Shelburne Falls, ch., to consti-tute Rev. E. H. Gray a life	

member of the A. B. M. Union,	100,00
do.do., Nathaniel Lamson, to constitute himself a life member of the A. B. M. Union,	100,00
do. do., Horatio Benton, per A. W. Benton,	3,00
	<u>203,00</u>
Franklin Assoc., N. Lamson tr., per E. G. Lamson,	41,45
Gloucester, ch., per Rev. Wm. Lamson,	33,00
Waterville, Sab. school, for Burman schools, per J. W. Capen,	4,00
Woburn, 1st ch., Burman Bible Soc., for Burman bible, 14,00; do., to constitute John Cummings a life member of the A. B. M. Union, 100,00, per Rev. S. B. Randall,	114,00
North Attleboro, Mrs. Mary Arnold, per Rev. R. Morey,	50,00
Medford, 1st ch., per Mr. Eills,	12,89
Cambridge, Mrs. Eunice Nichols, per Wm. Brown,	10,00
Newton Theol. Inst., Soc. for Miss. Inquiry, S. K. Avery tr., Brookline, viz. :—Elijah Corey, to constitute himself a life member of the A. B. M. Union, 125,00; a friend 25,00; D. Sanderson 50,00; E. R. Seecomb 50,00; W. Dearborn, 25,00; T. Seaverns 25,00,	300,00
Newburyport, ch., mon. con., per Stephen Caldwell, tr.,	50,00
Foxboro', Mrs. Mary Morse, for support of Rev. N. Brown, per Rev. C. Ripley,	3,00
	<u>—1726,15</u>

Rhode Island.

Westerly, a friend	10,00
Rhode Island State Convention, per V. J. Bates, tr., viz. : Fruit Hill, ch., mon. con. for December, per Rev. H. T. Love,	4,00
Valley Falls, ch., annual collection 94,00; mon. con. 42,05, per Rev. B. P. Byram,	136,05
Providence, 1st church, mon. con. for Dec., 51,54; do., Fem. For. Miss. Soc., Mrs. Sarah Bolles tr., to constitute Ko-tha-a and Richard E. Eddy life members of the A. B. M. Union,	316,64
Henry Marchant, for the support of a missionary,	400,00
Rhode Island Bap. Sab. School Assoc., G. B. Peck tr., for support of schools in Burmah, viz. :—Warren, Sab. school 20,00; Providence, 3d ch do. 9,15; do., 4th do. 20,86; Fruit Hill, do. 5,60; Pawtucket, High St. do. 2,00; Newport, 1st	

ch. do. 9,87; Wickford, 1st ch. do. 2,16,	71,44
	<u>928,13</u>
	938,13

Connecticut.

New London Co. Miss. Soc., A. Wickham tr., G. Clark,	50,00
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New York.

New York city, a friend, by Rev. Lewis Colby,	5,00
do., Oliver St. ch., Isaac Newton, to constitute Ky-ing a life member of the A. B. M. Union,	100,00
do., 1st ch., per Rev. S. H. Cone, for the following life memberships of the Union, to be expended in the Greek Mission, viz. :—Rev. Benjamin M. Hill, Wm. Cooper, Wm. Durbrow, Wm. Hillman, and Nathan C. Platt,	500,00
	<u>605,00</u>

Madison Assoc., Wm. Coolidge tr., per Loel Wood, viz. :—Georgetown, ch., 5,00; Fenner, do., 12,00; Chittenango, do., 7,75; Lebanon, do., 1,13; Brookfield, 2d do., 11,39; Eaton, 1st do., 1,40; a female friend in Otsego Co., 25,00,	63,67
Catskill, Francis A. Wilson, to constitute himself a life member of the A. B. M. Union,	100,00
Sherburne, ch., per Rev. C. B. Post,	18,00
Covert, Lewis Porter, \$100 of which, is to constitute Rev. Edward Hodge, of Fairfield, Michigan, a life member of the A. B. M. Union,	200,00
Granville, J. Dayton	1,00
Lake, ch., (Washington Co.,) mon. con. for Nov. and Dec.,	2,00
	<u>989,67</u>

New Jersey.

Burlington, "towards six men for Arracan,"	13,00
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Pennsylvania.

Washington, ch., Fem. Miss. Soc., Miss Eliza M. Wilson tr., per Rev. A. K. Bell,	15,00
Holidaysburg, ch., John Stover, per Rev. A. K. Bell,	2,00
	<u>17,00</u>

Ohio.

Warren, church, (Tuscarrawas Co.,)	1,50
Hagerstown, ch., (Carrol Co.,) Dea. Miller,	,88
Sugar Creek, ch., (Stark Co.,) Noah Chace,	1,75
Canal, Dover, (Tuscarrawas Co.,)	4,87
per J. N. Deardorff,	<u>9,00</u>
Cincinnati, 9th St. ch., mon. con., 19,85; A. Ross 1,00,	20,85
Grand River Assoc., "cash received for goods,"	7,00

Dayton, ch., mon. con.,	18,00	
Lima, Wm. Chaffee	,50	
per Rev. J. Stevens,		46,35
agent of the Board,		
Joseph Elliot, on his pledge,	,91	
Bath, ch., Mrs. Elder Jordan		
and grand-daughter,	2,00	
Miss E. Mack,		
Mrs. Damon, and Mrs.		
L. Doolittle 75c.; O. G.		
Bingham 50c.; Mrs. Doolittle		
50c.; Mrs. H. Van		
Sickle 25c.; collected by		
Rev. J. Elliot,	4,00	
	—	4,91
		60,26

Michigan.

State Convention, per R. C.		
Smith, tr., viz.:		
Jackson, ch. and soc., mon.		1,24
con.,		
Kalamazoo, do. do., do. do.,	1,25	
do., after an address by Rev.		12,41
Wm. Dean, 11,16,		
Comstock, ch. and soc., mon.		,68
con.,		
Battle Creek, ch. and soc., on		6,37
subscriptions,		
Marengo, do. do., mon. con.,	1,00	
Sandstown, do. do., do. do.,	3,00	
Ann Arbor, do. do., do. do.,	1,33	
do., for China Mission, 3,00;		
do., col. after an address by		31,15
Rev. Wm. Dean, 26,82,		
Jackson, ch. and soc., col. after		26,31
an address by Rev. Wm. Dean,		
Ypselante, do., do. do. do.,	18,75	
Marshall, do., do. do. do.,	10,00	
C. W. Calkins 5,00; Rev. T.		
Z. R. Jones, on pledge, 5,00;		
Mrs. S. A. Cornell, do., 1,00;		
W. P. Bowen, do., 1,00; J.		
Cothran, do., 50c.; B. Tobey,		
do., 50c.; J. A. Twiss, do.,		
50c.; G. Ingersol, do., 4,84;		
Rev. R. J. Hewitt, do., 1,00;		
Mrs. Fanen, do., 50c.; J. W.		
Jencks, do., 1,00; P. Min-		
nia, do., 25c., for China Miss.,	21,09	
	—	132,00

Illinois.

Alton city, ch. and cong.	1,94
Kane, ch. and cong.	2,90
Springfield Assoc., per J. Fran-	
cis, tr., for support of a Karen	
preacher,	66,90
Springfield ch. and cong. 4,70;	
Rev. A. Edson 5,00; Miss S.	
A. Brayman 35c.,	10,05
Jacksonville, ch. and cong., for	
support of a Karen preacher,	19,01
Jersey Prairie, do. do., for do. do.,	5,00
Cla. Grove and Rock Creek,	
do. do., for do. do.,	5,37
Martin's Prairie, do. do., for	
do. do.,	4,87
Diamond Grove, do. do., for	
do. do.,	5,00
Winchester, do. do., for do. do.,	11,56
Quincy Assoc., M. Shuey tr.,	
for do. do.,	105,08
Peoria, Rev. J. D. Newell, a gold	
pen.	
Illinois River Assoc., R. Van-	
meter tr.,	75,17

A friend in Northern Illinois	1,00
per Rev. B. F. Brabrook,	
agent of the Board,	— 313,85

Missouri.

Fefee Creek, James Brecken-	
ridge, per Rev. B. F. Bra-	
brook, agent of the Board,	5,00

Iowa.

Davenport Assoc., Rev. E. A.	
Byron tr., per Rev. B. F. Bra-	
brook, agent of the Board,	3,75
Sale of jewelry by Rev. B. F.	
Brabrook, agent of the Board,	3,00
	— 6,75

* Carried forward, \$5913,46

The following sums have been received towards discharging the debt of the Board, viz.:

Maine.

Portland, Wm. Hammond 50,00;	
N. Ellsworth 20,00; B. Green-	
ough 50,00; per N. Ellsworth,	120,00

Massachusetts.

Boston, Gardner Colby 1000,00	
do., Richard Fletcher,	
of Federal St. ch.,	1000,00
do., James Loring and	
Mrs. P. C. Loring, to	
constitute James Lor-	
ing a life member of	
the A. B. M. Union,	100,00
per S. G. Shipley,	
do., Asa Wilbur, of Bow-	
doin Square ch.,	500,00
do., to constitute Rev. D.	
Newton Sheldon a life	
member of the A. B.	
M. Union,	100,00
do., Tremont St. ch., per	
T. Gilbert,	1000,00
do., a few members of	
1st church, to consti-	
tute Rev. R. H. Neale	
a life member of the	
A. B. M. Union, per	
S. G. Shipley,	100,00
do., South Boston, ch.,	
per Rev. D. Dunbar, to	
constitute the Hon.	
Geo. N. Briggs a life	
member of the A. B.	
M. Union,	100,00
	— 3900,00
Charlestown, 1st ch. and cong.,	
Miss. Soc., to constitute Rev.	
Wm. C. Child a life member	
of the A. B. M. Union, per	
Joseph Goodnow,	100,00
Northboro', ch. and soc., per	
Samuel Wood,	11,60
Waltham, George Lawton	100,00
	— 4111,60

Rhode Island.

Providence, Henry Marchant	500,00
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<i>Connecticut.</i>	
New Haven, Rev. Orin B. Judd, to constitute himself a life member of the A. B. M. Union,	100,00
<i>New York.</i>	
New York city, William Colgate	1000,00
do., Oliver St. ch., Isaac Newton, in part of his subscription,	500,00
do., 1st ch., per Rev. S. H. Cone, to constitute the following persons life members of the A. B. M. Union, viz.—R. W. Martin, Mrs. Maria C. Todd, John M. Bruce, Wilson G. Hunt, and Ezra P. Davis,	500,00
	2000,00
Otsego Co., "A female friend"	25,00
	2025,00

<i>Ohio.</i>	
Madison, ch., (Lake Co.,) per Rev. J. Wetherby,	17,00
Zoar Assoc., Sandy, ch.,	1,50
East Fork Assoc.—Dutch Creek, ch.,	7,00
2d Tenmile, do.,	4,00
New Richmond, do.,	2,25
Cheviot, do.,	11,50
	24,75
Miami Assoc.—Cincinnati, 9th St. ch.,	102,00
Dayton, do.,	31,30
Mount Carmel, do.,	1,60
Middletown, do.,	8,25
	143,25
Ohio Assoc.—Sand Fork, ch., Wm. Johns 50c.; Beulah, do., James Haskell 2,00,	2,50
Piketon, A. Bumgarner	3,00
Geauga Assoc.—Painesville, ch.,	10,00
Concord, do.,	7,00
Auglaize Assoc., by Wm. Chaffee,	13,00
Meigs Creek Assoc., Mc Connelsville, ch.,	8,00
Scioto Assoc., Walnut Creek, ch.,	4,00
Walnut Hill, J. Lyon 1,00; Avon, J. B. Jamison 1,00,	2,00
per Rev. J. Stevens, agent of the Board,	219,00
Bath, ch., after a missionary sermon,	4,34
Richfield, ch., do. do.,	5,13
D. Oviatt 1,25; J. Lockhart 80c.; Mrs. Lockhart 44c.; N. Oviatt 21,00; Dea. Hawkins 2,75; O. Peney 2,50; George Doolittle 25c.; Mrs. Hawkins 25c.; V. A. Payne 38c.; collected by Rev. J. Elliot, per O. Osgood,	34,75
	39,09
	275,09

Illinois.
Alton city, ch. and cong., Capt. S. Pierson 5,00; Wm. Hayden

3,00; S. Griggs 1,00; Mrs. B. E. Viall 2,00; do., her sixth semi-annual subscription for support of a Karen preacher,	15,00
	26,00
Upper Alton, Prof. W. Leverett and wife 2,00; W. Leverett and wife 2,00; Oliver Olcott 6,50; Rev. H. A. Gardiner 1,00,	11,50
Carrollton, D. Pierson	1,00
Jacksonville, ch. and cong., Rev. A. Bailey 1,00; J. A. Bailey 5c.; Miss J. Burditt 5c.,	1,10
Canton, ch. and cong. 6,65; Rev. A. Gross and wife 1,00; Mrs. S. Cox 50c.; Mr. —	8,40
Campbell 25c.,	1,00
Peoria, Rev. J. D. Newell	2,50
Washington, J. Crandall 70c.,	3,20
Chauncy Crandall 70c.,	3,20
Mount Palatine, Rev. T. Powell and family 3,66; Rev. O. Fisher 1,00; O. and E. Winters 4,00; P. and A. Howe 4,00; W. and H. Johnson 1,00; Mrs. M. J. Curtis 5,00; Mrs. E. A. Beck 1,00; Miss S. G. Kendrick 6,00; Miss S. G. Kendrick 1,00; A. Wilcox 1,00; A. M. Howard 1,00; G. S. Parks 1,00; John Olney 1,00; D. Renniff 50c.; H. Larned 50c.; O. Whitcomb 50c.; W. H. Boutwell 50c.,	32,66
Granville, J. W. Ames 1,00; Mrs. D. Ames 50c.; Miss J. A. Ames 50c.; Harrison Rice 1,00,	3,00
Vermilionville, Rev. N. Alvord 1,00; Joel Alvord 3,00; J. M. Leonard 1,75; Henry Kingsley 1,00; Mrs. E. F. Wood 50c.,	7,25
Ottawa, R. Sizer 1,00; W. Reddick 5,00; John Shuler 1,00; Mrs. M. A. True 50c.,	7,50
per Rev. B. F. Brabrook, agent of the Board,	102,61

Missouri.

Fefee Cr., M. Brotherton, per Rev. B. F. Brabrook, agent of the Board,	2,00
	2,00
Total for the debt,	37236,30
* Brought forward,	5913,46
	13,149,76

Legacies.

Estate of Andrew Cole, Middleboro, Mass.,	250,00
Medad Jackson, of West Meredith, N. Y., deceased, per Rev. A. Bennett, agent of the Board,	1500,00
John Allen, of Warwick, R. I., deceased, per Henry Hamilton and Edward K. Fuller executors,	500,00
	2250,00
Total receipts in Dec.,	15,399,76

R. E. EDDY, Assistant Treasurer.

BAPTIST MISSIONARY MAGAZINE.

VOL. XXVI.

MARCH, 1846.

NO. 3.

American Baptist Board of Foreign Missions.

China.

NOTICE OF NINGPO.

BY D. J. MACGOWAN, M. D.

The following account of the city of Ningpo, in China, together with the accompanying sketch, was prepared by Dr. Macgowan. Though somewhat extended, yet we are unwilling to injure its effect by division, or to diminish its value by abridgment. To the patient and careful reader, who desires authentic and accurate information, its importance, as a document of facts, will be obvious. The Chekiang province is, doubtless, to become an interesting field of missionary labor, and we hope to be permitted, in future numbers, to chronicle the wide-spread successes of the gospel among a people whom Divine Providence has, in such a wonderful manner, made accessible to its enlightening and saving influences.

Province.

Ningpo* ("peaceful billows,") is the chief city of a department of the Chekiang province, ("meandering

* The accent in Chinese proper names should always be on the second syllable. Can-ton' is commonly, but very improperly, called Can'-ton. They all follow the same rule thus,—Ning-po', Shang-hái', Pe-kin', &c. The system of orthography which I prefer, is that which was prepared by Sir William Jones, and afterwards recommended by Mr. Pickering. It has been adopted, with some variations, among the native tribes of North America, through the greater part of India, and in the islands of the Pacific, and is the one followed in the Chinese Repository. It has fewer objections than Dr. Morrison's, which many still follow, and has the advantage of being generally known.

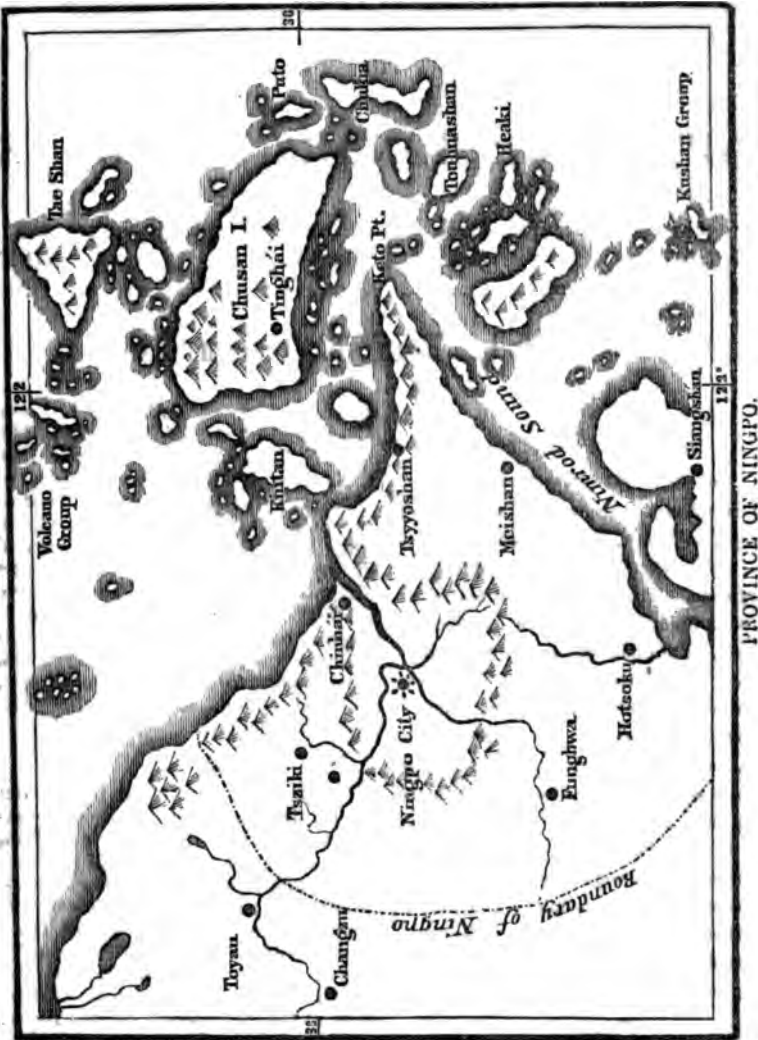
streams,") N. Lat. 29° 55' 12"; E. Long. (Greenwich) 121° 22' 19", about 1000 miles N. E. of Canton, and above 1200 S. E. from Peking. The province of Chekiang, though among the least of the empire in geographical extent, ranks among the first for wealth and fertility. In extent, it is about the size of Kentucky, with a population of above 26,000,000, or about 670 inhabitants to a square mile. The green teas, so extensively used in the United States, come mostly from this province; rice, silk, and cotton, are also among its staple productions.

Rivers.

The province is divided into eleven *fús*, or departments; Ningpo *fú* contains six *hiens*, or districts, viz.:—Kin, Tsiki, Fungwha, Chin-hái, Tsiangshan, and Ting-hái, the capital of the Chusan Archipelago; in each of these districts there is a walled city of the same name. Ningpo is about fifty-four miles west of Chusan, and twelve from the sea, in the midst of a large alluvial plain, at the confluence of two rivers, the Yan and the Yung, whose united stream is called the Tatsieh. This river, at its broadest part, is but about the eighth of a mile, but so deep as to be navigable for vessels drawing sixteen or seventeen feet; the approach is rendered difficult by the numerous islands of the Chusan group at its embouchure.

Approach.

Chin-hái, a city containing a population of about 9000, is situated at the mouth of the river. From the throng of junks constantly anchored there, it would appear to be a place of considerable trade, dividing the commerce of the region with Ningpo. A fortress of



imposing appearance, on the summit of a hill, commands the entrance to the river; but the breaches made in it when it fell into the hands of the English, show that the work is exceedingly defective. Immediately above Chin-hai, for some distance up the river, are an immense number of salt mounds, resembling groups of African kraals. From this city the hills on either side of the river diverge until intersected by another range some ten or fifteen miles west of Ningpo, thus circumscribing this beautiful plain. Though the country is densely populated, no houses are met with on the river, and but a single

village. In order to be secure from robbers and pirates, the people all live in hamlets and villages, and unless these are populous, for greater security, are situated at some distance from the river.

Appearance.

In approach to the city, Ningpo does not present to the traveller that monotonous aspect so common to Chinese cities. There is much to diversify the scene. The stately pagoda in the distance; a large assemblage of ice-houses, in the form of pyramids, and which, though only made of straw, look very

imposing; the fleet of junks, with large, flaming eyes, white hulks, and red ports, and from each mast long streamers flying, of every color; the bridge of boats, seemingly alive with human beings; and, finally, a long line of black wall, with its parapet embrasures and ports, concealing the roof of every house in the city. The flower and tanka boats, which adorn the Canton river, are wanting here, and, indeed, there is no floating population, or community living in boats, in any of the cities except Canton.

Wall.

The city wall is nearly five miles in circumference, somewhat in the form of a fan, built of granite, enclosing loose earth, twenty-five feet high, exclusive of the parapet, which is five feet. At the base it is twenty-one feet thick, and at the top, fifteen, affording a beautiful promenade; but as the Chinese never walk for pleasure, or exercise, it is always deserted. At convenient distances on the top, there are look-out stations of one and two stories, all in a dilapidated condition. The sides and top are covered with vegetation. Just now vast quantities of the honeysuckle are in bloom, diffusing a fragrance which in a measure counteracts the noisome smells which arise from every quarter. The city is entered by six double gates, the outer of the two separated from the inner by a space about twenty-five yards square, enclosed by the walls. The gates are shut by night, but the soldiers open them at any hour for a small fee. The walls were erected about 1000 years ago.

Canals.

Canals form a striking feature in almost every Chinese landscape. Whilst every one has heard of the Grand Canal, which, commencing at the capital of this province, extends through seventeen degrees of latitude, constituting one of the master pieces of human labor, few are aware that this great work forms but a small part of the same kind which the industry of this people has accomplished. I hazard little in saying, that they are almost as numerous as roads in America. The plain of Ningpo is intersected by them in every direction, ranging from thirty to ninety feet in breadth. It is difficult to say which is their chief design, to serve as channels of communication, or for irrigating the land.

As roads are scarcely known in China, they are the common thoroughfares; but commerce is subordinate to agriculture here; the canals are, therefore, most prized by the husbandman. At the base of the hills enclosing the plain, artificial reservoirs of great size have been constructed, which serve to feed the canals. One of the canals enters the city and expands into two little lakes, from which small canals ramify into the remotest parts of the city; these are navigated by small boats, and being the receptacle for all kinds of garbage not eaten by the people, render the city extremely filthy; still, it must be remembered, that this is the cleanest, or rather the least filthy, of Chinese cities. A branch of one of the canals forms a moat without that part of the city walls not protected by the rivers.

Streets—Signs.

The streets, as in Asiatic cities generally, are narrow and irregular. A smooth flagging extends from door to door; those in the business parts of the city are constantly crowded with pedestrians of both sexes; the wealthy travel in sedans. The stores are two stories high, the side walls of brick and the fronts of wood, a more expensive material here; the first floor being entirely open in front, exposes the whole of the shop to the passers by. Much taste and ingenuity are displayed in the carving and trellis work of the second story, and as the horizontal signs, which hang from the roofs, are studded with prominent gold characters, the stores give the principal streets a very gay appearance. The shop signs, in the absence of newspapers, are used as vehicles for puffing, and illustrate, in a measure, the character of the people.—Take the following, "Celestial perfection," (shop's name,) "Lán Wan sells renowned silvery tobacco pouches, also ebony and ivory pipes, plain and ornamental, of unequalled workmanship. The goods of this shop are really genuine, and the prices according to the principles of equity." "Felicitous extravagance," (shop's name,) "Lúí, fashionable shoemaker, sells shoes of variegated lustres, not two prices." "Chin Lan Yú feels pulses of those affected with colds, and sells the world renowned pain-curing plaster." "Everlasting righteousness," (shop's name,) Ming sells effulgent, sun-like candles. Trade conducted solely for ready money," i. e., no trust.

Monuments.

Some parts of the city are adorned with beautiful monumental gateways of stone; though possessing no affinity with any of the received orders of architecture, they are always admired for their elegance. They are ornamented designs in alto relievo, which though grotesque, display great skill and taste in the sculptors. They are almost the only monuments met in China, and are usually designed to commemorate the virtues of some distinguished individual.

Buildings.

The public buildings in China differ but little from the private residences; those of this city are still in ruins, having been singled out for destruction in the late war. In the retired portions of the city, the better class of houses are surrounded by high walls, and contain numerous apartments, with several paved courts. They are the abode always of several families, or rather branches of the same family. The dwellings of the poor are low, mud huts, covered with bamboo matting, and having the cold, damp soil for floors. The windows, both of the poor and wealthy, are without glass; white paper and thin shells being employed for that purpose.

Priests and temples.

The buildings for religious purposes are the best in the city. Reserving a description of them for another occasion, I merely give my teacher's estimate of their number. This gentleman is a *sintsei* graduate, equivalent to an A. B. in the West, and may be relied on in his statement. The Buddhist sect, 100 temples and monasteries with about 1000 priests, sixty nunneries with about 200 nuns. The Taou sect have but four temples, and not above twenty priests. There are two Confucian temples, where the great sage of China receives divine honors from the magistrates. There are also fifty city temples and 200 ancestral temples for the worship of ancestors, and also a small Mohammedan mosque. In a financial point of view alone, there would be a great gain to the city by rejecting idolatry and embracing the gospel; and though there is no Sabbath observed, yet the time devoted to feasts, shows, processions, and ceremonies, is equal, at least, to one seventh. It is no less a physical than a moral law, that man should refrain

from labor at intervals as frequent as the Christian Sabbath, and where it is unknown or unobserved, something equivalent will be substituted, as in China.

Tower.

Connected with one of the Buddhist temples is the pagoda, or tower, an imposing structure, though only about 100 feet high. It is built of brick, in the form of a hexagon, ten stories; as it slightly inclines from the perpendicular, it may be classed with the leaning towers. When subscriptions can be raised for the purpose by the priests, which is seldom the case, it is brilliantly illuminated by night with lanterns. It was erected about the middle of the eighth century. Such structures are common in China; they are designed to propitiate the gods and to secure the adjacent region from all evil influences.

Scenery.

The prospect from the summit of the tower is extremely beautiful. The landscape is girted by lofty hills, rising, at some points, into elevated mountains; the fruitful sources of those broad, silvery canals which are stretched over the plain like net-work, affording a delightful contrast with the varied verdure, blue-tiled hamlets, and scarlet temples around; whilst the winding rivers, crowded with sail, from the small market-boat to the unwieldy junk, unite, with the busy city below, in giving the scene a highly picturesque character.

Filthy habits.

But every thing Chinese should be viewed in the distance; proximity destroys all the previous charm. Filthy sights and noisome smells annoy you at every step; in their persons and in their dwellings these people are extremely filthy. This remark applies even to the wealthy, their garments are rarely changed, and seldom washed. One cutaneous disease is so common amongst all classes, that gentlemen and ladies do not hesitate to tell you that they are never exempt from it. The filthy practices of the people, which most disgust foreigners, need not be mentioned; but there is one custom so offensive and so prevalent as to merit particular notice, viz., the exposure of coffins containing the dead. In all parts of the empire it is the practice of the head of a family to have his coffin

kept in his own dwelling, but it is only in the northern, or central parts, that when once occupied, they are left uninterred. Here they are met with at every step, in the streets and in the vacant lots, in gardens and in fields, on the banks of the rivers and on the sides of the hills; in fine, turn where you will, these perishable tenements of the dead are before and around you; nor is it uncommon to see the skeletons, in whole or in part, as the coffins decay. At certain seasons, however, the agents of a benevolent Society, instituted for the purpose, remove the coffins to secluded places among the hills. The graves of the wealthy are numerous and beautiful. The coffin is first laid on the ground and then enclosed with brick, over which earth is piled until a mound is formed from ten to fifteen feet high. This green mound is surmounted by a bush or shrub, and surrounded by the mourning cypress.

Infanticide.

The bodies of deceased infants are often merely rolled up in a piece of matting and placed at low water mark, by the river side. This practice has given rise to the impression that the common crime of Chinese infanticide was of frequent occurrence at Ningpo; but it is not so. I know of but one mother who has been guilty of this unnatural crime. "Can a woman forget her sucking child, that she should not have compassion?" Yea, she does forget. According to the accounts of the natives, the destruction of female children among the poor is of frequent occurrence at Funghwá, a city of the Ningpo district, about twenty miles from this. By their early death, these poor children are saved from much subsequent torture and a life of servitude.

Bridge of boats.

Kongtung, a large village on the south bank of the Yung, is connected to the city by a bridge of boats. At this place the stream is very rapid, and not more than 120 yards in breadth. Ten or twelve rude boats, covered with thick planks, are held together by iron chains. Nothing could be more simple or economical; nor could any other bridge meet the wants of the place. The banks of the river are too low to admit of the arch, which the Chinese elsewhere employ, and the stream is too rapid for piers. By a very simple manœuvre of two of the boats, forming

the central part of the bridge, a passage is made for vessels passing up and down the river. There are some American rivers where bridges of this description might be constructed with advantage.

Population.

Like all Chinese cities I have yet seen, Ningpo contains vacant lots, both numerous and extensive, and as the dwellings are all very low, it is wonderful that it contains such a large population as it undoubtedly does. But on entering their houses, the circumstance is explained, for they team with people. The population of Ningpo and its suburbs may be safely estimated at half a million.

People.

The people are friendly, but so timid that confidence is not easily gained; the sight of a foreigner, in most places, is the signal for the flight, or rather howling of women and the screams of children. But when once acquainted, they are never more pleased than when you take a cup of tea with them. This beverage, which has proved such a blessing to China by averting intemperance and promoting social and friendly intercourse, is always ready made. No one thinks of drinking water in China.

Trade.

Hitherto there has been but little foreign commerce at Ningpo; there is but one foreign merchant here, and a square-rigged vessel is a rare sight. It is thought that in time it will be a place of considerable trade with the Americans, as it is the most convenient port for shipping green tea, and also because the people like to clothe themselves with Lowell cottons. But Shangháí will always have the commercial preëminence, its geographical position as well as the greater mercantile enterprise of its inhabitants, have caused it to absorb almost all the foreign trade of the north. Shangháí and Ningpo in many respects bear the same relation to each other, in China, that New York and Boston do in the United States.

Climate.

The climate is salubrious. But the western coast of the Pacific, like the western coast of the Atlantic, only in a greater degree, is subject to great vicissitudes of temperature. While we have the winter of Charleston, S. C., we have the summer of Calcutta, the

thermometer rising at times to 104° (Fahrenheit) and upwards in the shade. The sudden transitions of temperature to which the climate is subjected, occasion disorders of the alimentary canal, and the continued irrigation of the soil, making the whole region a vast marsh, renders intermittent fevers very common here, especially among foreigners. On the other hand, we enjoy the usual exemption from pulmonary affections which miasmatic districts afford.

The market in winter is abundantly supplied with mutton, game, and fish; and in summer with poultry, eggs, and a great variety of vegetables. Fruit is abundant, but, for the most part, of an inferior quality, the apples, pears, peaches, plums, etc., can scarcely be eaten.

Historical notice.

Of this city there are no historical records anterior to the Christian era, but it is probable that ere a stone was quarried on the hills of the "eternal city," that the peaceful children of Shem had pitched their tents in this fertile plain, and led their flocks by the side of its still waters. It is said that the tomb of Yü,* who was almost contemporary with Noah, if not the same individual, may still be seen near one of the chief cities of the province. During the successive millenniums of its existence, the city has been subjected to many vicissitudes; war and pestilence, fire and flood, have, at different periods, carried desolation through its streets. It was once the seat of an extensive European trade. The first Europeans who traded here were the Portuguese, more than 300 years ago. The enterprise was so successful, that in a few years they had numerous factories, and a large population at Ningpo; but as they acquired wealth they became exceedingly rapacious, and often resorted to violence, until at length the indignant people, under their authorities, burnt their factories and massacred many of their number. The Portuguese were thus expelled about twenty years after their arrival.

The Japanese also carried on an ex-

* Yu is represented in Chinese history as having succeeded in draining the empire after a deluge, which took place, according to their chronology, fifty-seven years after the received date of the deluge of Noah. It is represented as covering the highest mountains, and is supposed to refer to the universal deluge.

tensive traffic at this port, but were expelled for piratical acts. Their trade is now confined to the neighboring port of Chápú.

The English East India Company made several attempts to open a trade at Ningpo; the first, about a century ago, and the last in 1832, but failed, through the opposition of the authorities.

Ningpo appears at one time to have been a missionary station of the Roman Catholics, but there is now no vestige of their labors that is apparent, except in a few persons who have concealed about their necks a small brass medal, with the inscription, "Sacred heart of Jesus," in Latin.

In December, 1842, Rev. Mr. Milne, of the London Missionary Society, came to Ningpo and resided here seven months, and engaged in distributing tracts and in conversing with the people. I arrived in the autumn of the following year, and commenced missionary operations by means of a small hospital.

Last year Dr. McCartee and Rev. Mr. Way, of the American Presbyterian Mission, arrived; they have since been joined by the Rev. Messrs. Lowrie, Culbertson, and Loomis; the latter is, for the present, stationed at Chusan; but as the English are to evacuate Chusan in February next, it is not likely that foreigners will be permitted to remain there. These brethren have formed a presbytery, organized a church, and have regular services on the Sabbath in English. The Church Missionary Society will be, shortly, represented here by several laborers, and also the London Missionary Society. In addition to the above, there is an English lady here, who has a school of twenty Chinese girls under her roof, receiving Christian instruction; two of these are Christians, the fruit of her labors at Sourabaya. Miss Aldersey is not connected with any Society.

Advantages as a missionary station.

As a missionary station, Ningpo has a signal advantage over the neighboring port of Shanghai, viz.;—being a place of but little foreign trade, as a residence it is more agreeable, and the people are less coarse in their manners and more friendly to foreigners; but the geographical position of the latter, renders it of the highest importance for missionary operations. It is the key of the empire, being to China what London is to England, or New York to the

United States. Though extremely anxious for a colleague, I am willing to work alone for many years, if the American Baptist churches could thereby be represented at Shanghai. It has peculiar claims on us, as it contains a large Tíchiú population. Br. Goddard's church, at Bangkok, and br. Dean's, at Hongkong, are composed of these people; and as the missionaries of no other Board are turning their attention to that dialect, they may be considered more especially entrusted to us. There is something in their character which exalts them above the mass of their countrymen,—they are bold and enterprising, and seem to have embraced the gospel more readily than others, and to exhibit more zeal and self-denial as Christians. Shanghai also contains a large population speaking the Canton dialect, so that should our brethren at the south, of either department of the mission, require a northern clime, they may obtain it, and have the benefit of a sea voyage, without quitting the field. I visited Shanghai in 1843, in company with Messrs. Medhurst and Lockhart, of the London Missionary Society, at which time they resolved to adopt it as a station for their Society, and as Ningpo was an unoccupied city, at the suggestion of my colleagues, I chose it as our station for the north of China, in the hope that the Board would, ere long, be enabled to establish a mission at Shanghai also.

Residence.

Although the treaties lately made with several foreign powers secure to their citizens the privilege of residing within the cities of the several ports opened for trade, yet the jealousy of the authorities has hitherto made that section a dead letter. As yet, no foreigner has been allowed to enter the gates of Canton. At Shanghai they all reside without the walls, except the English consul. At Amoy and Fuchau they are hardly less jealous, but at Ningpo no difficulty has been experienced until lately. Whilst here in 1843, though there was no consul of any nation, and before the port was opened for trade, I was permitted to occupy a house in the centre of the city. But on my return, after several months absence, I found it almost impossible to get a dwelling in the city, on account of Mrs. M. It was a change for which they were not prepared, to allow a foreign woman to reside within

the walls of their city. I had almost despaired of success, and was on the eve of renting a tenement on the opposite side of the river, where the foreigners reside, when a householder in the city ventured to let me have a portion of his small house. My dwelling is very inconvenient, but we are willing to subject ourselves to any inconvenience for the time, knowing that the fears of the people, or rather the secret opposition of the authorities, will soon wear away, when we shall have a more wholesome abode. Mrs. M. now walks about the streets without molestation, though the crowds are sometimes annoying; the people receive us into their houses, and, we trust, will become attached to us by the time that we are able to converse with them freely on religion.

Dispensary—Religious instruction.

For want of a suitable place as a hospital, I confine my professional labor mainly to dispensary practice. Dr. McCartee, who, like myself, is an agent of the China Medical Missionary Society, attends to patients requiring assistance at their own dwellings. I prescribe on the alternate days of the week, in a large room of the principal temple of the Tabú sect, (sect of Reason) which the monks let for the purpose. The patients are admitted by tens, and when prescribed for, are exhorted first by myself very briefly, to renounce idolatry and to believe in Jesus. My assistant, Ching, then follows at greater length, explaining the gospel; when these are dismissed, ten more are admitted, until night, when many are obliged to return to their homes, sometimes many miles distant, without being seen. Every applicant for medical aid, who can read, and others occasionally, are supplied with tracts, published at the expense of the American Tract Society. Tracts are always gladly accepted, and I have rarely found any objection made to the gospel; the Chinese almost invariably express their approbation of all we say, particularly any thing directed against idolatry. Yet our friends must be careful not to regard this as a source of encouragement; it affords me none. I would have more hope for these people were they to manifest some feeling on hearing our message, but the same politeness which causes them to exalt the person they are addressing, and to study to debase themselves, also forbids them saying aught against any

for some time after his marriage, he had the merest pittance, not exceeding, when, in company with a wife and child, he took up his residence in Calcutta, the sum of 120 rupees a month; out of which, I believe, he had to pay house-rent, as well as all other expenses. It is true, that after this, he, through his own exertions and by a somewhat more liberal allowance from the Society, was more amply provided for. Yet what, after all, was his salary? At the time of his death he had not, with the exception of a house, rent free, more than 250 rupees a month, out of which he had not only to support himself and family, but had to pay somewhat for the education of a son in England. But with this he was abundantly contented. Money, compared with the salvation of souls and the glory of God, was no object with him. And so completely was his heart set on his missionary work, that I believe he would, rather than have abandoned it, have consented to have occupied a hut, and to have accepted of a handful of rice, and a draught of water. Bad as our world is, it is not yet altogether destitute of instances of the greatest disinterestedness, and of the most burning love to God and to souls. Poor our friend commenced his missionary career, poor he lived throughout it, and poor he has terminated it. But he is not poor now."

The Calcutta Christian Advocate, of Aug. 9, says:—

"We have this week to record the death of one of the most devoted Christian Missionaries connected with Indian Missions, the Rev. W. Yates, D. D., of the Baptist Mission in this city. The removal of such a man as Dr. Yates from the midst of us, is no ordinary loss. He was not a common man. He was the property, not of a party, but of the church; and his labors have, to a great extent, been useful to all. He has been in India upwards of thirty years, during which time he has been diligent and successfully engaged in his Master's cause. His labors in translation, and in other literary and scholastic pursuits, have been of no ordinary character. The following list will afford some idea of his unwearied efforts in this important department of labor:

LITERARY WORKS AND SCHOOL BOOKS, ETC.

"In English.—Essays in reply to Rammohan Roy;—Memoirs of Chamberlain;—Memoirs of Pearce;—Theory of the Hindustani particle *na*;—Theory of the Hebrew verb, in the *Christian Observer*.

"In Sanscrit.—A Grammar, the 2d edition of which will be published in a few days;—A Vocabulary;—A Reader;—Elements of Natural Philosophy;—An expurgated edition of the Hitopadesh;—The Nalodaya;—A Dictionary, of which 672 pages are printed. The work will contain in all about 900 pages.

"In Hindustani.—An Introduction to the Language;—Selections;—Spelling Book I. and II.;—Reader I., II., and III.;—Pleasing Stories;—Student's Assistant.

"In Hindi.—Reader I., II., and III.;—Elements of History.

"In Arabic.—A Reader.

"In Bengali.—Pleasing Tales;—Elements of Natural Philosophy;—Epitome of History;—Celebrated Characters of Ancient History;—Abridgment of Ferguson's Astronomy;—An expurgated edition of the Hitopadesh;—Sarsangraha, or Vernacular Class Book;—An Introduction to the Language, with Selections, not yet printed, but nearly ready for press.

"Religious works in Bengali.—Buxton's Pilgrim's Progress, Part I.;—Baxter's Call to the Unconverted.

BIBLE TRANSLATIONS.

"Bengali.—The whole Bible.

"Sanskrit.—The New Testament;—the Psalms;—Proverbs, Genesis, with twenty chapters of Exodus, Isaiah;—and in MS. the whole Pentateuch;—Job, the writings of Solomon, Daniel.

"Hindi.—The New Testament.

"Hindustani.—The New Testament."

It will be gratifying to the friends of missions to know that God has raised up a laborer who promises to be a worthy successor of the lamented Yates. A letter just received from Calcutta says:—"God is able to make up our loss. He is now, even now, maturing the mind of one of his servants, a younger one, to fill the place vacated by his faithful servant taken home. He has an uncommon aptitude for the languages, and is considered a good linguist. We expect much from him, should his life be spared."

The Rev. J. Wenger, the individual referred to, has, for several years, been associated with Dr. Yates in the work of translation. Thus God raises up a succession of good men to do his work, and execute the purposes of his gracious covenant.

Christian Union.

A London paper in an able article on this subject says:—

“The Religious Tract Society is one of the most beautiful specimens of Christian union of which any country, or any age could boast. It is composed and supported, with equal ardor, by Churchmen and Dissenters, Independents and Baptists, Congregationalists and Presbyterians, who meet to conduct its affairs in the sweetest spirit of brotherly confidence and love, and who have never known a discordant note. This holy confederation is pouring forth a flood of light, not only over our own land, but to the very ends of the earth. If any thing beyond union, for union's sake, were intended by the present movement, and an object and a model were sought for among our various institutions, we could almost persuade myself it might be found in this invaluable Society, which is, in fact, an association of Christians, of various opinions in minor matters, for the purpose of diffusing those evangelical sentiments in which they all agree. What can be conceived of, more striking, than a Society which, by the united zeal of all denominations, has put into circulation nearly four hundred millions of religious publications, in each one of which vast aggregate, the method of a sinner's salvation is so stated, that if he shall never see another book, or hear a sermon, he shall know how to flee from the ‘wrath to come;’ and yet, in not one of which, shall the minor points which distinguish Christians from each other be discovered!

Essentially the same may be said with reference to the American Tract Society, which, taken in all its bearings and influences, is probably doing more for the diffusion of Christian truth, and the salvation of souls, than any other institution in the western hemisphere. Good men, of various denominations, not only “dwell,”

but labor “together in unity;” and God gives to their efforts the clearest tokens of his approbation.

Resignation of Mr. Love.

The Rev. Mr. Love has resigned his connection with the Greek Mission, with consent of the Board, in consequence of his continued inability to endure the climate of that country. The loss sustained by the Mission in this removal, is great, and deeply regretted; but the necessity is not the less apparent, as a return to Greece would inevitably induce an early, and perhaps fatal return of the disease from which he is now happily recovered.

It gives us pleasure to add, that Mr. Love has accepted a temporary agency on behalf of the Board for the collection of funds; and it is hoped that in prosecuting the service, he will receive the hearty coöperation of the ministers and churches who may be addressed by him.

A bald Reason.

“In the early part of my ministry,” says the Rev. Dr. Spring, of New York, “I became acquainted with a heathen youth brought from the Sandwich Islands to this land, where, having dwelt but a few short years, he died in the triumph of faith. God was pleased to open his eyes to his true character as a sinner, and he felt that he was lost. One day he was found sitting alone and in tears. On being asked why he wept, he replied, ‘Because I have been so long in this Christian land, and have not yet accepted Jesus Christ.’ How will the dwellers in pagan lands, who scarcely heard before they cheerfully accepted the gospel, rise up in judgment against the men of this generation, who have so long heard and rejected the only Savior!”

American Baptist Board of Foreign Missions.**Recent Intelligence.****SIAM.—Illness of Mrs. Jones.**

In a letter from Singapore, dated Oct. 22, Mr. Jones writes:—“We thought that possibly a sojourn of a few months on the Pinang hills, might effect such a change for Mrs. J.'s health, as would render our

return to America unnecessary; but Dr. Oxley, a very experienced physician here, of about twenty years' residence, says, ‘Mrs. J. must go out of the tropics, or die,’—but that if she goes to America, she will, without doubt, recover. I have, therefore, been seeking a passage. No one is likely to occur direct. The ex-

passage by way of St. Helena, would, ordinarily, be greater than by China. We have accordingly taken our passage for China, on board the American ship, Akbar, Capt. Hallet, and shall sail to-morrow or next day. Should circumstances indicate that after a few months residence there, we might safely return to Siam, we shall greatly prefer it; but if not, we shall embark thence for America without delay."

ARRACAN.—*Arrival of Mr. and Mrs. Burpé.*

It will be recollected that Mr. and Mrs. Burpé sailed from Boston early in June last. They are missionaries from a Society in Nova Scotia and New Brunswick. Mr. Stillson writes from Akyab, Oct. 27:—"On the 14th inst., we had the great pleasure of welcoming to our humble dwelling dear brother and sister Burpé. After a stay of two weeks, they left Calcutta for this station in a steam vessel which passes regularly between the former place and Maulmain, and reached here in less than five days. Consequently they were but four months and ten days in reaching this place from Boston. We are much interested in our new friends, and believe they are of the right stamp for missionaries."

BURMAH.—*Romanist Missionaries.*

Mr. Vinton says, "The Catholics have recently received an accession of six missionaries, with a view to establish a mission among the Karens; and six others are daily expected to join the mission. I give the facts,—I offer no comments. The Board may draw their own inferences." Happy will it be for the Karens, if the churches in America will allow the Board to draw practical inferences. Must that interesting people, the Karens, be deluded and destroyed by the man of sin?

BASSAS.—The last arrival from West Africa brings advices from the Bassa Mission down to Nov. 4. The mission families, with the exception of Mr. Day, were in health, and prosecuting their labors. The proposed removal to Bexley had been

effected. The Edina mission house had been conveyed to Bexley village, and the premises at Edina exchanged for another lot at the former place. The schools at the out-stations, under the care of native teachers, were prospering. The missionaries express great sympathy in the pecuniary trials of the Board, and propose to forgo a part of their personal support.

OJIBWAS.—The school at St. Mary's has been placed under the care of Miss Susan Warren, of Michigan, in place of Miss Bingham, who has retired on account of ill health. Mr. Cameron has opened a school at Tikoumina. The religious aspect of the several stations is favorable. Last date, Dec. 31.

Rev. Mr. Dean.—During the last four months, Mr. Dean, accompanied by A Bak, has made a tour through the Western States, performing an immense amount of labor, and awakening a delightful interest in the work of missions to the heathen. He has been every where welcomed with great cordiality, and invited into the pulpits of various evangelical denominations. A letter just received from Rev. William Taylor, formerly of New Hampshire, now of Prairie Round, Michigan, says, "Br. Dean and the Chinaman have kindled quite a flame in Michigan. But the churches are not yet half awake to the wants of the world. Holiness must be written on all we have."

Rev. Mr. Abbott.—Since the return of Mr. Abbott to his friends in Falsen, Oswego Co., N. Y., he has suffered severely from the effects of a cold taken in Philadelphia; but, at the last date, he was encouraged to hope for the removal of the difficulty. His language still is,—"I am distressed for Arracan!" He is resolved, Providence permitting, to return at an early day, but fears that he shall be compelled to return alone. Possibly Mr. Kincaid may be able to accompany him. Where are the "six men for Arracan?"

found in commencing this work. Quite as much pleasure, however, has been experienced, on the whole, as was anticipated. I found less embarrassment in giving instruction, and more difficulty in discipline, than I had looked for. During the first few weeks of the term, many, perhaps most of the pupils, manifested a spirit of insubordination, (wishing a more expensive mode of living, etc.,) which gave me some anxiety, and required the most prompt and decided measures. Perversions of the scriptures also appeared, and a tenacity in defending them, which were not expected. I had commenced an exegetical study of Matthew, as a feeler, to ascertain, if possible, how much I might take for granted they knew, and how fast I might proceed in my own instruction. I soon found that no instruction could be judiciously given, which supposed them to know much of the meaning of the bible—even of the gospels. The manner in which they quoted and explained scripture, settled the question of what they needed.

After the first few weeks, no more difficulty in discipline appeared than we may expect to see at any time among well-disposed persons. Erroneous views, &c., are not so soon removed. I have been pleased, however, to witness a *growing* spirit of humility and docility in the study of the bible. I regard the dispositions above referred to, as favorable indications rather than otherwise. Our brethren have not toiled in vain,—the leaven has been long working,—and the effects, mental, I mean, will appear. These dispositions are themselves the natural ebullition of a spirit in the process of being emancipated, without sufficient mental discipline and knowledge to restrain, and rightly to direct them. But they are sufficient to shew the necessity of thorough instruction and mental training, before the native can be safely trusted with the care of the churches.

There has been, during the term, a good degree of diligence and of interest in their studies, and they have made as much improvement as could reasonably have been expected. Their studies have been directed with special reference to their abilities and necessities, and not at all by what is done at home, or by what would have been deemed best even here, under other circumstances. Much importance has been attached, and much time has been devoted to some things, which it is hoped

will, before many years, require but comparatively little attention.

The first class,—or those who are wholly under my own care, sixteen in number,—have attended daily to an exegesis of Matthew, and then of the four gospels in connexion, in part according to the Harmony of Newcombe, but altered to meet the abilities and circumstances of the pupils. Having finished these, they commenced a continuation of the same course through the Acts and the Epistles, in chronological order, nearly according to Townsend's New Testament. In this they progressed as far as Acts, 17th chapter, with the first three chapters of Galatians. The school room is within distinct sight and hearing of my study. The pupils are there left to study by themselves, and talk over the different subjects, &c., before their recitations. At recitation, at first they give their own views, one or more of them, as the character of the passage, or as the views expressed, seem to require. Having no notes to aid them,—not even a text-book,—they, of course, could not do much at first. The object is to bring out their own views, to detect their weak points, and to compel them to think with some order, as a preparation to receive instruction. Having exerted their own powers, and expressed their own views of the meaning of a passage or of the subject of a paragraph, I then explain the passage, or give them the subject. Sometimes discuss with them a point involved,—this last, however, I never do, when it can be fairly avoided. After this, they commit the subjects to writing, in the form of a reference book,—according to my own manuscript text-book,—which I am compelled daily to prepare, as I proceed. I require this, partly that they may retain it for future use, and partly that they may learn to analyze and classify for themselves, and to make permanent the instruction they may any where and at any time receive. They have devoted much time to writing, chiefly of this character. In their Sabbath class they have gone through an exegetical study of the Epistles to Timothy and Titus. This has been an exceedingly profitable exercise. The direct personal bearing of the whole, experimentally and practically, upon ourselves as Christian ministers, was, at times, deeply solemn. The immediate results of my labor have nowhere appeared, as here.

They have also had a daily exercise

30,00; Juv. Miss. Soc., for support of Rev. E. A. Stevens, 18,77. Other donations 22,02= 150,94, to constitute Rev. S. F. Smith a life member of the A. B. M. Union. Soc. of Miss. Inquiry of the Theol. Inst., per S. K. Avery, tr., 4,77; Upper Falls, Fem. Miss. and Edu. Soc., per Miss Eliza Jameson, 6,00, 161,71
 Barnstable Assoc., Z. D. Bassett tr., per M. Cobb, 88,88
 Framingham, ch., mon. con., per Rev. M. M. Dean, 16,00
 Hampden Co. For Miss. Soc., N. Norton tr., per Rev. H. A. Graves, viz.—Cabotville, ch. 45,00; Agawam, ch. 5,00; Rev. A. Day, Jr., 2,00, 52,00
 Chicopee Falls, ch., per Robert C. Mills, 50,00
 Florida, Mrs. Freeloove Drury, per J. Hodges, of which, 3,00 for Burman Mission and 3,00 for German Mission, 6,00
 Easton, a friend, per Rev. H. A. Graves, 5,00
 Halifax, for Assam Mission, per Rev. E. Nelson, 1,00
 Boston—Chester Harding 5,00; a friend, for support of a child named Wm. Collier, under charge of Mrs. Bullard, 7,00; a friend, for support of a Karen student named Kollin H. Neale, 18,00, 30,00
 do, Harvard St. ch., mon. con. for Jan., per John Putnam, 27,35; do., Fem. For. Miss. Soc., for support of a Karen preacher, per Mrs. Charles S. Kendall, tr., 100,00; Charles S. Kendall, Jr., 1,25, 128,60
 do, Charles St. ch., mon. con. for Jan., per Moses Hadley, 15,20; do., a female member, per Mrs. Sharp, 20,00, do., Mrs. Charles H. Nichols, for support of a native preacher under charge of Rev. Mr. Bullard, 25,00, 60,20
 do., Bowdoin Square ch., Board of Benevolent Operations, per S. G. Bowdlear, tr., 50,00; do. infant school, per Miss M. C. Smith, 2,50; do., Mrs. Luther Nichols, for support of a native preacher under charge of Rev. Mr. Bullard, 25,00, 77,50
 do., Baldwin Place ch., For. Miss. Soc., per N. Nelson, tr., in addition to 362,72, paid before, for support of Rev. Wm. Dean, for 1846, 37,28; do., to constitute Rev. E. A. Stevens a life member of the A. B. M. Union, 100,00, 137,28
 do., Tremont Temple, penny-a-week contribution of the Sabbath school, for Mrs. Wade's school, 5,75
 —1219,35

Rhode Island.

Woonsocket, Miss A. C. Bullock 1,00; do., for support of Mr. Bullard, 5,00, 6,00

Providence, 3d ch., Ladies' Miss. Soc., for Mrs. Wade's school, per Mrs. L. L. Jameson, 100,00
 State Convention, per V. J. Bates, tr., viz.:
 Providence, 1st ch., mon. con. for Jan., 49,76; do., Sabbath school, per Charles T. Robbins, 24,30, 74,26
 do., Pine St. ch., per Samuel Hunt, tr., 32,35
 do., 3d ch., mon. concerts, F. White tr., 56,61
 Warren, ch., John Hall tr., viz.—Quarterly col., per Rev. J. P. Tustin, 47,94; mon. concerts 23,40; A. B. Read 1,50, 72,84
 Wickford, 1st ch., quarterly col., per Rev. N. T. Allen, 14,00
 Central Falls, ch., Wm. Gage tr., collections at monthly concerts, last seven months, per Rev. L. O. Lovell, 33,00
 Warwick and Coventry, ch., mon. concerts, per Rev. E. K. Fuller, 11,00
 Exeter, ch., mon. concerts, per Rev. Benedict Johnson, 10,00
 — 304,06
 — 410,06

New York.

New York city—"A friend to missions," for support of a native Pgwō Karen assistant under charge of Mr. Bullard, 50,00; John P. Parsons's sub. to Rev. B. Bradford, per Rev. B. M. Hill, 5,00; Oliver St. ch., Miss Elizabeth Caldwell's annual payment for support of a school in Assam, 24,00; collections at the Convention, 91,88, 170,88
 Roundout, Peter Philip 10,00
 Brooklyn, 1st ch., for the Arracan Mission, 20,00
 Union Assoc., Alanson Kniffin tr., 8,00
 Rensselaerville Assoc., per Rev. R. Winegar, sale of cloth, 2,17
 per Wm. Colgate, — 211,05
 Wyoming, ch., per Rev. Jesse Elliot, 65,00
 East Avon, Samuel Allen 5,00
 Lake George Assoc., per Rev. J. P. Huntington, by Rev. A. Jones, agent of the Board, 10,00
 Brockport, Miss N. T. 5,00; A. G. Smith 5,00, 10,00
 Cazenovia 6,35; Lucy Hull 1,00; Martha Hull 1,00; Solomon Taylor 1,00, 9,35
 Peterboro', Presbyterian ch. 16,12
 Syracuse, per J. W. T., 46,54
 Madison 17,21; James Gibbs 1,00; Mrs. Taylor 1,00, 19,21

and tracts is again more encouraging than for a whole year past; numbers even come now to get books, which are given mostly at the chapel. The school department has suffered much this year. Two schools were broken up just about the time br. Van Husen left. Since then, another small one. And last week, on account of the cholera, which broke out in this place about a fortnight ago, another, our most promising Telooogo school, was entirely broken up, at least, for the present. I hope, however, if it please God to spare our lives, and stay the plague, this school will be gathered again after a few weeks. A school of twenty girls commenced with the month, but on account of the cholera, this has scarcely become established. But we have strong hopes of succeeding hereafter, though *there are obstacles.*

Among ourselves, are peace, love, and harmony. Though we cannot but feel, at times, much disheartened that none come to our help, and that we are not permitted to see much fruit of our labors, still it may be said of us as of certain ones of old, "faint, yet pursuing." But in this place are 20,000 inhabitants; in this district, which may all be considered, geographically, as the field of *this* mission, almost a million of souls. For this multitude, to

point them to the Lamb of God, there are *one missionary and his wife*; three missionary assistants; one male and one female convert, shedding abroad some light! Surely if numbers are in the account, for any thing of importance to be accomplished, we must look for the fulfilment of the promise, "One shall chase a thousand, and two shall put ten thousand to flight." But, whether such be the result or not, I cannot forbear the inquiry, What account will be required of the dear brethren and sisters in America, who have stood aloof and withheld their persons from the work, or their money and influence from the support of the cause of missions.

After expressing, in strong language, his grief, occasioned by the apathy and indifference of professed Christians in his native land, he adds:—

Oh! unfaithful as I have been, little as I have done, or been the means of doing, I would not, for all that earth can give, take the responsibility of those, who, calling themselves the disciples of Jesus, have, with one fell stroke, (as far as their influence can effect it,) consigned the whole heathen world to an endless hell, without a single effort to save them!

Miscellany.

The Divine Method of Raising Charitable Contributions.

(Concluded.)

LET THESE DIVINE INSTRUCTIONS BE APPLIED.

1. *Personal responsibility is an essential element of the DIVINE METHOD.*

Our Lord does not intend that the individual shall be lost in the mass. His eye is upon the treasury. He observes every offering. The rich may cast in much. But his eye is upon every one. He orders every one of us, on the first day of the week, to lay by in store as he has prospered us. And he looks as carefully at the gift of the poor as at the gift of the rich. He kindly takes notice of the love, the hard labor, the self-denial of the poor disciple who presents a small oblation. The turtle-dove, the young pigeon, the two mites, the hard-earned shilling, given cheer-

fully, joyfully, with a heart overflowing with faith and love, attracts the notice of the "High and Lofty One." But if there be among his professed followers, one, or two, or any other number, who present no oblation, how do you think the Omniscient views them? They have no treasury for God. They lay by nothing in store. They have no present for him in their hand, nor in their house. He sees nothing in all they possess designed for him, unless connected with some self-interest. Do you think that Christ is pleased with such? They may think, indeed, that the church to which they belong does much; and they may think that they shall pass along with the church, as being bountiful. But what theology, what logic is this? The church is bountiful; therefore, every member is bountiful? Do such expect to die with the mass, to be judged with the mass, to be admitted into heaven with the mass?

Rhode Island.

Providence, Rev. Henry Jackson, to constitute himself and Rev. D. Benedict, of Pawtucket, life members of the A. B. M. Union, 200,00
 Rev. John Blain, for Mrs. Amey Ann Blain's life membership of the A. B. M. Union, 100,00
 ----- 300,00

New York.

Clifton Park, ch. 50,00; Saratoga Assoc. 30,00; per Rev. B. T. Welch, 80,00
 New York city, Oliver St. ch., per Rev. E. Tucker, for the following life memberships of the A. B. M. Union, viz.— Thomas Pursar, his own sub., 250,00; Garratt N. Bleecker, do., 100,00; Mrs. Jane Colgate, do., 100,00; Elijah Whittington, do., 100,00; Robert Edwards, do., 100,00; Jeremiah Milbank, do., 100,00; Mrs. Hannah Caldwell, for Mrs. Elizabeth Caldwell's life membership, 100,00; several individuals 163,00; Elizabeth Caldwell 50,00, 1063,00
 do., Norfolk St. ch., for Rev. George Benedict's life membership of the A. B. M. Union, 100,00
 Brooklyn, 1st ch. 341,00
 Hillsdale, West ch., per Rev. M. L. Fuller, 16,50
 Wilson, ch. 83,25; Porter 3,00; per L. B. Webster, 86,25
 ----- 1686,75

Pennsylvania.

Philadelphia, Spruce St. ch., for the following life memberships of the A. B. M. Union, by their own subscriptions,— D. Jayne 100,00; William Bucknell, Jr., 100,00; per Rev. Edward Bright, Jr., agent, =200,00. do., J. M. Linnard, for Rev. E. Kincaid's life membership, 100,00; Wm. E. Garrett, his own life membership, 100,00; George H. Garratt, do., 100,00; per J. M. Linnard, =300,00, 500,00
 do., 1st ch., for the following life memberships, by their own subscriptions,— Thomas Watson 100,00; Wm. W. Keene 100,00; per Rev. Edward Bright, Jr., agent, 200,00
 ----- 700,00

Maryland.

Baltimore, Wm. Crane, for his own life membership of the A. B. M. Union, 100,00

Ohio.

Ohio Bap. For. Miss. Soc., per J. B. Wheaton, tr., 5,00; do., per L. B. Webster, 102,77, 107,77

 Total for the debt, \$4019,52
 * Brought forward, 4720,22
 ----- \$8739,74

Legacies.

John Knapp, of Effingham, N. H., second payment, per J. Milton Coburn, 30,00
 Mrs. Osgood, of Streetsboro', Ohio, per C. B. Osgood, 50,00
 ----- 80,00
 Total receipts in Jan., \$8819,74

BOXES OF CLOTHING, &c.,

From Nov. 8, 1845, to Jan. 7, 1846.

Mass., Foxboro', from N. Carpenter, R. Peckham, and N. Greenwood, for Mr. and Mrs. Bullard, a box of clothing, &c., 54,05
 do., Watertown, from ladies of Bap. Fem. Charitable Soc., per Sarah H. Stone, for distribution, a box of clothing, 54,05
 do., Kingston, from personal friends of missionaries at Shawanoce, for Rev. F. Barker and others, two boxes of clothing, &c., 80,00
 do., Charlestown, from the Judean Miss. Soc., for Mr. and Mrs. Clarke, of the African Mission, a box of clothing, &c., 56,00
 do., North Oxford, from Fem. Charitable Soc., per E. P. Lyon, for Rev. J. Goddard, a box of clothing, &c. do., one barrel of clothing directed to Rev. F. Barker. *No advice.*
 R. I., Providence, from C. M. Allen, and others, for Mrs. Arnold, Corfu, a box of clothing, &c.
 do., Bristol, from a few friends, per Edward Savage, for Rev. D. L. Brayton, a box of clothing, &c., 16,87
 Vt., Grafton, from Fem. Miss. Soc., per R. Merriam, for Rev. N. Brown, a box of clothing, 19,40
 do., Weston, from Fem. Benev. Soc., per R. Smith, for Shawanoce Mission, a box of clothing, &c., 22,29
 N. Y. Whitestown, from Sewing Circle and particular friends, per Rev. A. Newcomb, for Rev. M. Bronson, a box of clothing, 49,33
 do., Brockport, from Rev. Whitman Metcalf, for Rev. L. Ingalls, a box of clothing, &c., 30,00
 do., Utica, from Mrs. C. Sheldon, per Rev. C. Bennett, a box of dry goods and clothing, 23,78
 Ohio, Streetsboro', from O. and C. B. Osgood, for Rev. S. M. Osgood, a box of clothing, &c., &c., \$89,06; a box of cheese, \$2,84, 91,89

It is desired that donations in clothing, &c., should be accompanied with a schedule of the articles, with their value, in order that due credit may be given therefor.

Articles for household use, paper, stationery, school books, and apparatus, domestic cottons, flannel, &c., &c., will be gratefully received; and when not specially designated, will be faithfully distributed where most needed.

R. E. EDDY, *Assistant Treasurer.*

BAPTIST MISSIONARY MAGAZINE.

VOL. XXVI.

APRIL, 1846.

NO. 4.

American Baptist Board of Foreign Missions.

West Africa.

EXTRACTS FROM THE JOURNAL OF MR. CLARKE.

Jan. 1, 1845. The Lord has graciously spared us another year, and granted us such a degree of health, that we have been able to prosecute our labors with some degree of comfort and satisfaction. Though our dearly beloved br. Crocker has been taken away, and though his wife has suffered much by sickness and grief, and though none of us have been free from sickness and sorrow, yet we feel that we have abundant reason for love and gratitude to our Heavenly Father for the kind providence which he has exercised towards us.

We humbly trust the Lord has converted two of our school boys. Our children, generally, have made good progress, and we devoutly hope a good influence has been exerted over many of the natives. We travelled and preached more the last year than in any previous year; and, wherever we went, the natives were ready to hear. During the year, Matthew's and John's gospels, the Acts of the Apostles, and a small grammar of the Bassa language, have been printed. We have had many trials and discouragements, but, on the whole, we are enabled to sing of mercy and goodness.

2. This day we have removed from Edina to Bexley. We are aware that we have thus incurred great responsibility, but we humbly trust we have acted understandingly, and with reference to the glory of God. Our boys were unwilling to go to Bexley, and several of them went to Little Bassa, to Lewis [Kong Koba], but we trust they will soon return.

17. This afternoon I started for Zuzo; went five or six miles, to Bay's place, and passed the night.

18. Reached Zuzo about 2 o'clock, P. M. Found no one at the station, our teacher having left the day before for Edina. Our school has been suspended nearly a month, and the boys have been at Edina. The people seemed desirous to have the school continued, and faithfully promised to provide half of the food for the children.

19. Preached twice to the people. They seemed much interested. Doe, especially, seems very persevering, and is learning to read and write rapidly. In my preaching I referred to the deluge, and after I had done, he got his book and read me the whole history of the event in his own language. He is not satisfied with learning to read in his own language, but says he intends to learn to read English, which he has already begun. I noticed that he constantly kept his book by him, and was frequently asking questions. He says he wishes to know what God says to man in his word. He is about thirty years old, and is the son of Duawi, the head man of the place, and has as much influence as any man of his age in the country. He is very desirous that the school should be continued, and does more for it than any other man in the place. He informed me that God's word often made him very uneasy, and that he prayed daily.

20. Made arrangements for the school and for a house for the accommodation of a teacher, and went to Little Bassa. Found Lewis and his wife well, and all things in as good a state as I expected. Lewis had collected a few children, and seemed to be exert-

ing a good influence over his people. Had a long talk with him and the boys who had left us when we moved to Bexley. They said they were willing to return.

21. Started this morning for home, accompanied by five of our school boys. Reached home in the evening and found all well. I felt, before I started on my journey, that it was an important one, and that it would be of no avail, unless I had wisdom from on high. Had much satisfaction in committing my way to the Lord, and in remembering that the hearts of all men are in His hands, and that He turneth them as the streams of water are turned. By His blessing I have accomplished all, and even more than I anticipated.

26. Went to king Soldier's early, and preached to twenty-five or thirty people. Preached to an American congregation in the forenoon. In the afternoon went to Frank's town, and preached to about thirty bushmen, who never heard the word of God before. They listened attentively, and asked many pertinent questions. Returned home much fatigued, but with the blessed consolation that I had attempted something for Christ.

During the month of February and the greater part of March, Mr. C. was occupied with secular cares, arising mainly from the change of location from Edina to Bexley.

March 23. Attended Sunday school and addressed our school boys this morning, and was preparing to go to Bassa Cove to fill an appointment, when a countryman came and inquired if I would go and preach in his father's town, saying that I had visited them only once. This expression reminded me, not only of the readiness of the people to hear, but of how little I am able to do, and the weight of care and labor which is pressing upon us. I sometimes feel as though I must sink under the burden; but an almighty arm sustains us.

24. Had Governor Roberts, General Lewis, and br. Day to dine with us. Had some profitable conversation, and spent the time pleasantly.

26. Transferred the mission lot at Edina to Governor Roberts, and took a deed of the one at Bexley, in behalf of the Board.

28. To-day Mr. Vonbrun, whom we

have been sometime expecting from Sierra Leone, arrived with his family. We received him as a messenger of peace to his brethren, and as a fellow-laborer among us.

In the month of April, Mrs. Clarke, whose youngest child was about two months old, had a very severe illness, and narrowly escaped death. Mr. Clarke had, about the same time, other afflictions that occasioned him much anxiety and distress.

May 27. Started this morning for Zuzo; travelled about three hours in a hard rain. Reached Daniel Harris's place, about half a mile from br. Crocker's old station, and passed the night. Harris was br. C.'s interpreter, and for some time led a dissolute life. He seems to have reformed.

28. Proceeded on our way to Zuzo. Reached the place in the evening, after walking much of the way in rain and water in the path, above the knees. Found things, on the whole, in an encouraging state.

29. Reached Duawi's in the evening; the people gave good attention, and requested me to stop and preach the next day; but as the water in the path was increasing, and my presence was needed at home, I did not deem it expedient.

30. Started for home early this morning, and reached Edina about 9 o'clock in the evening. Trust I felt grateful to our Heavenly Father for his kind protection.

31. Attended church meeting at Edina. But few present, and those seemed to be in a very cold state.

June 1. Went to Edina and preached and administered the Lord's supper.

After mentioning a severe trial occasioned by the vicious conduct of two of the scholars, from whom much good was expected, Mr. C. says:—

7. We feel that the hand of the Lord is heavy upon us, and desire to humble ourselves under the heavy stroke, and to search ourselves to see if there is any evil way in us. We know that we are imperfect, and unworthy, and blind, and weak, but yet we have the sweet consciousness of knowing that our intentions are good. I cannot say that we have regarded iniquity in our hearts, but God sees not as man sees. There must be wrong somewhere. I throw myself at

his feet and cry unholy and unclean. Oh Lord, search us as with the candle of the Almighty. But, oh, our Father, remember this mission in mercy. Give not thy heritage to reproach. Let not the infidel and heathen say, "where now is your God?" Much is to be attributed to the corrupt state of society in which we lived at Edina, where this wickedness was commenced. I rejoice that we are away from that place, though not fully beyond its influence. The Lord be merciful to us, for his Son's sake, and for the sake of these poor heathen.

12. Moved into our new house, or rather the old one in which we lived at Edina. Though it is not finished, we find it much more comfortable than the one in which we have lived since we came to Bexley.

15. Sunday. Was quite unwell all the week; not able to go into the country at all. Tried to preach, both forenoon and afternoon;—much fatigued in the evening.

19. A boy who was at work with Mr. Cotton, on our house, died to-day. He had been ill several weeks, and suffered much. I had several times conversed with him on the state of his soul, and found him very ignorant. Although he was sixteen years old, and was born and had lived in Monrovia, he did not know the name of God's Son! A few days before he died, he was more sensible of his state, and prayed earnestly to the Lord for mercy. He was buried on the mission lot. We followed him to the lonely grave, but no one shed a tear over his remains. He sleeps till the resurrection morn.

20. Observed this as a day of fasting, prayer, and humiliation ourselves, and required all connected with the station to observe it in the same way. Had worship in the chapel morning and evening; the children seemed attentive and solemn. Felt to abase myself before God, and deeply to deplore the state of the mission and the low state of religion in the land; but could plead with God for the poor heathen, and his wounded and bleeding cause.

21. Spent the day mostly in preparing for the Sabbath. Preached at Soldier in the evening.

22. Sunday. Prayer meeting in the morning; Sunday school at 9 o'clock. About fifteen natives present, who are not connected with the mission. At eleven o'clock, preached to them about Dagon and the ark of God; a solemn time. At 3 o'clock preached again on

the sufferings and death of our blessed Savior. Never saw a more attentive congregation; every eye was fixed on the speaker, and when describing the death of the Saviour, they inclined forward as though they were about rising from their seats: the Holy Spirit was evidently among us. After meeting, three of the young men came to me and said, they were tired of their country habits, and wished to build their houses close by ours, so that they might hear God's word constantly and learn to read it also. While I am encouraged in the work, I am ashamed that I have no more faith in God. Oh Lord, let not our unworthiness keep salvation from this people.

After a detailed account of the illness of his youngest child, and of a visit from Lewis K. Crocker, [Kong Koba] Mr. C. adds:—

July 13. Sunday. Prayer meeting at sunrise; Sunday school at 9 o'clock. Meeting in the chapel, both forenoon and afternoon; several natives present. Preached at King Soldier's in the evening. Watched with br. Day at night. He is very ill,—has a distressing cough. Very doubtful if he recovers.

16. Br. Day is still sick. Went to Kuiflaw's this afternoon, a native head man, who is quite ill. He was not in his own town, and the people were unwilling for me to see him, but I was resolved to go at all hazard, and as they refused to show me where he was, I started alone. I soon found him and in a low state; he seemed glad to see me, and said he would take some medicine if I would send it to him. One of his sons came home with me for the medicine.

17. Went to see Kuiflaw again, and found him better. Br. Day is very ill; but little hope of his recovery. Have spent considerable time with him, and tried to do him all the good I could.

20. Remained at home and preached in the afternoon. Very rainy, and but few country people present. Watched with br. Day at night; he seemed more comfortable, and hope he is better.

23. Started for Zuzo this morning. Went to br. Day's, and found him so ill that I did not think it proper to proceed. He requested me to be the guardian of his two sons, and to take charge of their education, which I promised to do.

for some time after his marriage, he had the merest pittance, not exceeding, when, in company with a wife and child, he took up his residence in Calcutta, the sum of 120 rupees a month; out of which, I believe, he had to pay house-rent, as well as all other expenses. It is true, that after this, he, through his own exertions and by a somewhat more liberal allowance from the Society, was more amply provided for. Yet what, after all, was his salary? At the time of his death he had not, with the exception of a house, rent free, more than 250 rupees a month, out of which he had not only to support himself and family, but had to pay somewhat for the education of a son in England. But with this he was abundantly contented. Money, compared with the salvation of souls and the glory of God, was no object with him. And so completely was his heart set on his missionary work, that I believe he would, rather than have abandoned it, have consented to have occupied a hut, and to have accepted of a handful of rice, and a draught of water. Bad as our world is, it is not yet altogether destitute of instances of the greatest disinterestedness, and of the most burning love to God and to souls. Poor our friend commenced his missionary career, poor he lived throughout it, and poor he has terminated it. But he is not poor now."

The Calcutta Christian Advocate, of Aug. 9, says:—

"We have this week to record the death of one of the most devoted Christian Missionaries connected with Indian Missions, the Rev. W. Yates, D. D., of the Baptist Mission in this city. The removal of such a man as Dr. Yates from the midst of us, is no ordinary loss. He was not a common man. He was the property, not of a party, but of the church; and his labors have, to a great extent, been useful to all. He has been in India upwards of thirty years, during which time he has been diligently and successfully engaged in his Master's cause. His labors in translation, and in other literary and scholastic pursuits, have been of no ordinary character. The following list will afford some idea of his unwearied efforts in this important department of labor:

LITERARY WORKS AND SCHOOL BOOKS, ETC.

"In English.—Essays in reply to Rammohan Roy;—Memoirs of Chamberlain;—Memoirs of Pearce;—Theory of the Hindustani particle *as*;—Theory of the Hebrew verb, in the *Christian Observer*.

"In Sanscrit.—A Grammar, the 2d edition of which will be published in a few days;—A Vocabulary;—A Reader;—Elements of Natural Philosophy;—An expurgated edition of the Hitopadesh;—The Nalodaya;—A Dictionary, of which 672 pages are printed. The work will contain in all about 900 pages.

"In Hindustani.—An Introduction to the Language;—Selections;—Spelling Book I. and II.;—Reader I., II., and III.;—Pleasing Stories;—Student's Assistant.

"In Hindi.—Reader I., II., and III.;—Elements of History.

"In Arabic.—A Reader.

"In Bengali.—Pleasing Tales;—Elements of Natural Philosophy;—Epitome of History;—Celebrated Characters of Ancient History;—Abridgment of Ferguson's Astronomy;—An expurgated edition of the Hitopadesh;—Sarsangraha, or Vernacular Class Book;—An Introduction to the Language, with Selections, not yet printed, but nearly ready for press.

"Religious works in Bengali.—Bunyan's Pilgrim's Progress, Part I.;—Barter's Call to the Unconverted.

BIBLE TRANSLATIONS.

"Bengali.—The whole Bible.

"Sanskrit.—The New Testament;—the Psalms;—Proverbs, Genesis, with twenty chapters of Exodus, Isaiah;—and in MS. the whole Pentateuch;—Job, the writings of Solomon, Daniel.

"Hindi.—The New Testament.

"Hindustani.—The New Testament."

It will be gratifying to the friends of missions to know that God has raised up a laborer who promises to be a worthy successor of the lamented Yates. A letter just received from Calcutta says:—"God is able to make up our loss. He is now, even now, maturing the mind of one of his servants, a younger one, to fill the place vacated by his faithful servant taken home. He has an uncommon aptitude for the languages, and is considered a good linguist. We expect much from him, should his life be spared."

The Rev. J. Wenger, the individual referred to, has, for several years, been associated with Dr. Yates in the work of translation. Thus God raises up a succession of good men to do his work, and execute the purposes of his gracious covenant.

Christian Union.

A London paper in an able article on this subject says:—

“The Religious Tract Society is one of the most beautiful specimens of Christian union of which any country, or any age could boast. It is composed and supported, with equal ardor, by Churchmen and Dissenters, Independents and Baptists, Congregationalists and Presbyterians, who meet to conduct its affairs in the sweetest spirit of brotherly confidence and love, and who have never known a discordant note. This holy confederation is pouring forth a flood of light, not only over our own land, but to the very ends of the earth. If any thing beyond union, for union's sake, were intended by the present movement, and an object and a model were sought for among our various institutions, we could almost persuade myself it might be found in this invaluable Society, which is, in fact, an association of Christians, of various opinions in minor matters, for the purpose of diffusing those evangelical sentiments in which they all agree. What can be conceived of, more striking, than a Society which, by the united zeal of all denominations, has put into circulation nearly four hundred millions of religious publications, in each one of which vast aggregate, the method of a sinner's salvation is so stated, that if he shall never see another book, or hear a sermon, he shall know how to flee from the ‘wrath to come;’ and yet, in not one of which, shall the minor points which distinguish Christians from each other be discovered!

Essentially the same may be said with reference to the American Tract Society, which, taken in all its bearings and influences, is probably doing more for the diffusion of Christian truth, and the salvation of souls, than any other institution in the western hemisphere. Good men, of various denominations, not only “dwell,”

but labor “together in unity;” and God gives to their efforts the clearest tokens of his approbation.

Resignation of Mr. Love.

The Rev. Mr. Love has resigned his connection with the Greek Mission, with consent of the Board, in consequence of his continued inability to endure the climate of that country. The loss sustained by the Mission in this removal, is great, and deeply regretted; but the necessity is not the less apparent, as a return to Greece would inevitably induce an early, and perhaps fatal return of the disease from which he is now happily recovered.

It gives us pleasure to add, that Mr. Love has accepted a temporary agency on behalf of the Board for the collection of funds; and it is hoped that in prosecuting the service, he will receive the hearty coöperation of the ministers and churches who may be addressed by him.

A BOLD REASON.

“In the early part of my ministry,” says the Rev. Dr. Spring, of New York, “I became acquainted with a heathen youth brought from the Sandwich Islands to this land, where, having dwelt but a few short years, he died in the triumph of faith. God was pleased to open his eyes to his true character as a sinner, and he felt that he was lost. One day he was found sitting alone and in tears. On being asked why he wept, he replied, ‘Because I have been so long in this Christian land, and have not yet accepted Jesus Christ.’ How will the dwellers in pagan lands, who scarcely heard before they cheerfully accepted the gospel, rise up in judgment against the men of this generation, who have so long heard and rejected the only Savior!”

American Baptist Board of Foreign Missions.**Recent Intelligence.****SIAM.—Illness of Mrs. Jones.**

In a letter from Singapore, dated Oct. 22, Mr. Jones writes:—“We thought that possibly a sojourn of a few months on the Pinang hills, might effect such a change for Mrs. J.'s health, as would render our

return to America unnecessary; but Dr. Oxley, a very experienced physician here, of about twenty years' residence, says, ‘Mrs. J. must go out of the tropics, or die,’—but that if she goes to America, she will, without doubt, recover. I have, therefore, been seeking a passage. No one is likely to occur direct. The ex-

passage by way of St. Helena, would, ordinarily, be greater than by China. We have accordingly taken our passage for China, on board the American ship, Akbar, Capt. Hallet, and shall sail to-morrow or next day. Should circumstances indicate that after a few months residence there, we might safely return to Siam, we shall greatly prefer it; but if not, we shall embark thence for America without delay."

ARRACAN.—*Arrival of Mr. and Mrs. Burpé.*

It will be recollected that Mr. and Mrs. Burpé sailed from Boston early in June last. They are missionaries from a Society in Nova Scotia and New Brunswick. Mr. Stilson writes from Akyab, Oct. 27 :— "On the 14th inst., we had the great pleasure of welcoming to our humble dwelling dear brother and sister Burpé. After a stay of two weeks, they left Calcutta for this station in a steam vessel which passes regularly between the former place and Maulmain, and reached here in less than five days. Consequently they were but four months and ten days in reaching this place from Boston. We are much interested in our new friends, and believe they are of the right stamp for missionaries."

BURMAH.—*Romanist Missionaries.*

Mr. Vinton says, "The Catholics have recently received an accession of six missionaries, with a view to establish a mission among the Karens; and six others are daily expected to join the mission. I give the facts,—I offer no comments. The Board may draw their own inferences." Happy will it be for the Karens, if the churches in America will allow the Board to draw practical inferences. Must that interesting people, the Karens, be deluded and destroyed by the man of sin?

BASSA.—The last arrival from West Africa brings advices from the Bassa Mission down to Nov. 4. The mission families, with the exception of Mr. Day, were in health, and prosecuting their labors. The proposed removal to Bexley had been

effected. The Edina mission house had been conveyed to Bexley village, and the premises at Edina exchanged for another lot at the former place. The schools at the out-stations, under the care of native teachers, were prospering. The missionaries express great sympathy in the pecuniary trials of the Board, and propose to forego a part of their personal support.

OJIBWAS.—The school at St. Mary's has been placed under the care of Miss Susan Warren, of Michigan, in place of Miss Bingham, who has retired on account of ill health. Mr. Cameron has opened a school at Tikuamina. The religious aspect of the several stations is favorable. Last date, Dec. 31.

Rev. Mr. Dean.—During the last four months, Mr. Dean, accompanied by A Bak, has made a tour through the Western States, performing an immense amount of labor, and awakening a delightful interest in the work of missions to the heathen. He has been every where welcomed with great cordiality, and invited into the pulpits of various evangelical denominations. A letter just received from Rev. William Taylor, formerly of New Hampshire, now of Prairie Round, Michigan, says, "Br. Dean and the Chinaman have kindled quite a flame in Michigan. But the churches are not yet half awake to the wants of the world. Holiness must be written on all we have."

Rev. Mr. Abbott.—Since the return of Mr. Abbott to his friends in Falsen, Oswego Co., N. Y., he has suffered severely from the effects of a cold taken in Philadelphia; but, at the last date, he was encouraged to hope for the removal of the difficulty. His language still is,— "I am distressed for Arracan!" He is resolved, Providence permitting, to return at an early day, but fears that he shall be compelled to return alone. Possibly Mr. Kincaid may be able to accompany him. Where are the "six men for Arracan?"

Mrs. and Mrs. Van Husen.—The health of Mr. Van Husen continues to improve, and confident hopes are entertained of his entire recovery. Mrs. Van Husen and children arrived safe at her father's residence in Shelby Centre, N. Y., Jan. 25.

Letters, &c., from Missionaries.

MAULMAIN—Mission, May 22, July 1, Aug. 5, Sept. 24.—*J. G. Binney*, Sept. 4, Oct. 22.—*J. M. Haswell*, j. Feb. 5—March 23, April 30.—*H. Howard*, Aug. 29, Sept. 10, Oct. 22.—*L. Ingalls*, July 17, Sept. 29.—*S. M. Osgood*, May 9, Aug. 9, Sept. 5, 5—8, 25, Oct. 1, 3, 22.—*T. Simons*, Nov. 15.—*E. A. Stevens*, April 25.

TAVOY—*C. Bennett*, June 12, July 8, Aug. 15.—*F. Mason*, Aug. 12.—*T. S. Ranney*, May 29.—*D. L. Brayton*, Aug. 2.

ARRACAN—*L. Stilson*, July 8, Aug. 28, Sept. 19, Oct. 27.

ASSAM—*N. Brown*, Aug 7.—*O. T. Cutter*, Sept. 18, Oct. 25.

SIAM—Mission, July 21, 22.—*J. H. Chandler*, June 26.—*J. Goddard*, Aug. 13.—*J. T. Jones*, June 19, July 23, 25—Oct. 22.

CHINA—*T. T. Deane*, March 4, June 9, 28, July 14, 27, Aug 26, Sept. 17, Oct. 18.—*D. J. Macgowan*, June.—*J. L. Shuck*, July 28, Aug. 23, Oct. 21.

BASSAS—*I. Clarke*, Nov. 3, 4 (2), 18, j. of 1845.—*M. B. Crocker*, Dec. 30, 1843, Oct. 22, 1845.—*J. Day*, Oct. 23.

GREECE—*A. N. Arnold*, Oct. 9, Nov. 8, 22.—*R. F. Bush*, Nov. 11, 20; *Mrs. B.*, 19.—*Mrs. H. E. Dickson*, Nov. 8.

GERMANY—*G. W. Lehmann*, Dec. 13.—*J. G. Oncken*, Dec. 23.

SHAWANO—*F. Barker*, Dec. 19.—*I. D. Blanchard*, Nov. 6.—*J. Mosher*, Oct. 23, Dec. 31.

CHEROKES—*E. Jones*, Oct. 16, Nov. 3.—*W. P. Upham*, Nov. 22.

OJIBWA—*A. Bingham*, Dec. 31.

Donations

RECEIVED IN JANUARY, 1846.

Maine.

New Sharon, a friend, for the support of Mr. Mason, 2,00
 Bucksport, H. Darling 25,00
 Penobscot Aux. For. Miss. Soc.,
J. C. White tr., via.—Corinth,
 ch. 16,20; Bangor, lat do. 5,93;
 do., 2d do. 4,32; do., *J. C.*
White's family, missionary
 box, 2,25; North Bangor, ch.
 2,50; Etna, ch. and soc. 2,12;
 Oldtown, ch. 3,00; Dea. Howe,
 of Plymouth ch., 4,00; Sarah
 Howe, do., 50c.; Oldtown
 Fem. Miss. Soc. 3,00, 44,82
 Dexter, Levi Morrill 20,00
 Bath, John Masters, per Rev.
 H. G. Nott, 5,00

Wiscasset—John Sylvester 2,00;
 Fem. For. Miss. Soc., per
 Mary H. Scott, 5,00, 7,00
 Mount Vernon, ch., by *J. Hop-*
kins, per *G. Pullen*, 24,00
 Washington Assoc., per *William*
Brown, tr., 20,50
 Kennebunk Port, ch., per *George*
Hall, 12,00
 — 160,32

New Hampshire.

Dublin Assoc., *Levi Willard* tr., 10,00
 Hinsdale, ch., for *Burman* Mis-
 sion, per *Rev. Phineas Howe*, 14,00
 Great Falls, Sabbath school chil-
 dren, with a pair of silver sug-
 ar tongs, for *China* Mission,
 per *Rev. H. A. Graves*, 2,00
 Fitzwilliam, a *Congregational*
 lady, for the support of *Rev.*
N. Brown, per *Jesse Stone*, 2,00
 — 28,00

Vermont.

West Topsham, ch., per *Moses*
Wallace, 10,00
 Bristol, ch. and soc. 7,00; *Corn-*
wall, *Mrs. R. J. Jones* 1,00;
 Manchester, ch. and soc. 5,00;
 Shaftsbury, do. 11,50; North
 Bennington, do. 9,00; Halifax,
 do. 4,36; Pownal, two individ-
 uals 1,65; Putney, ch. and soc.
 2,50; Whittingham, do. 4,25;
 Brattleboro', mon. con., 9,63;
 Dummerston, do., 6,75; Brook-
 line, *H. B. Crane* 1,00; Jam-
 maica, ch. and soc. 10,45; Ad-
 dison, do. 6,00; Poultney, a
 friend 1,50; Charlotta, *H. R.*
Wooster 3,00; per *Rev. A.*
Jones, agent, 84,57
 Saxton's River, *L. Hayden*, per
Rev. Wm. Heath, 5,00
 Cornwall, *Mrs. Samuel Peet*, per
J. G. Mead, 4,00
 — 103,57

Massachusetts.

Chesterfield, ch., per *Asa* *Rob-*
inson, 43,00
 do., *Chapin Thayer* 3,00
 South Reading, *Miss E. Weth-*
erbee, per *Rev. Wm. Heath*, 5,00
 Chelsea, ch. and soc., to consti-
 tute *S. Bryant* a life mem-
 ber of the *A. B. M. Union*,
 100,42; two ladies 7,00; Sab-
 bath school, per *Z. Snow*, tr.,
 9,25, 116,67
 Townsend, ch., per *Levi Ball*,
 tr., 20,00; (*Samuel Woodbury*
 8,00; *Mrs. Woodbury* 10,00;
 per *Rev. W. C. Richards*), 38,00
 Charlestown, ch. and cong., to
 constitute *Dr. A. J. Bellows*
 a life member of the *A. B. M.*
Union, 100,00
 Wendell Assoc., per *Job Fry*,
 tr., 79,76
 North Oxford, ch., *Fem. Char-*
itable Soc., per *D. Barton*, 10,00
 Dunstable, *Jonas Taylor*, per
William Blodgett, 3,00; *Wm.*
Blodgett 1,00, 4,00
 Newton, 1st ch. 25,00; do., mon.
 con., 65,15; *Rev. S. F. Smith*

20,00; Juv. Miss. Soc., for support of Rev. E. A. Stevens, 18,77. Other donations 22,02=	
180,94, to constitute Rev. S. F. Smith a life member of the A. B. M. Union. Soc. of Miss. Inquiry of the Theol. Inst., per S. K. Avery, tr., 4,77; Upper Falls, Fem. Miss. and Edu. Soc., per Miss Eliza Jameson, 6,00,	161,71
Barnstable Assoc., Z. D. Bassett tr., per M. Cobb,	88,88
Framingham, ch., mon. con., per Rev. M. M. Dean,	16,00
Hampden Co. For Miss. Soc., N. Norton tr., per Rev. H. A. Graves, viz.—Cabotville, ch. 45,00; Agawam, ch. 5,00; Rev. A. Day, Jr., 2,00,	52,00
Chicopee Falls, ch., per Robert C. Mills,	50,00
Florida, Mrs. Freelove Drury, per J. Hodges, of which, 3,00 for Burman Mission and 3,00 for German Mission,	6,00
Easton, a friend, per Rev. H. A. Graves,	5,00
Halifax, for Assam Mission, per Rev. E. Nelson,	1,00
Boston—Chester Harding 5,00; a friend, for support of a child named Wm. Collier, under charge of Mrs. Bullard, 7,00; a friend, for support of a Karen student named Rollin H. Neale, 18,00,	30,00
do., Harvard St. ch., mon. con. for Jan., per John Putnam, 27,35; do., Fem. For. Miss. Soc., for support of a Karen preacher, per Mrs. Charles S. Kendall, tr., 100,00; Charles S. Kendall, Jr., 1,25,	128,50
do., Charles St. ch., mon. con. for Jan., per Moses Hadley, 15,20; do., a female member, per Mrs. Sharp, 20,00, do., Mrs. Charles H. Nichols, for support of a native preacher under charge of Rev. Mr. Bullard, 25,00,	60,20
do., Bowdoin Square ch., Board of Benevolent Operations, per S. G. Bowdlear, tr., 50,00; do. infant school, per Miss M. C. Smith, 2,50; do., Mrs. Luther Nichols, for support of a native preacher under charge of Rev. Mr. Bullard, 25,00,	77,50
do., Baldwin Place ch., For. Miss. Soc., per N. Nelson, tr., in addition to 362,72, paid before, for support of Rev. Wm. Dean, for 1846, 37,28; do., to constitute Rev. E. A. Stevens a life member of the A. B. M. Union, 100,00,	137,28
do., Tremont Temple, penny-a-week contribution of the Sabbath school, for Mrs. Wade's school,	5,75
	—1219,35
<i>Rhode Island.</i>	
Woonsocket, Miss A. C. Bullock 1,00; do., for support of Mr. Bullard, 5,00,	6,00

Providence, 3d ch., Ladies' Miss. Soc., for Mrs. Wade's school, per Mrs. L. L. Jameson,	100,00
State Convention, per V. J. Bates, tr., viz.:	
Providence, 1st ch., mon. con. for Jan., 49,76; do., Sabbath school, per Charles T. Robbins, 24,80,	74,26
do., Pine St. ch., per Samuel Hunt, tr.,	32,35
do., 3d ch., mon. concerts, F. White tr.,	56,61
Warren, ch., John Hail tr., viz.—Quarterly col., per Rev. J. P. Tustin, 47,94; mon. concerts 23,40; A. B. Read 1,50,	72,84
Wickford, 1st ch., quarterly col., per Rev. N. T. Allen,	14,00
Central Falls, ch., Wm. Gage tr., collections at monthly concerts, last seven months, per Rev. L. O. Lovell,	33,00
Warwick and Coventry, ch., mon. concerts, per Rev. E. K. Fuller,	11,00
Exeter, ch., mon. concerts, per Rev. Benedict Johnson,	10,00
	— 304,06
	— 410,06

New York.

New York city—"A friend to missions," for support of a native Pgwō Karen assistant under charge of Mr. Bullard, 50,00; John P. Parsons's sub. to Rev. B. Bradford, per Rev. B. M. Hill, 5,00; Oliver St. ch., Miss Elizabeth Caldwell's annual payment for support of a school in Assam, 24,00; collections at the Convention, 91,88,	170,88
Roundout, Peter Philip	10,00
Brooklyn, 1st ch., for the Arracan Mission,	20,00
Union Assoc., Alanson Kniffin tr.,	8,00
Rensselaerville Assoc., per Rev. R. Winegar, sale of cloth,	2,17
per Wm. Colgate,	— 211,06
Wyoming, ch., per Rev. Jesse Elliot,	55,00
East Avon, Samuel Allen	5,00
Lake George Assoc., per Rev. J. P. Huntington, by Rev. A. Jones, agent of the Board,	10,00
Brockport, Miss N. T. 5,00; A. G. Smith 5,00,	10,00
Cazenovia 6,35; Lucy Hull 1,00; Martha Hull 1,00; Solomon Taylor 1,00,	9,35
Peterboro', Presbyterian ch.	16,12
Syracuse, per J. W. T.,	46,54
Madison 17,21; James Gibbs 1,00; Mrs. Taylor 1,00,	19,21

Elbridge 19,04
 per Rev. Wm. Dean, 120,26
 Buffalo, Mrs. Hannah Love, per
 Rev. E. W. Clark, 5,00
 Preston Hollow, ch., mon. con.,
 per Rev. J. J. Teeple, 7,00
 Troy, an annual offering for sup-
 port of a native Pgw Karen
 preacher, by "Ludh," 50,00
 Lockport, ch., mon. con., 12,63;
 Akron, Miss Frances Garnett,
 sale of jewelry, 63c.; per L.
 B. Webster, 13,26
 ————— 476,57

New Jersey.

Keyport, colls. 6,65; Middle-
 town, 1st ch., do. 24,40;
 Shrewsbury, do. 3,50; Perth
 Amboy, do. 6,00; Sampetown
 20,00; Piscataway, with a gold
 ring, 23,33; Marlton, do. 10,00;
 Vincaetown, do. 16,26; Mary
 T. Coats 5,00; Trenton and
 Lambertson 17,00; per Rev. E.
 Kincaid, 132,14
 Plainfield, 1st ch., James C.
 Ayres, for a life membership
 of the A. B. M. Union, to be
 named hereafter, per Wm.
 Colgate, 100,00
 ————— 232,14

Pennsylvania.

West Kensington, ch. 20,31;
 Harriet Ketchum 50c.; Mary
 Jane Ketchum, a gold ring,
 per Rev. E. Kincaid, 20,31
 Abington Assoc., L. L. Deming
 tr., 80,00; Belmonte, Welsh
 Bap. ch., by Rev. William
 Morgan, 5,00; per Wm. Col-
 gate, 85,00
 Philadelphia—1st ch., for two
 life memberships of the A. B.
 M. Union, per T. Watson,
 200,00; 3d ch., for two life
 memberships, per Dr. R. Gard-
 ner, 200,00; 10th ch., for a life
 membership, per C. A. Wil-
 son, 100,00; 11th ch., for a life
 membership, per P. B. Mingle,
 100,00; Sansom St. ch., Fem.
 For. Mis. Soc., for two life
 memberships, per Mrs. E.
 Taylor, 200,00; Spruce St. ch.,
 Mrs. Susan Gourley, for Geo.
 W. Anderson's life member-
 ship of the A. B. M. Union,
 100,00; 2d ch., S. J. Creswell,
 for his own life membership,
 100,00; Passyunk, ch. 50,00,
 and Robert W. Mingers, of the
 Spruce St. ch., 50,00, for a life
 membership in the Passyunk
 ch.; Marcus Hook, ch., John
 P. Croser, for his own life
 membership, 100,00,
 per Rev. Edward Bright,
 Jr., agent, 1200,00
 ————— 1305,81

District of Columbia.

Washington, E St. church, an-
 nual col. for 1845, 21,77; mon.
 concerts in do. 28,23; per A.
 Rothwell, tr., 50,00

Virginia.

Parkersburg, ch., per Rev. Geo.
 C. Sedgwick, 3,00

Ohio.

Seneca Assoc., Ohio For. Miss.
 Soc., per Rev. J. Hall, 10,00
 Ohio Bap. For. Miss. Soc., per
 J. B. Wheaton, tr., 191,26;
 do., for the Karen Mission, per
 do., 3,65; do., per L. B. Web-
 ster, 41,23, 236,23
 Middletown, (Butler Co.,)
 Charles Butler, for the educa-
 tion of a youth to be named
 John Butler, per Rev. Dr.
 Sharp, 20,00
 ————— 266,23

Indiana.

Northern Indiana Assoc., per N.
 T. Place, tr., 20,00
 Valparaiso, Rev. Wm. T. Bly,
 per Rev. B. M. Hill, 5,00
 ————— 25,00

Illinois.

H. Cambell 25c.; H. Scrambling
 25c.; Mrs. Abel 1,00, 1,50
 Chicago, colls. Nov. 16th,
 Peru, colls. 4,00; Aaron Gunn
 3,00; Thomas Powell 1,00, 8,00
 Washington, 14,73; Fem. Soc.
 1,60, 16,33
 Tremont 3,52; Springfield 13,05;
 Jacksonville 31,52; Carrolton
 8,90; Dr. Sherwood 10,00,
 Alton, colls. 5,87; Mrs. Flagg
 1,00; Mrs. French 25c.; Mrs.
 Vial 1,00; Mr. Griggs 5,00;
 Miss Griggs 1,00, 14,12
 per Rev. Wm. Dean, 166,94

Wisconsin.

Racine, Bap. Fem. Benev. Soc.,
 per Silas Tucker, 6,00

Missouri.

Mary Martin, per Dr. Sherwood,
 5,00; col. at Mr. Bullard's ch.
 5,48; a friend, per Wm. Price,
 5,00; North Presbyterian ch.
 4,55; Centenary Methodist
 ch. 11,50; a friend from Illi-
 nois 5,00; 3d Presbyterian ch.
 40,70; Baptist ch. 90,00; per
 Rev. Wm. Dean, 167,23

Alabama.

Mobile, Rev. Thomas P. Miller,
 per Wm. Colgate, 100,00

* Carried forward, 34720,22

The following sums have been
 received on account of the
 debt of the Board, viz.:

Maine.

Portland, H. B. Hart 25,00

Massachusetts.

Boston, James W. Converse 100,00
 Lynn, Jonathan Bacheller 1000,00
 ————— 1100,00

Rhode Island.

Providence, Rev. Henry Jackson, to constitute himself and Rev. D. Benedict, of Pawtucket, life members of the A. B. M. Union, 200,00
 Rev. John Blain, for Mrs. Amey Ann Blain's life membership of the A. B. M. Union, 100,00
 300,00

New York.

Clifton Park, ch. 50,00; Saratoga Assoc. 30,00; per Rev. B. F. Welch, 80,00
 New York city, Oliver St. ch., per Rev. E. Tucker, for the following life memberships of the A. B. M. Union, viz.—Thomas Pursar, his own sub., 250,00; Garratt N. Bleecker, do., 100,00; Mrs. Jane Colgate, do., 100,00; Elijah Whittington, do., 100,00; Robert Edwards, do., 100,00; Jeremiah Milbank, do., 100,00; Mrs. Hannah Caldwell, for Mrs. Elizabeth Caldwell's life membership, 100,00; several individuals 163,00; Elizabeth Caldwell 50,00, 1063,00
 do., Norfolk St. ch., for Rev. George Benedict's life membership of the A. B. M. Union, 100,00
 Brooklyn, 1st ch. 341,00
 Hilldale, West ch., per Rev. M. L. Fuller, 16,20
 Wilson, ch. 83,25; Porter 3,00; per L. B. Webster, 86,25
 —1686,75

Pennsylvania.

Philadelphia, Spruce St. ch., for the following life memberships of the A. B. M. Union, by their own subscriptions,—D. Jayne 100,00; William Bucknell, Jr., 100,00; per Rev. Edward Bright, Jr., agent, —200,00. do., J. M. Linnard, for Rev. E. Kincaid's life membership, 100,00; Wm. E. Garrett, his own life membership, 100,00; George H. Garrett, do., 100,00; per J. M. Linnard, —300,00, 500,00
 do., 1st ch., for the following life memberships, by their own subscriptions,—Thomas Watson 100,00; Wm. W. Keene 100,00; per Rev. Edward Bright, Jr., agent, 200,00
 700,00

Maryland.

Baltimore, Wm. Crane, for his own life membership of the A. B. M. Union, 100,00

Ohio.

Ohio Bap. For. Miss. Soc., per J. B. Wheaton, tr., 5,00; do., per L. B. Webster, 102,77, 107,77

* Total for the debt, \$4019,52
 * Brought forward, 4720,22

\$8739,74

Legacies.

John Knapp, of Edgingham, N. H., second payment, per J. Milton Coburn, 30,00
 Mrs. Osgood, of Streetsboro', Ohio, per C. B. Osgood, 50,00
 80,00
 Total receipts in Jan., \$8819,74

BOXES OF CLOTHING, &c.,

From Nov. 8, 1845, to Jan. 7, 1846.

Mass., Foxboro', from N. Carpenter, R. Peckham, and N. Greenwood, for Mr. and Mrs. Ballard, a box of clothing, &c.,
 do., Watertown, from ladies of Bap. Fem. Charitable Soc., per Sarah H. Stone, for distribution, a box of clothing, 54,00
 do., Kingston, from personal friends of missionaries at Shawanoe, for Rev. F. Barker and others, two boxes of clothing, &c., 40,00
 do., Charlestown, from the Judson Miss. Soc., for Mr. and Mrs. Clarke, of the African Mission, a box of clothing, &c., 56,00
 do., North Oxford, from Fem. Charitable Soc., per E. P. Lyon, for Rev. J. Goddard, a box of clothing, &c.
 do., one barrel of clothing directed to Rev. F. Barker. *No advice.*
 R. I., Providence, from C. M. Allen, and others, for Mrs. Arnold, Corfu, a box of clothing, &c.
 do., Bristol, from a few friends, per Edward Savage, for Rev. D. L. Brayton, a box of clothing, &c., 16,87
 Vt., Grafton, from Fem. Miss. Soc., per R. Merriam, for Rev. N. Brown, a box of clothing, 19,40
 do., Weston, from Fem. Benev. Soc., per R. Smith, for Shawanoe Mission, a box of clothing, &c., 22,29
 N. Y. Whitestown, from Sewing Circle and particular friends, per Rev. A. Newcomb, for Rev. M. Bronson, a box of clothing, 49,33
 do., Brockport, from Rev. Whitman Metcalf, for Rev. L. Ingalls, a box of clothing, &c., 30,00
 do., Utica, from Mrs. C. Sheldon, per Rev. C. Bennett, a box of dry goods and clothing, 23,78
 Ohio, Streetsboro', from O. and C. B. Osgood, for Rev. S. M. Osgood, a box of clothing, &c., &c., \$89,06; a box of cheese, \$2,84, 91,89

☞ It is desired that donations in clothing, &c., should be accompanied with a schedule of the articles, with their value, in order that due credit may be given therefor.

Articles for household use, paper, stationery, school books, and apparatus, domestic cottons, flannel, &c., &c., will be gratefully received; and when not specially designated, will be faithfully distributed where most needed.

R. E. EDDY, Assistant Treasurer.

BAPTIST MISSIONARY MAGAZINE.

VOL. XXVI.

APRIL, 1846.

NO. 4.

American Baptist Board of Foreign Missions.

West Africa.

EXTRACTS FROM THE JOURNAL OF MR. CLARKE.

Jan. 1, 1845. The Lord has graciously spared us another year, and granted us such a degree of health, that we have been able to prosecute our labors with some degree of comfort and satisfaction. Though our dearly beloved br. Crocker has been taken away, and though his wife has suffered much by sickness and grief, and though none of us have been free from sickness and sorrow, yet we feel that we have abundant reason for love and gratitude to our Heavenly Father for the kind providence which he has exercised towards us.

We humbly trust the Lord has converted two of our school boys. Our children, generally, have made good progress, and we devoutly hope a good influence has been exerted over many of the natives. We travelled and preached more the last year than in any previous year; and, wherever we went, the natives were ready to hear. During the year, Matthew's and John's gospels, the Acts of the Apostles, and a small grammar of the Bassa language, have been printed. We have had many trials and discouragements, but, on the whole, we are enabled to sing of mercy and goodness.

2. This day we have removed from Edina to Bexley. We are aware that we have thus incurred great responsibility, but we humbly trust we have acted understandingly, and with reference to the glory of God. Our boys were unwilling to go to Bexley, and several of them went to Little Bassa, to Lewis [Kong Koba], but we trust they will soon return.

17. This afternoon I started for Zuzo; went five or six miles, to Bay's place, and passed the night.

18. Reached Zuzo about 2 o'clock, P. M. Found no one at the station, our teacher having left the day before for Edina. Our school has been suspended nearly a month, and the boys have been at Edina. The people seemed desirous to have the school continued, and faithfully promised to provide half of the food for the children.

19. Preached twice to the people. They seemed much interested. Doe, especially, seems very persevering, and is learning to read and write rapidly. In my preaching I referred to the deluge, and after I had done, he got his book and read me the whole history of the event in his own language. He is not satisfied with learning to read in his own language, but says he intends to learn to read English, which he has already begun. I noticed that he constantly kept his book by him, and was frequently asking questions. He says he wishes to know what God says to man in his word. He is about thirty years old, and is the son of Duawi, the head man of the place, and has as much influence as any man of his age in the country. He is very desirous that the school should be continued, and does more for it than any other man in the place. He informed me that God's word often made him very uneasy, and that he prayed daily.

20. Made arrangements for the school and for a house for the accommodation of a teacher, and went to Little Bassa. Found Lewis and his wife well, and all things in as good a state as I expected. Lewis had collected a few children, and seemed to be exert-

ing a good influence over his people. Had a long talk with him and the boys who had left us when we moved to Bexley. They said they were willing to return.

21. Started this morning for home, accompanied by five of our school boys. Reached home in the evening and found all well. I felt, before I started on my journey, that it was an important one, and that it would be of no avail, unless I had wisdom from on high. Had much satisfaction in committing my way to the Lord, and in remembering that the hearts of all men are in His hands, and that He turneth them as the streams of water are turned. By His blessing I have accomplished all, and even more than I anticipated.

26. Went to king Soldier's early, and preached to twenty-five or thirty people. Preached to an American congregation in the forenoon. In the afternoon went to Frank's town, and preached to about thirty bushmen, who never heard the word of God before. They listened attentively, and asked many pertinent questions. Returned home much fatigued, but with the blessed consolation that I had attempted something for Christ.

During the month of February and the greater part of March, Mr. C. was occupied with secular cares, arising mainly from the change of location from Edina to Bexley.

March 23. Attended Sunday school and addressed our school boys this morning, and was preparing to go to Bassa Cove to fill an appointment, when a countryman came and inquired if I would go and preach in his father's town, saying that I had visited them only once. This expression reminded me, not only of the readiness of the people to hear, but of how little I am able to do, and the weight of care and labor which is pressing upon us. I sometimes feel as though I must sink under the burden; but an almighty arm sustains us.

24. Had Governor Roberts, General Lewis, and br. Day to dine with us. Had some profitable conversation, and spent the time pleasantly.

26. Transferred the mission lot at Edina to Governor Roberts, and took a deed of the one at Bexley, in behalf of the Board.

28. To-day Mr. Voubrun, whom we

have been sometime expecting from Sierra Leone, arrived with his family. We received him as a messenger of peace to his brethren, and as a fellow-laborer among us.

In the month of April, Mrs. Clarke, whose youngest child was about two months old, had a very severe illness, and narrowly escaped death. Mr. Clarke had, about the same time, other afflictions that occasioned him much anxiety and distress.

May 27. Started this morning for Zuzo; travelled about three hours in a hard rain. Reached Daniel Harris's place, about half a mile from br. Crocker's old station, and passed the night. Harris was br. C.'s interpreter, and for some time led a dissolute life. He seems to have reformed.

28. Proceeded on our way to Zuzo. Reached the place in the evening, after walking much of the way in rain and water in the path, above the knees. Found things, on the whole, in an encouraging state.

29. Reached Duawi's in the evening; the people gave good attention, and requested me to stop and preach the next day; but as the water in the path was increasing, and my presence was needed at home, I did not deem it expedient.

30. Started for home early this morning, and reached Edina about 9 o'clock in the evening. Trust I felt grateful to our Heavenly Father for his kind protection.

31. Attended church meeting at Edina. But few present, and those seemed to be in a very cold state.

June 1. Went to Edina and preached and administered the Lord's supper.

After mentioning a severe trial occasioned by the vicious conduct of two of the scholars, from whom much good was expected, Mr. C. says:—

7. We feel that the hand of the Lord is heavy upon us, and desire to humble ourselves under the heavy stroke, and to search ourselves to see if there is any evil way in us. We know that we are imperfect, and unworthy, and blind, and weak, but yet we have the sweet consciousness of knowing that our intentions are good. I cannot say that we have regarded iniquity in our hearts, but God sees not as man sees. There must be wrong somewhere. I throw myself at

his feet and cry unholy and unclean. Oh Lord, search us as with the candle of the Almighty. But, oh, our Father, remember this mission in mercy. Give not thy heritage to reproach. Let not the infidel and heathen say, "where now is your God?" Much is to be attributed to the corrupt state of society in which we lived at Edina, where this wickedness was commenced. I rejoice that we are away from that place, though not fully beyond its influence. The Lord be merciful to us, for his Son's sake, and for the sake of these poor heathen.

12. Moved into our new house, or rather the old one in which we lived at Edina. Though it is not finished, we find it much more comfortable than the one in which we have lived since we came to Bexley.

15. Sunday. Was quite unwell all the week; not able to go into the country at all. Tried to preach, both forenoon and afternoon;—much fatigued in the evening.

19. A boy who was at work with Mr. Cotton, on our house, died to-day. He had been ill several weeks, and suffered much. I had several times conversed with him on the state of his soul, and found him very ignorant. Although he was sixteen years old, and was born and had lived in Monrovia, he did not know the name of God's Son! A few days before he died, he was more sensible of his state, and prayed earnestly to the Lord for mercy. He was buried on the mission lot. We followed him to the lonely grave, but no one shed a tear over his remains. He sleeps till the resurrection morn.

20. Observed this as a day of fasting, prayer, and humiliation ourselves, and required all connected with the station to observe it in the same way. Had worship in the chapel morning and evening; the children seemed attentive and solemn. Felt to abase myself before God, and deeply to deplore the state of the mission and the low state of religion in the land; but could plead with God for the poor heathen, and his wounded and bleeding cause.

21. Spent the day mostly in preparing for the Sabbath. Preached at Soldier in the evening.

22. Sunday. Prayer meeting in the morning; Sunday school at 9 o'clock. About fifteen natives present, who are not connected with the mission. At eleven o'clock, preached to them about Dagon and the ark of God; a solemn time. At 3 o'clock preached again on

the sufferings and death of our blessed Savior. Never saw a more attentive congregation; every eye was fixed on the speaker, and when describing the death of the Saviour, they inclined forward as though they were about rising from their seats: the Holy Spirit was evidently among us. After meeting, three of the young men came to me and said, they were tired of their country habits, and wished to build their houses close by ours, so that they might hear God's word constantly and learn to read it also. While I am encouraged in the work, I am ashamed that I have no more faith in God. Oh Lord, let not our unworthiness keep salvation from this people.

After a detailed account of the illness of his youngest child, and of a visit from Lewis K. Crocker, [Kong Koba] Mr. C. adds:—

July 13. Sunday. Prayer meeting at sunrise; Sunday school at 9 o'clock. Meeting in the chapel, both forenoon and afternoon; several natives present. Preached at king Soldier's in the evening. Watched with br. Day at night. He is very ill,—has a distressing cough. Very doubtful if he recovers.

16. Br. Day is still sick. Went to Kuiflaw's this afternoon, a native head man, who is quite ill. He was not in his own town, and the people were unwilling for me to see him, but I was resolved to go at all hazard, and as they refused to show me where he was, I started alone. I soon found him and in a low state; he seemed glad to see me, and said he would take some medicine if I would send it to him. One of his sons came home with me for the medicine.

17. Went to see Kuiflaw again, and found him better. Br. Day is very ill; but little hope of his recovery. Have spent considerable time with him, and tried to do him all the good I could.

20. Remained at home and preached in the afternoon. Very rainy, and but few country people present. Watched with br. Day at night; he seemed more comfortable, and hope he is better.

23. Started for Zuzo this morning. Went to br. Day's, and found him so ill that I did not think it proper to proceed. He requested me to be the guardian of his two sons, and to take charge of their education, which I promised to do.

24. Went to Zuzo to-day; found all things quite well. There are eight country boys in school now, who seem to be doing well. Doe, the young man spoken of before, is still persevering, and gives much promise.

25. Had a chill which continued an hour; sick all day, unable to preach or do any thing.

26. Started for home; walked all day in much misery; pain in the head, back, and hips; reached Kong's place in the evening, and found all well. Was obliged to go to bed immediately.

27. Sunday. Better this morning, but not able to preach. Found ten boys and two girls in the Sunday school. They appeared very well. I trust Kong is exerting a good influence over his people.

28. Reached home in the evening, not well. Br. Day is yet very ill.

Aug. 9. Have been unwell all the week. Br. Day sent for me this evening; found him apparently dying. Stayed with him during the day and night. He revived in the afternoon, and was quite comfortable and happy.

10. Sunday. Not well; but as there was no one to preach, I attempted it; but suffered all night from its effects. As br. Day was unwilling I should be away from him, I stayed with him. He was able to converse some during the night, and spoke of his unhappy state of mind before his illness, and remarked that he could find relief only in Christ.

24. My health has much improved, and I feel desirous to be thankful for it. Scarcely any thing is more trying to the missionary here, than to see so much to be done, and to have no inclination to attempt any thing himself. The whole system, both mental and physical, becomes so paralyzed, that effort seems almost impossible. I went to Soldier's this morning; but few people in town; prayed with them and invited them to attend worship at our place; only one came. Attended Sunday school at 9 o'clock; preached at 11 to our school children, and at 3, P. M., to the Americans.

25. Attended the funeral of a child, whose mother was in great anguish. Visited one of the members of the church, who has been ill several weeks; he seemed to be in a happy state of mind.

31. My health is much improved, and I am able to attend to my usual business and to teach our evening school, which began on Monday eve-

ning. We intend to continue the school four evenings in the week. Our day school is becoming more encouraging. Watched with br. Day Thursday and Friday night. He seems much better, but still has a bad cough. Attended prayer meeting in the chapel this morning. Had a good congregation in the forenoon, principally country people. In the afternoon preached a short discourse to the Americans, on the importance of being spiritually minded. Felt the need of being so myself.

Sept. 1. Attended another funeral to-day.

14. Sunday. Our little child is ill again. Children suffer much here with what is called the African fever. Children of foreigners are obliged to go through the acclimating process, as much as their parents.

Spent the day at home. Heard last week that Zewio, the first boy that br. Crocker and Mylne took, was dangerously ill. Felt much anxiety about him. He has been from the mission eight or nine months, among his people, who were unwilling for him to remain at the mission longer. He was expecting to return soon. He has had much light and strong conviction. We do pray that the Lord will save him.

Oct. 5. Went to king Soldier's and preached to an interesting congregation; some of them went to the chapel and gave good attention all day. The old king seemed much interested. Since food has been more plentiful, our school has increased; several of our boys, who had been absent, have returned. As the almost incessant rains have prevented our going into the country much, for some weeks past, we have given ourselves mostly to instructing at home, and have prevailed on many of the people to attend worship with us on Sundays.

9. Capt. Brown arrived, and brings us letters and supplies from America. We are always gratified to hear from home; but often feel anxious as to what we may hear.

Extract.

EXTRACTS OF A LETTER FROM MR. BUEL.

In a letter dated Piræus, Nov. 11, 1845, Mr. Buel notices at length, and manifestly with deep interest, the proposition which, for a time, was entertained,

to discontinue the Greek Mission. He declares for himself and wife, that their love for the work upon which they have entered, and their confidence in the ultimate success of missionary labors in Greece, are unabated. After having examined every aspect of the case, whether encouraging or discouraging, he says, his "feelings are those of hope, that God will bless the Greeks through the instrumentality of our mission, if it be continued, prayed for, and sustained." After alluding to the discussions in this country, with respect to the discontinuance of the mission, he says, "I have endeavored to keep from being disheartened by the agitation of these questions at home, and to do with my might what my hands find to do. / And so I shall continue to do, and shall believe that the Greek Mission is to be given up only when it is given up."

Mr. Arnold having expressed an opinion that he might be more useful in Greece Proper than in Corfu, Mr. Buel mentions that the only places open to him are Athens, Nauplion, and Patras. Nauplion, he represents as a neat and handsomely built town, with good European houses, and an intelligent population. Patras has much improved, both in appearance and climate, and, probably, could now be occupied without the hazards incurred by Messrs. Love and Pasco.

After giving an encouraging account of John, the disciple at Patras, who seems to have recovered from the effect produced by the defection of Apostolos, Mr. Buel adds:—

During the past four months, I have had an interesting bible class, attended by a half dozen young men from some of the most respectable families in Piræus. It is pleasing and encouraging to witness the attention that is given to the study of the bible by a class of Greeks, who are in a transition state, from believing much that is grossly superstitious, to a belief that Socrates was, in every respect, a much superior man to Jesus Christ, and that the substance and essence of Christian morals were borrowed from their Grecian ancestors. These weekly exercises are alternately in the gospel of John and the book of Genesis.

Opinions upon the general subject of missionary labors in Greece, may be affected unfavorably by recent proceedings against the Rev. Mr. King. Those who are *present* observers of this controversy, see much more in it to encourage than to discourage missionary efforts. You know the circumstances that called forth the little book entitled "Mr. King's Apology," which contains, in addition to his controversy previously in the newspapers, large extracts also from the best of the Greek fathers, designed to show that according to the testimony of those fathers, Mr. K. is not *heretical* in his views of the worship of the Virgin Mary, of the Saints, and their pictures, &c. &c. The appearance and very liberal distribution of this book, was immediately followed by the anathema of the Synod, which has been read in the principal churches of Greece and Turkey. This document concludes as follows;—having premised that the book is condemned because it inveighs against the rendering of religious homage to the saints, their pictures, and the mother of God, and teaches contrary to the doctrine of transubstantiation:—

"But the Synod, careful of the whole body of our orthodox eastern church, and suffering the injury of none of its members, proclaims as blasphemous and impious the Apology of the Calvinistic and Nestorian Jonas King; and prohibits all orthodox Christians from reading it, and calls upon them to commit it immediately to the flames. It forbids also, for the future, all intercourse whatever with the same ungodly heretic, whether to salute him in the way, or ever to enter his house, or to eat or drink with him. Whoever disobeys and transgresses this ecclesiastical ordinance, is regarded as a follower of his heresy, a follower of Nestorius, an insulter of our immaculate and ever blessed lady, the mother of God, and ever Virgin Mary; and as an enemy to the saints and the sacred pictures, and unworthy of the body and blood of our Lord Jesus Christ."

This document was severely rebuked by some of the political journals of Athens, and its prohibitions have been signally disregarded. Mr. K. is always treated with accustomed civility when he appears in the streets; and the Apology I have seen lying upon the tables of our neighbors. Every word of it being written in *self defence* against the most shameful and calumnious attacks upon his personal and profes-

passed by way of St. Helena, would, ordinarily, be greater than by China. We have accordingly taken our passage for China, on board the American ship, Akbar, Capt. Hallet, and shall sail to-morrow or next day. Should circumstances indicate that after a few months residence there, we might safely return to Siam, we shall greatly prefer it; but if not, we shall embark thence for America without delay."

ARRACAN.—*Arrival of Mr. and Mrs. Burpé.*

It will be recollected that Mr. and Mrs. Burpé sailed from Boston early in June last. They are missionaries from a Society in Nova Scotia and New Brunswick. Mr. Stillson writes from Akyab, Oct. 27:—"On the 14th inst., we had the great pleasure of welcoming to our humble dwelling dear brother and sister Burpé. After a stay of two weeks, they left Calcutta for this station in a steam vessel which passes regularly between the former place and Maulmain, and reached here in less than five days. Consequently they were but four months and ten days in reaching this place from Boston. We are much interested in our new friends, and believe they are of the right stamp for missionaries."

BURMAH.—*Romanist Missionaries.*

Mr. Vinton says, "The Catholics have recently received an accession of six missionaries, with a view to establish a mission among the Karens; and six others are daily expected to join the mission. I give the facts,—I offer no comments. The Board may draw their own inferences." Happy will it be for the Karens, if the churches in America will allow the Board to draw *practical* inferences. Must that interesting people, the Karens, be deluded and destroyed by the man of sin?

BASSAS.—The last arrival from West Africa brings advices from the Bassa Mission down to Nov. 4. The mission families, with the exception of Mr. Day, were in health, and prosecuting their labors. The proposed removal to Bexley had been

effected. The Edina mission house had been conveyed to Bexley village, and the premises at Edina exchanged for another lot at the former place. The schools at the out-stations, under the care of native teachers, were prospering. The missionaries express great sympathy in the pecuniary trials of the Board, and propose to forego a part of their personal support.

OJIBWAS.—The school at St. Mary's has been placed under the care of Miss Susan Warren, of Michigan, in place of Miss Bingham, who has retired on account of ill health. Mr. Cameron has opened a school at Tikuanina. The religious aspect of the several stations is favorable. Last date, Dec. 31.

Rev. Mr. Dean.—During the last four months, Mr. Dean, accompanied by A. Bak, has made a tour through the Western States, performing an immense amount of labor, and awakening a delightful interest in the work of missions to the heathen. He has been every where welcomed with great cordiality, and invited into the pulpits of various evangelical denominations. A letter just received from Rev. William Taylor, formerly of New Hampshire, now of Prairie Round, Michigan, says, "Br. Dean and the Chinaman have kindled quite a flame in Michigan. But the churches are not yet half awake to the wants of the world. Holiness must be written on *all* we have."

Rev. Mr. Abbott.—Since the return of Mr. Abbott to his friends in Fulton, Oswego Co., N. Y., he has suffered severely from the effects of a cold taken in Philadelphia; but, at the last date, he was encouraged to hope for the removal of the difficulty. His language still is,—“I am distressed for Arracan!” He is resolved, Providence permitting, to return at an early day, but fears that he shall be compelled to return *alone*. Possibly Mr. Kincaid may be able to accompany him. Where are the “six men for Arracan?”

little better than the idolatrous worship of the ancient Greeks. With an air of assurance she said to me, "But all the learned Greeks, French, and Germans, believe as Cairis does very nearly, and is it not so with English and Americans?" I could only endeavor to show her the danger and absurdity of abandoning Christianity, instead of its corruptions, for no religion at all; and supplied her with books upon the evidences of the Christian religion, which she has since been busily employed in reading, and seems to have been profited.

Like many others, she goes to the confessional because her church commands it. Her catechism, she says, teaches not to depend upon the absolution of the priest, but on the mercy of God; but the *mass* of the people never look beyond the absolution of the priest. A famous place of worship in the island of Tinas, where an annual festival is celebrated by multitudes from all parts of Greece, is so constructed as to symbolize the popular faith. One apartment being assigned to the Virgin Mary, the next beyond to Christ, and the extreme inner apartment to God the Father; meaning that the Virgin alone is worthy to approach the Savior, who then presents the people's prayers to God. This shows that it is not the priest alone who stands between the people and God.

In our daily religious exercises, Mr. Buel has dwelt much upon the nature and necessity of regeneration, a subject which few here seem at all to understand, and to S—, I fear it is a hidden mystery. Last evening she remarked, that oftentimes when witnessing the services of her church, and especially the pompous parade of Good Friday, when the holy sepulchre is carried in procession through the streets, consisting of a gaudy tinselled canopy adorned with flowers, supported on a bier, underneath which are placed a gilt cross and the *Holy Evangelion*, she turned away in disgust, seeing in it so little resemblance to the unpretending worship of the disciples of Christ, as recorded in the scriptures.

You may be sure, my dear brother, that while listening to these and similar remarks, I have felt an intense desire that light from on high might beam upon her now clouded soul, that she might be able to comprehend the true nature of redemption; in a word, that the Holy Spirit might impart to her that regenerating grace, without which

she can never understand what it is to be born again.

She is yet with us, and expecting to be appointed by government to some public school; but would delight, at any subsequent period, to resign the situation to be connected with a school of ours.

But your last deeply interesting letter leaves us little room to hope that our plan of opening a school will ever be realized, and with the relinquishment of these hopes, comes that of giving up the dear Sabbath school, which, for a few weeks past, has been unusually interesting and well attended; and not only this, but *all* our connexions with this dear people. I know our labors are small, and what has been done has been done in great weakness; but according to our ability we have labored, and though many discouragements have been encountered, the eye of faith in every hour of despondency has looked beyond, to a time when the blessed fruits of *saving faith* should appear, having the full assurance that we *should* reap, if we fainted not.

Germany.

LETTER FROM MR. LEHMANN.

The following letter from Rev. G. W. Lehmann, pastor of the Baptist church in Berlin, Prussia, was written in November and December last. He was at the time in London, for the purpose of raising means to erect a suitable house of worship for his increasing congregation. The English of the communication is entirely his own; and though it retains much of the German idiom, yet we have preferred to leave it unaltered, not doubting that it will be read with interest, both on account of the facts, and of the genuine missionary spirit with which it is richly imbued.

The great and wonderful work of God amongst us has by no means been stopped. The ever rich source of life has yielded abundant fresh waters of blessings. I do not exactly know the state of things when I wrote you, but before I left Berlin, the actual number of members had become 155. There had been baptized in all 184. The difference is to be accounted for, by withdrawals, deaths, exclusions, &c. Six or seven out-stations have been

20,00; Juv. Miss. Soc., for support of Rev. E. A. Stevens, 18,77. Other donations 22,02=	
180,94, to constitute Rev. S. F. Smith a life member of the A. B. M. Union. Soc. of Miss. Inquiry of the Theol. Inst., per S. K. Avery, tr., 4,77; Upper Falls, Fem. Miss. and Edu. Soc., per Miss Eliza Jameson, 6,00,	161,71
Barnstable Assoc., Z. D. Bassett tr., per M. Cobb,	88,88
Framingham, ch., mon. con., per Rev. M. M. Dean,	16,00
Hampden Co. For Miss. Soc., N. Norton tr., per Rev. H. A. Graves, viz.—Cabotsville, ch. 45,00; Agawam, ch. 5,00; Rev. A. Day, Jr., 2,00,	52,00
Chicopee Falls, ch., per Robert C. Mills,	80,00
Florida, Mrs. Freelove Drury, per J. Hodges, of which, 3,00 for Burman Mission and 3,00 for German Mission,	6,00
Easton, a friend, per Rev. H. A. Graves,	5,00
Halifax, for Assam Mission, per Rev. E. Nelson,	1,00
Boston—Chester Harding 5,00; a friend, for support of a child named Wm. Collier, under charge of Mrs. Bullard, 7,00; a friend, for support of a Karen student named Hollin H. Neale, 18,00,	30,00
do, Harvard St. ch., mon. con. for Jan., per John Putnam, 27,35; do., Fem. For. Miss. Soc., for support of a Karen preacher, per Mrs. Charles S. Kendall, tr., 100,00; Charles S. Kendall, Jr., 1,25,	128,60
do, Charles St. ch., mon. con. for Jan., per Moses Hadley, 15,20; do., a female member, per Mrs. Sharp, 20,00, do., Mrs. Charles H. Nichols, for support of a native preacher under charge of Rev. Mr. Bullard, 25,00,	60,20
do., Bowdoin Square ch., Board of Benevolent Operations, per S. G. Bowdlear, tr., 80,00; do. infant school, per Miss M. C. Smith, 2,50; do., Mrs. Luther Nichols, for support of a native preacher under charge of Rev. Mr. Bullard, 25,00,	77,50
do., Baldwin Place ch., For. Miss. Soc., per N. Nelson, tr., in addition to 362,72, paid before, for support of Rev. Wm. Dean, for 1846, 37,28; do., to constitute Rev. E. A. Stevens a life member of the A. B. M. Union, 100,00,	137,28
do., Tremont Temple, penny-a-week contribution of the Sabbath school, for Mrs. Wade's school,	5,75
	—1219,35
<i>Rhode Island.</i>	
Woonsocket, Miss A. C. Bullock 1,00; do., for support of Mr. Ballard, 5,00,	6,00

Providence, 3d ch., Ladies' Miss. Soc., for Mrs. Wade's school, per Mrs. L. L. Jameson,	100,00
State Convention, per V. J. Bates, tr., viz.:	
Providence, 1st ch., mon. con. for Jan., 49,76; do., Sabbath school, per Charles T. Robbins, 24,80,	74,26
do., Pine St. ch., per Samuel Hunt, tr.,	38,35
do., 3d ch., mon. concerts, F. White tr.,	56,61
Warren, ch., John Hall tr., viz.—Quarterly col., per Rev. J. P. Testin, 47,94; mon. concerts 23,40; A. B. Read 1,50,	72,84
Wickford, 1st ch., quarterly col., per Rev. N. T. Allen,	14,00
Central Falls, ch., Wm. Gage tr., collections at monthly concerts, last seven months, per Rev. L. O. Lovell,	33,00
Warwick and Coventry, ch., mon. concerts, per Rev. E. K. Fuller,	11,00
Exeter, ch., mon. concerts, per Rev. Benedict Johnson,	10,00
	—304,05
	—410,06

New York.

New York city—"A friend to missions," for support of a native Pgwio Karen assistant under charge of Mr. Bullard, 50,00; John P. Parsons's sub. to Rev. B. Bradford, per Rev. B. M. Hill, 5,00; Oliver St. ch., Miss Elizabeth Caldwell's annual payment for support of a school in Assam, 24,00; collections at the Convention, 91,88,	170,88
Roundout, Peter Philip	10,00
Brooklyn, 1st ch., for the Arracan Mission,	20,00
Union Assoc., Alanson Kniffin tr.,	8,00
Rensselaerville Assoc., per Rev. R. Winegar, sale of cloth,	2,17
per Wm. Colgate,	—211,05
Wyoming, ch., per Rev. Jesse Elliot,	55,00
East Avon, Samuel Allen	5,00
Lake George Assoc., per Rev. J. P. Huntington, by Rev. A. Jones, agent of the Board,	10,00
Brockport, Miss N. T. 5,00; A. G. Smith 5,00,	10,00
Cazenovia 6,35; Lucy Hull 1,00; Martha Hull 1,00; Solomon Taylor 1,00,	9,35
Peterboro', Presbyterian ch.	16,12
Syracuse, per J. W. T.,	46,54
Madison 17,21; James Gibbs 1,00; Mrs. Taylor 1,00,	19,21

order was expected. We examined in the evening several inquirers, and selected four of them to be baptized, which, for the multitudes walking up and down before the house, could only be done at a very late time. We proceeded in a boat to the opposite shore, and consecrated the waters of the Oder to our Redeemer's holy institution, under a deep impression of his divine presence. A whole household was there baptized,—father, mother, and adult son; of none besides consisted the family. On the next day forenoon, I preached to a very decent and considerable congregation, as at day-time no interference from the people was expected nor experienced. Several Lutheran females, of good property, were come in their carriage from distant villages, and I was much delighted by the great interest they displayed in the truths that were laid before them. In fact, we may expect still great things there.

In the afternoon we were driven by our dear brother to Freienwalde, and returned by mail again to Neustadt. It was then 7 o'clock; we vain would visit Templin, a town of some extent, but no conveyance was to be had here. We resolved, therefore, to go on foot. Precaution was necessary to enter that city, and we endeavored to do so at night time, though the distance was twenty-two miles. A short time previously, our br. Metzkwow had visited Templin; but as soon as he was arrived, he was summoned before the burgomaster, and found in the town hall beside him the two clergymen of the city, the open bible before them, and thus expecting him. It was supposed that br. Metzkwow was myself, a rumor having spread before, that I would come and baptize. The burgomaster commenced the trial, and the clerk opened the Protocol—notwithstanding the remonstrations of br. M., that he was not I,—with the words that, “whereas the Anabaptist (Wiedertäufer) Lehmann was come with the intention to rebaptize,” &c., &c. At last he was dismissed with a fearful threatening, and all night was watched at the city gates, lest any should get out and be baptized. Now this event taught us precaution, and we, therefore, made our journey at the night time. At nine we reached a village, where we got some refreshments and directions, according to which we should be at eleven in Joachimsthal, another city on the way. But we did

not reach it at eleven, nor at twelve, nor at one in the morning, and found ourselves in a thick forest, and from the position of stars, on a wrong way without any turning. At two in the morning we met a crossing road, and turning then to the right, heard soon a great noise, as of mighty waters. We found ourselves then at the shore of a very extensive lake, whose existence we did not know. At a distance we observed on its shores a light, and suspecting fishermen there, we made towards it. But it was a vessel with turf, lying at anchor remote from the shore. We cried towards them, and the men were, when getting up, not a little astonished to hear our story. We were told that we must return the same way we had made for eight miles; but that in another direction there was a village, where we could spend the rest of the night. We preferred the latter, but met with much difficulty to find the village, and then the inn, knocking in vain on many before, and were at last told that no bed was to be had, nor straw; and I stretched, therefore, on a bench, and br. Schiebeck on a box, and thus waited for the morning. Early we arose, and bathed in the very beautiful lake of Werbellin. Much refreshed, we continued our journey, but were now compelled to enter Templin at day time. We arrived there not sooner than at four in the afternoon. Br. S. thought he knew the residence of one of our brethren there, Mr. Fahl, but at last was obliged to inquire. “What Fahl do you mean?” was replied; “the *pious* Fahl?” This was calculated to puzzle us, because we immediately would have been betrayed. Still there was no choice, and we must speak out, and then soon were in the house of our very dear brother, where the joy was exceedingly great. Notice was given to all friends, and I had to inquire into the state of eight persons, all deeply concerned about salvation. Still from want of due instruction, living out of regular influence of us, I found their state not yet far advanced enough for baptism, and postponed it still. Meantime it had become 11 o'clock in the evening, and we united in divine service, and I preached to them so that not before one in the morning did we conclude, and all were so longing for the bread of life, that still another hour passed before we could find rest. In the morning our dear brother, being of good property, provided a carriage, and with some

Rhode Island.

Providence, Rev. Henry Jackson, to constitute himself and Rev. D. Benedict, of Pawtucket, life members of the A. B. M. Union,	200,00
Rev. John Blain, for Mrs. Amey Ann Blain's life membership of the A. B. M. Union,	100,00
	<u>300,00</u>

New York.

Clifton Park, ch. 50,00; Saratoga Assoc. 30,00; per Rev. R. T. Welch,	80,00
New York city, Oliver St. ch., per Rev. E. Tucker, for the following life memberships of the A. B. M. Union, viz.—Thomas Purser, his own sub., 250,00; Garratt N. Bleecker, do., 100,00; Mrs. Jane Colgate, do., 100,00; Elijah Whittington, do., 100,00; Robert Edwards, do., 100,00; Jeremiah Milbank, do., 100,00; Mrs. Hannah Caldwell, for Mrs. Elizabeth Caldwell's life membership, 100,00; several individuals 163,00; Elizabeth Caldwell 50,00,	1063,00
do., Norfolk St. ch., for Rev. George Benedict's life membership of the A. B. M. Union,	100,00
Brooklyn, 1st ch.	341,00
Hilldale, West ch., per Rev. M. L. Fuller,	16,50
Wilson, ch. 83,25; Porter 3,00; per L. B. Webster,	86,25
	<u>1686,75</u>

Pennsylvania.

Philadelphia, Spruce St. ch., for the following life memberships of the A. B. M. Union, by their own subscriptions,—D. Jayne 100,00; William Bucknell, Jr., 100,00; per Rev. Edward Bright, Jr., agent, —200,00. do., J. M. Linnard, for Rev. E. Kincaid's life membership, 100,00; Wm. E. Garrett, his own life membership, 100,00; George H. Garrett, do., 100,00; per J. M. Linnard, —300,00,	500,00
do., 1st ch., for the following life memberships, by their own subscriptions,—Thomas Watson 100,00; Wm. W. Keene 100,00; per Rev. Edward Bright, Jr., agent,	200,00
	<u>700,00</u>

Maryland.

Baltimore, Wm. Crane, for his own life membership of the A. B. M. Union,	100,00
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Ohio.

Ohio Bap. For. Miss. Soc., per J. B. Wheaton, tr., 5,00; do., per L. B. Webster, 102,77,	107,77
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Total for the debt, \$4019,52
* Brought forward, 4720,22

\$8739,74

Legacies.

John Knapp, of Effingham, N. H., second payment, per J. Milton Coburn,	30,00
Mrs. Osgood, of Streetsboro', Ohio, per C. B. Osgood,	50,00
	<u>80,00</u>
Total receipts in Jan.,	\$8819,74

BOXES OF CLOTHING, &c.,

From Nov. 8, 1845, to Jan. 7, 1846.

Mass., Foxboro', from N. Carpenter, R. Peckham, and N. Greenwood, for Mr. and Mrs. Ballard, a box of clothing, &c.,	
do., Watertown, from ladies of Bap. Fem. Charitable Soc., per Sarah H. Stone, for distribution, a box of clothing,	54,05
do., Kingston, from personal friends of missionaries at Shawano, for Rev. F. Barker and others, two boxes of clothing, &c.,	50,00
do., Charlestown, from the Judson Miss. Soc., for Mr. and Mrs. Clarke, of the African Mission, a box of clothing, &c.,	58,00
do., North Oxford, from Fem. Charitable Soc., per E. P. Lyon, for Rev. J. Goddard, a box of clothing, &c.	
do., one barrel of clothing directed to Rev. F. Barker. <i>No advice.</i>	
R. I., Providence, from C. M. Allen, and others, for Mrs. Arnold, Corfu, a box of clothing, &c.	
do., Bristol, from a few friends, per Edward Savage, for Rev. D. L. Brayton, a box of clothing, &c.,	16,37
Vt., Grafton, from Fem. Miss. Soc., per R. Merriam, for Rev. N. Brown, a box of clothing,	19,40
do., Weston, from Fem. Benev. Soc., per R. Smith, for Shawano Mission, a box of clothing, &c.,	22,29
N. Y. Whitestown, from Sewing Circle and particular friends, per Rev. A. Newcomb, for Rev. M. Bronson, a box of clothing,	49,33
do., Brockport, from Rev. Whitman Metcalf, for Rev. L. Ingalls, a box of clothing, &c.,	30,00
do., Utica, from Mrs. C. Sheldon, per Rev. C. Bennett, a box of dry goods and clothing,	23,78
Ohio, Streetsboro', from O. and C. B. Osgood, for Rev. S. M. Osgood, a box of clothing, &c., &c., \$89,05; a box of cheese, \$2,84,	91,89

[] It is desired that donations in clothing, &c., should be accompanied with a schedule of the articles, with their value, in order that due credit may be given therefor.

Articles for household use, paper, stationery, school books, and apparatus, domestic cottons, flannel, &c., &c., will be gratefully received; and when not specially designated, will be faithfully distributed where most needed.

R. E. EDDY, *Assistant Treasurer.*

BAPTIST MISSIONARY MAGAZINE.

VOL. XXVI.

APRIL, 1846.

NO. 4.

American Baptist Board of Foreign Missions.

West Africa.

EXTRACTS FROM THE JOURNAL OF MR.
CLARKE.

Jan. 1, 1845. The Lord has graciously spared us another year, and granted us such a degree of health, that we have been able to prosecute our labors with some degree of comfort and satisfaction. Though our dearly beloved br. Crocker has been taken away, and though his wife has suffered much by sickness and grief, and though none of us have been free from sickness and sorrow, yet we feel that we have abundant reason for love and gratitude to our Heavenly Father for the kind providence which he has exercised towards us.

We humbly trust the Lord has converted two of our school boys. Our children, generally, have made good progress, and we devoutly hope a good influence has been exerted over many of the natives. We travelled and preached more the last year than in any previous year; and, wherever we went, the natives were ready to hear. During the year, Matthew's and John's gospels, the Acts of the Apostles, and a small grammar of the Bassa language, have been printed. We have had many trials and discouragements, but, on the whole, we are enabled to sing of mercy and goodness.

2. This day we have removed from Edina to Bexley. We are aware that we have thus incurred great responsibility, but we humbly trust we have acted understandingly, and with reference to the glory of God. Our boys were unwilling to go to Bexley, and several of them went to Little Bassa, to Lewis [Kong Koba], but we trust they will soon return.

17. This afternoon I started for Zuzo; went five or six miles, to Bay's place, and passed the night.

18. Reached Zuzo about 2 o'clock, P. M. Found no one at the station, our teacher having left the day before for Edina. Our school has been suspended nearly a month, and the boys have been at Edina. The people seemed desirous to have the school continued, and faithfully promised to provide half of the food for the children.

19. Preached twice to the people. They seemed much interested. Doe, especially, seems very persevering, and is learning to read and write rapidly. In my preaching I referred to the deluge, and after I had done, he got his book and read me the whole history of the event in his own language. He is not satisfied with learning to read in his own language, but says he intends to learn to read English, which he has already begun. I noticed that he constantly kept his book by him, and was frequently asking questions. He says he wishes to know what God says to man in his word. He is about thirty years old, and is the son of Duawi, the head man of the place, and has as much influence as any man of his age in the country. He is very desirous that the school should be continued, and does more for it than any other man in the place. He informed me that God's word often made him very uneasy, and that he prayed daily.

20. Made arrangements for the school and for a house for the accommodation of a teacher, and went to Little Bassa. Found Lewis and his wife well, and all things in as good a state as I expected. Lewis had collected a few children, and seemed to be exert-

ing a good influence over his people. Had a long talk with him and the boys who had left us when we moved to Bexley. They said they were willing to return.

21. Started this morning for home, accompanied by five of our school boys. Reached home in the evening and found all well. I felt, before I started on my journey, that it was an important one, and that it would be of no avail, unless I had wisdom from on high. Had much satisfaction in committing my way to the Lord, and in remembering that the hearts of all men are in His hands, and that He turneth them as the streams of water are turned. By His blessing I have accomplished all, and even more than I anticipated.

25. Went to king Soldier's early, and preached to twenty-five or thirty people. Preached to an American congregation in the forenoon. In the afternoon went to Frank's town, and preached to about thirty bushmen, who never heard the word of God before. They listened attentively, and asked many pertinent questions. Returned home much fatigued, but with the blessed consolation that I had attempted something for Christ.

During the month of February and the greater part of March, Mr. C. was occupied with secular cares, arising mainly from the change of location from Edina to Bexley.

March 23. Attended Sunday school and addressed our school boys this morning, and was preparing to go to Bessa Cove to fill an appointment, when a countryman came and inquired if I would go and preach in his father's town, saying that I had visited them only once. This expression reminded me, not only of the readiness of the people to hear, but of how little I am able to do, and the weight of care and labor which is pressing upon us. I sometimes feel as though I must sink under the burden; but an almighty arm sustains us.

24. Had Governor Roberts, General Lewis, and br. Day to dine with us. Had some profitable conversation, and spent the time pleasantly.

25. Transferred the mission lot at Edina to Governor Roberts, and took a deed of the one at Bexley, in behalf of the Board.

26. To-day Mr. Vonbrun, whom we

have been sometime expecting from Sierra Leone, arrived with his family. We received him as a messenger of peace to his brethren, and as a fellow-laborer among us.

In the month of April, Mrs. Clarke, whose youngest child was about two months old, had a very severe illness, and narrowly escaped death. Mr. Clarke had, about the same time, other afflictions that occasioned him much anxiety and distress.

May 27. Started this morning for Zuzo; travelled about three hours in a hard rain. Reached Daniel Harris's place, about half a mile from br. Crocker's old station, and passed the night. Harris was br. C.'s interpreter, and for some time led a dissolute life. He seems to have reformed.

28. Proceeded on our way to Zuzo. Reached the place in the evening, after walking much of the way in rain and water in the path, above the knees. Found things, on the whole, in an encouraging state.

29. Reached Duawi's in the evening; the people gave good attention, and requested me to stop and preach the next day; but as the water in the path was increasing, and my presence was needed at home, I did not deem it expedient.

30. Started for home early this morning, and reached Edina about 9 o'clock in the evening. Trust I felt grateful to our Heavenly Father for his kind protection.

31. Attended church meeting at Edina. But few present, and those seemed to be in a very cold state.

June 1. Went to Edina and preached and administered the Lord's supper.

After mentioning a severe trial occasioned by the vicious conduct of two of the scholars, from whom much good was expected, Mr. C. says:—

7. We feel that the hand of the Lord is heavy upon us, and desire to humble ourselves under the heavy stroke, and to search ourselves to see if there is any evil way in us. We know that we are imperfect, and unworthy, and blind, and weak, but yet we have the sweet consciousness of knowing that our intentions are good. I cannot say that we have regarded iniquity in our hearts, but God sees not as man sees. There must be wrong somewhere. I throw myself at

his feet and cry unholy and unclean. Oh Lord, search us as with the candle of the Almighty. But, oh, our Father, remember this mission in mercy. Give not thy heritage to reproach. Let not the infidel and heathen say, "where now is your God?" Much is to be attributed to the corrupt state of society in which we lived at Edina, where this wickedness was commenced. I rejoice that we are away from that place, though not fully beyond its influence. The Lord be merciful to us, for his Son's sake, and for the sake of these poor heathen.

12. Moved into our new house, or rather the old one in which we lived at Edina. Though it is not finished, we find it much more comfortable than the one in which we have lived since we came to Bexley.

15. Sunday. Was quite unwell all the week; not able to go into the country at all. Tried to preach, both forenoon and afternoon;—much fatigued in the evening.

19. A boy who was at work with Mr. Cotton, on our house, died to-day. He had been ill several weeks, and suffered much. I had several times conversed with him on the state of his soul, and found him very ignorant. Although he was sixteen years old, and was born and had lived in Monrovia, he did not know the name of God's Son! A few days before he died, he was more sensible of his state, and prayed earnestly to the Lord for mercy. He was buried on the mission lot. We followed him to the lonely grave, but no one shed a tear over his remains. He sleeps till the resurrection morn.

20. Observed this as a day of fasting, prayer, and humiliation ourselves, and required all connected with the station to observe it in the same way. Had worship in the chapel morning and evening; the children seemed attentive and solemn. Felt to abase myself before God, and deeply to deplore the state of the mission and the low state of religion in the land; but could plead with God for the poor heathen, and his wounded and bleeding cause.

21. Spent the day mostly in preparing for the Sabbath. Preached at Soldier in the evening.

22. Sunday. Prayer meeting in the morning; Sunday school at 9 o'clock. About fifteen natives present, who are not connected with the mission. At eleven o'clock, preached to them about Dagon and the ark of God; a solemn time. At 3 o'clock preached again on

the sufferings and death of our blessed Savior. Never saw a more attentive congregation; every eye was fixed on the speaker, and when describing the death of the Saviour, they inclined forward as though they were about rising from their seats: the Holy Spirit was evidently among us. After meeting, three of the young men came to me and said, they were tired of their country habits, and wished to build their houses close by ours, so that they might hear God's word constantly and learn to read it also. While I am encouraged in the work, I am ashamed that I have no more faith in God. Oh Lord, let not our unworthiness keep salvation from this people.

After a detailed account of the illness of his youngest child, and of a visit from Lewis K. Crocker, [Kong Koba] Mr. C. adds:—

July 13. Sunday. Prayer meeting at sunrise; Sunday school at 9 o'clock. Meeting in the chapel, both forenoon and afternoon; several natives present. Preached at King Soldier's in the evening. Watched with br. Day at night. He is very ill,—has a distressing cough. Very doubtful if he recovers.

16. Br. Day is still sick. Went to Kuiflaw's this afternoon, a native head man, who is quite ill. He was not in his own town, and the people were unwilling for me to see him, but I was resolved to go at all hazard, and as they refused to show me where he was, I started alone. I soon found him and in a low state; he seemed glad to see me, and said he would take some medicine if I would send it to him. One of his sons came home with me for the medicine.

17. Went to see Kuiflaw again, and found him better. Br. Day is very ill; but little hope of his recovery. Have spent considerable time with him, and tried to do him all the good I could.

20. Remained at home and preached in the afternoon. Very rainy, and but few country people present. Watched with br. Day at night; he seemed more comfortable, and hope he is better.

23. Started for Zuzo this morning. Went to br. Day's, and found him so ill that I did not think it proper to proceed. He requested me to be the guardian of his two sons, and to take charge of their education, which I promised to do.

It is now about six months since we have received any papers from America, and, with a few exceptions, no letters. Of course, we get no information except what we glean from the English papers, and which is generally confined to politics.

We have had some apprehensions that war might result from the hostile tone of the English ministers on the Oregon question; but we hope the dictates of benevolence and good sense will prevail over those of honor and ambition, and prevent so melancholy an event as war.

We are all at present enjoying as good health as we could expect during this excessively hot weather. Sister Cutter, who was in so critical a state of health at the commencement of the season, has recovered beyond our expectation; and although far from well, is at present quite comfortable.

Mr. Brown writes under date of October 23,—

I had the pleasure yesterday to receive your very kind note of July 31st, in the almost incrdibly short period of two months and twenty-two days. We had already heard of the division between the Northern and Southern churches, though we have not yet learned the particulars. I trust it will be overruled for the good of Zion. At the same time with your letter, br. Cutter received a very kind note from Capt. Hannay, making over his brick house, and all the premises, to the mission. This was quite unexpected, and is a most valuable donation to the mission. The whole cost, I believe, between 2000 and 3000 rupees, though, of course, it would not sell for any thing like that sum now. The house is extremely well built, and has attached to it a valuable brick godown, which stands but a few rods from br. Cutter's present printing office, and will afford a secure place for types, &c.

We are all enjoying our usual health at present. Mrs. Brown had become so feeble during the hot season, that we thought it best for her to take a change. She has gone as far as Gowahati, and has, apparently, received considerable benefit from the trip. I hope to see her back by the middle of next month.

I have been engaged for the last two months in completing and carrying through the press an arithmetic commenced and partly finished by Mrs. Brown, for the use of our schools.

The brethren were so urgent to have this work completed for their schools, that I thought it duty to revise and make it a thorough work, and I hope the time spent on it will not prove to have been lost. I made up and sent by Mrs. Brown, a bundle of our latest publications; and should she not have an opportunity of forwarding them from Gowahati, I will send them by dawk bangby, through the agents in Calcutta.

Our esteemed friends, Mr. and Mrs. Bruce, whose connexion with the Assam Tea Company has been dissolved, have concluded to spend the remainder of their days in America; and had they gone at the time we expected, the Barkers, Bronsons, and ourselves, had intended to send our little girls home by the opportunity; but as they have deferred the voyage till spring, and it is uncertain whether they go even then, we fear we shall not be able to avail ourselves of their kind offer to take charge of the children. Assam is so far inland, that it is difficult to get intelligence of the sailing of a ship in season to reach Calcutta before it leaves.

I have just heard from Mrs. Brown, who left Gowahati on the 16th instant, on her way home, in company with br. and sister Robinson, who are to spend the cold season in Upper Assam.

Burmah.

LETTER FROM MR. BINNEY.

Karen Theological School.

The following letter of Mr. Binney, received by the overland mail, is dated Maulmain, Oct. 22, 1845. The school of which he speaks, is designed exclusively for the instruction of native assistants in the Karen department of the mission. The Board regard this seminary as one of special importance, and solicit, for both instructor and pupils, the prayers of all who feel an interest in the salvation of the Karens.

Our school, which opened on the 28th of May, closed on the 1st inst. As I had been studying the language but one year, and had no text-books, (the New Testament excepted;) and as the pupils were unaccustomed to much restraint, and had, most of them, left their families at a great distance, it was expected that some difficulty would be

found in commencing this work. Quite as much pleasure, however, has been experienced, on the whole, as was anticipated. I found less embarrassment in giving instruction, and more difficulty in discipline, than I had looked for. During the first few weeks of the term, many, perhaps most of the pupils, manifested a spirit of insubordination, (wishing a more expensive mode of living, etc.) which gave me some anxiety, and required the most prompt and decided measures. Perversions of the scriptures also appeared, and a tenacity in defending them, which were not expected. I had commenced an exegetical study of Matthew, as a feeler, to ascertain, if possible, how much I might take for granted they knew, and how fast I might proceed in my own instruction. I soon found that no instruction could be judiciously given, which supposed them to know much of the meaning of the bible—even of the gospels. The manner in which they quoted and explained scripture, settled the question of what *they* needed.

After the first few weeks, no more difficulty in discipline appeared than we may expect to see at any time among well-disposed persons. Erroneous views, &c., are not so soon removed. I have been pleased, however, to witness a *growing* spirit of humility and docility in the study of the bible. I regard the dispositions above referred to, as favorable indications rather than otherwise. Our brethren have not toiled in vain,—the leaven has been long working,—and the effects, mental, I mean, will appear. These dispositions are themselves the natural ebullition of a spirit in the process of being emancipated, without sufficient mental discipline and knowledge to restrain, and rightly to direct them. But they are sufficient to shew the necessity of thorough instruction and mental training, before the native can be safely trusted with the care of the churches.

There has been, during the term, a good degree of diligence and of interest in their studies, and they have made as much improvement as could reasonably have been expected. Their studies have been directed with special reference to their abilities and necessities, and not at all by what is done at home, or by what would have been deemed best even here, under other circumstances. Much importance has been attached, and much time has been devoted to some things, which it is hoped

will, before many years, require but comparatively little attention.

The first class,—or those who are wholly under my own care, sixteen in number,—have attended daily to an exegesis of Matthew, and then of the four gospels in connexion, in part according to the Harmony of Newcombe, but altered to meet the abilities and circumstances of the pupils. Having finished these, they commenced a continuation of the same course through the Acts and the Epistles, in chronological order, nearly according to Townsend's New Testament. In this they progressed as far as Acts, 17th chapter, with the first three chapters of Galatians. The school room is within distinct sight and hearing of my study. The pupils are there left to study by themselves, and talk over the different subjects, &c., before their recitations. At recitation, at first they give their own views, one or more of them, as the character of the passage, or as the views expressed, seem to require. Having no notes to aid them,—not even a text-book,—they, of course, could not do much at first. The object is to bring out their own views, to detect their weak points, and to compel them to think with some order, as a preparation to receive instruction. Having exerted their own powers, and expressed their own views of the meaning of a passage or of the subject of a paragraph, I then explain the passage, or give them the subject. Sometimes discuss with them a point involved,—this last, however, I never do, when it can be fairly avoided. After this, they commit the subjects to writing, in the form of a reference book,—according to my own manuscript text-book,—which I am compelled daily to prepare, as I proceed. I require this, partly that they may retain it for future use, and partly that they may learn to analyze and classify for themselves, and to make permanent the instruction they may any where and at any time receive. They have devoted much time to writing, chiefly of this character. In their Sabbath class they have gone through an exegetical study of the Epistles to Timothy and Titus. This has been an exceedingly profitable exercise. The direct personal bearing of the whole, experimentally and practically, upon ourselves as Christian ministers, was, at times, deeply solemn. The immediate results of my labor have nowhere appeared, as here.

They have also had a daily exercise

in reading (an exceedingly important exercise for Karen preachers). In this they have passed through the whole New Testament. The great object of this has been to correct their mode of reading, that they may better present the truths of the bible in this important part of worship. It also serves to make them familiar with the bible and its teachings, and more definitely to point out to them what is yet to be learned in the bible itself. Some one or more of them, is required to speak at public worship not less than five evenings out of seven. In addition to these studies, they have had a daily recitation in arithmetic with Mrs. Binney, which, together with the care of their families, &c., &c., has given Mrs. B. as much as she could do.

Every student is required daily to work at least one hour, with the teacher, upon the roads or in some other active, physical exercise. In order that they may do it cheerfully, I have to go into it myself, as though I loved it. I know they must do it, or they would immediately fail in health. The second class (being also under the instruction and under the entire care of Rev. Mr. Vinton,) have no connexion with the Institution except for two exercises daily. They have attended a daily exegesis of Matthew and of the four gospels in connection in the same manner, though not as rapidly as the first class, and have also attended the daily exercise in reading. The members of this class (five in number) are yet young, and one or two of them give much promise. I need not tell you that I have often wanted the *gift of tongues*,—it is no small matter so to learn this language, as to talk off hand without embarrassment. I have avoided failure only by the most rigid, daily preparation. I love my work, and I love my pupils very much. I only pray that we may be permitted and enabled so to labor, as that it may not be in vain. My br. Vinton views the work in the right manner, and does his best rightly to influence the assistants. I feel myself very deeply indebted to his kind and liberal views.

Telooqoo.

EXTRACTS OF A LETTER FROM MR. DAY.

Mr. Day, in a letter dated Nellore, Mission house, Aug. 16, 1845, after mention-

ing the date of a previous communication, says:—

Since then, the health of both Mrs. Day and myself has been almost prostrated; so much so, that we could do little more than attend to family duties, and care for our bodies so as to keep from entirely sinking under the influence of this unusually protracted and excessively hot season. We have found our strength decreasing, week after week, until, for *present relief*, we have been under the necessity of resorting to the sea-side for the breeze and sea bathing, which, I am happy to say, have proved quite reviving. The family has been there a month to-morrow; and I have been back and forth, as circumstances would allow, and have found some benefit myself.

Last Tuesday I was returning here for the purpose of writing the Board a long communication concerning the state and wants of the mission,—the horse fell and threw me violently on the ground, (which was there baked almost as hard as brick,) so that it is a wonder my life was not suddenly terminated. Through mercy, no bones were broken, and only my right shoulder and wrist were somewhat injured; not seriously, I trust, but so much as to make me unable to use that hand much, and thus to prevent my accomplishing the object for which I returned to the mission house. However, *I can write a little*, and I am unwilling the time for this overland mail should pass, without at least letting you know we are all alive, and that though feeble, we are trying to keep up some missionary work. In former letters I have informed you of first a cough, which seized me in December and continued so distressing, that I could not preach or converse but little until just before br. Van Husen left; and after that left me, there was so great weakness in my lungs, or somewhere connected with the organs of breathing and speaking, that I was still nearly as unable to preach, or read aloud, as before. This weakness has continued to the present, though it has gradually decreased, and I have again been able to preach both in Telooqoo and in English. At the same time, the assistants have been able to go on steadily in the work; and preaching in the chapel on Lord's days, and at the school-house on Fridays, and in the streets the other days, with few exceptions, has been continued as usual. The distribution of scriptures

and tracts is again more encouraging than for a whole year past; numbers even come now to get books, which are given mostly at the chapel. The school department has suffered much this year. Two schools were broken up just about the time br. Van Husen left. Since then, another small one. And last week, on account of the cholera, which broke out in this place about a fortnight ago, another, our most promising Telooqoo school, was entirely broken up, at least, for the present. I hope, however, if it please God to spare our lives, and stay the plague, this school will be gathered again after a few weeks. A school of twenty girls commenced with the month, but on account of the cholera, this has scarcely become established. But we have strong hopes of succeeding hereafter, though *there are obstacles.*

Among ourselves, are peace, love, and harmony. Though we cannot but feel, at times, much disheartened that none come to our help, and that we are not permitted to see much fruit of our labors, still it may be said of us as of certain ones of old, "faint, yet pursuing." But in this place are 20,000 inhabitants; in this district, which may all be considered, geographically, as the field of *this* mission, almost a million of souls. For this multitude, to

point them to the Lamb of God, there are *one missionary and his wife*; three missionary assistants; one male and one female convert, shedding abroad some light! Surely if numbers are in the account, for any thing of importance to be accomplished, we must look for the fulfilment of the promise, "One shall chase a thousand, and two shall put ten thousand to flight." But, whether such be the result or not, I cannot forbear the inquiry, What account will be required of the dear brethren and sisters in America, who have stood aloof and withheld their persons from the work, or their money and influence from the support of the cause of missions.

After expressing, in strong language, his grief, occasioned by the apathy and indifference of professed Christians in his native land, he adds:—

Oh! unfaithful as I have been, little as I have done, or been the means of doing, I would not, for all that earth can give, take the responsibility of those, who, calling themselves the disciples of Jesus, have, with one fell stroke, (as far as their influence can effect it,) consigned the whole heathen world to an endless hell, without a single effort to save them!

Miscellany.

The Divine Method of Raising Charitable Contributions.

(Concluded.)

LET THESE DIVINE INSTRUCTIONS BE APPLIED.

1. *Personal responsibility is an essential element of the DIVINE METHOD.*

Our Lord does not intend that the individual shall be lost in the mass. His eye is upon the treasury. He observes every offering. The rich may cast in much. But his eye is upon every one. He orders every one of us, on the first day of the week, to lay by in store as he has prospered us. And he looks as carefully at the gift of the poor as at the gift of the rich. He kindly takes notice of the love, the hard labor, the self-denial of the poor disciple who presents a small oblation. The turtle-dove, the young pigeon, the two mites, the hard-earned shilling, given cheer-

fully, joyfully, with a heart overflowing with faith and love, attracts the notice of the "High and Lofly One." But if there be among his professed followers, one, or two, or any other number, who present no oblation, how do you think the Omniscient views them? They have no treasury for God. They lay by nothing in store. They have no present for him in their hand, nor in their house. He sees nothing in all they possess designed for him, unless connected with some self-interest. Do you think that Christ is pleased with such? They may think, indeed, that the church to which they belong does much; and they may think that they shall pass along with the church, as being bountiful. But what theology, what logic is this? The church is bountiful; therefore, every member is bountiful? Do such expect to die with the mass, to be judged with the mass, to be admitted into heaven with the mass?

Is it not written that, "Every one of us shall give account of himself to God?" And does not the same authority order that "upon the first day of the week, every one shall lay by him in store as God hath prospered him?" As certainly as every member of the church is an individual being, just so certainly is every one ordered to lay by in store as God hath prospered him.

2. *The Divine Method is feasible.*—In regard to many plans there is doubt whether they will operate well in practice, because it may be difficult to carry them out. But there is no difficulty in regard to this; for only one person is concerned in carrying it out. He is not dependent on any one but himself. None need inquire whether the whole church, or any considerable number, or even any other one, will do it. It is a personal matter. Nor can any one say he is not able; for it is only to lay by in store as God has prospered you. It is the simplest of all methods, and can be easily carried into effect by every one that desires to do it. Let there be but a willing mind, and you will do as did the contributors to build the tabernacle or the temple; or, as did the Gentile churches to relieve the poor saints at Jerusalem. A willing mind makes a cheerful giver, and God loveth a cheerful giver.

3. *The Divine Method is for the best interest of the church.*—Let every member try it at once. It will give new views to many on this most practical subject. It will greatly enlarge the mind. It will put every one on a desire to arrange his affairs with system. It will tend to inspire every one with energy. It will dilate the heart with joy. It will open a new source of enjoyment. And it will give an unwonted impulse to all religious feeling and action, and to the common business of life; for, as you adopt this *Divine Method*, you will feel more than ever before that you live for God, for the church, for the benefit of souls, and for a vast eternity. Your meditations, your prayers, your plans, your whole manner of life will be improved. You will at once become more like Christ in your regard to the great work of evangelizing the world; and, in many important respects, the aspect of the world, of time and eternity, will be changed. You will aim at higher, nobler, more enduring, and more glorious objects, for you will more readily understand the mind of Christ, and more justly estimate the superlative excellence of his kingdom and glory.

4. *The Divine Method carried out, will furnish abundant supplies.*—If one cent a week from a million will furnish five hundred thousand dollars, as the contributions of the poor, what an abundant supply will be furnished when the more able and the rich shall lay by in store as God has prospered them! Fifty cents are but the tenth part of five dollars. If every one should adopt Jacob's vow, what an income would annually flow into the Lord's treasury! For every ten dollars one; for every hundred dollars ten; for every thousand a hundred! But we are not to suppose that the more able will be content to give no larger proportion than the poor. Where much is forgiven, the love will be much. Where the Lord bestows bountifully, he expects to reap bountifully. And the pious soul, that receives much from the Lord, delights to consecrate much to him in return. There can, therefore, be no doubt of abundant supplies, if the *Divine Method* be carried out.

5. *The Divine Method affords a test of Christian love.*—In some parts of the world a man becomes a Christian at the risk of his life. So it was generally during the first three hundred years after the Christian era. And thus were verified the words of Christ to his disciples: Ye shall be hated of all nations for my name's sake. He added, "He that loveth his life shall lose it; and he that hateth his life for my sake, shall find it." But what is the test of love to Christ, at this time, and in this land? It is not the name of Christ. So many are called Christians, that the name is far from being a term of reproach. It requires no self-denial, no sacrifice, no cross, to assume the Christian name, at this time, and in this country. What then is a test of Christian love? Is it orthodox doctrine? Is it moral duty or religious form? Is it penance or abstinence? Is it frequent or long continued exercises of prayer, preaching, or effort to persuade sinners to become such sort of Christians as every where abounds? None of these, nor all of them together; for all these may be where there is nothing of the peculiarities of that love which would die for Christ. *But here is a test of Christian love.* When one hears the command of Christ, "Go into all the world and preach the gospel to every creature," and says, "Lord, here am I, send me," and goes forth: when another perceives that he is not qualified to go, but is willing to do as much at home, and deny himself as much, and suffer as much to encourage and sustain him that goes,—this is Christian love; and this is precisely what is needed in this

country at this time. For the sake of illustration, suppose that you were to devote yourself and your all to the missionary cause, just as the most devoted missionary of whom you ever heard, and labor at home instead of going abroad. You live in as good a house, and wear as good apparel, and spread as good a table, and regulate all your expenses, and improve all year time, and train your family just as you think it becomes your brother, the missionary, to do; at the same time you deny yourself as much, and do all in your power as much to promote the cause, as you expect him to do. In all these things you keep the Lord Jesus Christ in view, and seek to please him, and imitate his example, and bear his cross, and seek his kingdom. You also, as a true yoke-fellow, work shoulder to shoulder with them who toil abroad; pray as they pray, and feel as they feel, and hope as they hope. Tell me now, is not this Christian love? Tell me, again, does not the *Divine Method* lead to this very course? Is it not then a test of Christian love? Is not this the very thing that is needed at this time and in this country? It is not a bloody test, to be sure; but is it not as surely a test? Admit, indeed, if it be demanded, that all this might be without love to Christ. We contend, too, that a man might "give his body to be burned," without charity; but this alters not the nature of the test. It still stands good for this purpose; and by this must Christian love, at this day, and in this land, be tried.

6. Finally. *Shall the Divine Method be adopted and pursued?*—For one, I answer in the affirmative. I will not preach to others what I will not do myself. I have weighed this matter; and I beg you to allow me to say, without being thought ostentatious, that I have practised this method, substantially, for about thirty years. I do not say that I have, *literally*, laid by on the first day of the week, as God has prospered me; but that I have done the same as to the general amount. I do not say that I have loved Christ, or his cause, or the souls of men, or denied myself and suffered so much as I might have done. But I do say that I have, during these years, devoted a certain proportion, a tenth at least, of all that God has given me, to his treasury. Nor would I have said this publicly, were it not that consistency seemed to require it, for I wish to bear testimony that the *Divine Method* is good. It impresses upon the Christian a sense of personal responsibility; it is feasible; it is good to the one who follows it; it enables one to do his part in con-

tributing to evangelize the world; it is a test of Christian love. And now, I must urge every one to adopt and pursue this method. The single fact that it is of God, is sufficient to recommend it to every one that loves God. Then the fact that it is called for at the present time to sustain and carry forward the missionary enterprise, should recommend it to every one who loves Christ and the souls of men. It proposes that something be done; that it be done now; that every Christian should do it, and continue to do it. It is no oppressive method; but one of equality. It is no partial method; but one to be adopted by every Christian. It is no fitful method; but one to be pursued steadily, as based on Christian principle. It is no unsuitable method; but one adapted to the exigency of the times and adequate to all the demands of charity. It is no novel invention; but it has stood the test of ages. Nor is it just now discovered; for it is written in the ancient records. The author of "The Great Commission" urges it as appropriate to the present wants of the world, as well as of divine authority. We expect of our missionaries as much at least as this *Divine Method* requires. And why should not every one of us do as they do, and bring all our love, and self-denial, and practical energy to bear upon this heavenly enterprise? "Who, then, is willing, this day, to consecrate his services to the Lord," and to a perishing world? "His God be with him, and make him a blessing to thousands of millions."

Rev. William Yates, D. D.

This eminent oriental scholar and Christian missionary died July 3, 1845, on board a steamer on the Red Sea. He was on his way from India to England, for the improvement of his health, when a righteous Providence saw fit to conclude his career of usefulness, and summon him to his final reward. His body was, eight hours after he expired, committed to the deep in Lat. 19° N., and Long. 39° E. He had, as a fellow-passenger from Madras, the Rev. J. S. Wardlaw, who, with true Christian kindness and the greatest assiduity, attended on him until he breathed forth his spirit into the hands of his Redeemer. Mr. W., who is a son of the Rev. Ralph Wardlaw, of Glasgow in Scotland, wrote an account of Dr. Yates's illness and truly

for some time after his marriage, he had the merest pittance, not exceeding, when, in company with a wife and child, he took up his residence in Calcutta, the sum of 120 rupees a month; out of which, I believe, he had to pay house-rent, as well as all other expenses. It is true, that after this, he, through his own exertions and by a somewhat more liberal allowance from the Society, was more amply provided for. Yet what, after all, was his salary? At the time of his death he had not, with the exception of a house, rent free, more than 250 rupees a month, out of which he had not only to support himself and family, but had to pay somewhat for the education of a son in England. But with this he was abundantly contented. Money, compared with the salvation of souls and the glory of God, was no object with him. And so completely was his heart set on his missionary work, that I believe he would, rather than have abandoned it, have consented to have occupied a hut, and to have accepted of a handful of rice, and a draught of water. Bad as our world is, it is not yet altogether destitute of instances of the greatest disinterestedness, and of the most burning love to God and to souls. Poor our friend commenced his missionary career, poor he lived throughout it, and poor he has terminated it. But he is not poor now."

The Calcutta Christian Advocate, of Aug. 9, says:—

"We have this week to record the death of one of the most devoted Christian Missionaries connected with Indian Missions, the Rev. W. Yates, D. D., of the Baptist Mission in this city. The removal of such a man as Dr. Yates from the midst of us, is no ordinary loss. He was not a common man. He was the property, not of a party, but of the church; and his labors have, to a great extent, been useful to all. He has been in India upwards of thirty years, during which time he has been diligently and successfully engaged in his Master's cause. His labors in translation, and in other literary and scholastic pursuits, have been of no ordinary character. The following list will afford some idea of his unwearied efforts in this important department of labor:

LITERARY WORKS AND SCHOOL BOOKS, ETC.

"*In English.*—Essays in reply to Rammohan Roy;—Memoirs of Chamberlain;—Memoirs of Pearce;—Theory of the Hindustani particle *ne*;—Theory of the Hebrew verb, in the *Christian Observer*.

"*In Sanscrit.*—A Grammar, the 2d edition of which will be published in a few days;—A Vocabulary;—A Reader;—Elements of Natural Philosophy;—An expurgated edition of the Hitopadesh;—The Nalodaya;—A Dictionary, of which 672 pages are printed. The work will contain in all about 900 pages.

"*In Hindustani.*—An Introduction to the Language;—Selections;—Spelling Book I. and II.;—Reader I., II., and III.;—Pleasing Stories;—Student's Assistant.

"*In Hindi.*—Reader I., II., and III.;—Elements of History.

"*In Arabic.*—A Reader.

"*In Bengali.*—Pleasing Tales;—Elements of Natural Philosophy;—Epitome of History;—Celebrated Characters of Ancient History;—Abridgment of Ferguson's Astronomy;—An expurgated edition of the Hitopadesh;—Sarsangraha, or Vernacular Class Book;—An Introduction to the Language, with Selections, not yet printed, but nearly ready for press.

"*Religious works in Bengali.*—Banyan's Pilgrim's Progress, Part I.;—Baxter's Call to the Unconverted.

BIBLE TRANSLATIONS.

"*Bengali.*—The whole Bible.

"*Sanscrit.*—The New Testament;—the Psalms;—Proverbs, Genesis, with twenty chapters of Exodus, Isaiah;—and in MS. the whole Pentateuch;—Job, the writings of Solomon, Daniel.

"*Hindi.*—The New Testament.

"*Hindustani.*—The New Testament."

It will be gratifying to the friends of missions to know that God has raised up a laborer who promises to be a worthy successor of the lamented Yates. A letter just received from Calcutta says:—"God is able to make up our loss. He is now, even now, maturing the mind of one of his servants, a younger one, to fill the place vacated by his faithful servant taken home. He has an uncommon aptitude for the languages, and is considered a good linguist. We expect much from him, should his life be spared."

The Rev. J. Wenger, the individual referred to, has, for several years, been associated with Dr. Yates in the work of translation. Thus God raises up a succession of good men to do his work, and execute the purposes of his gracious covenant.

Cyberlaw Union.

A London paper in an able article on this subject says:—

“The Religious Tract Society is one of the most beautiful specimens of Christian union of which any country, or any age could boast. It is composed and supported, with equal ardor, by Churchmen and Dissenters, Independents and Baptists, Congregationalists and Presbyterians, who meet to conduct its affairs in the sweetest spirit of brotherly confidence and love, and who have never known a discordant note. This holy confederation is pouring forth a flood of light, not only over our own land, but to the very ends of the earth. If any thing beyond union, for union's sake, were intended by the present movement, and an object and a model were sought for among our various institutions, we could almost persuade myself it might be found in this invaluable Society, which is, in fact, an association of Christians, of various opinions in minor matters, for the purpose of diffusing those evangelical sentiments in which they all agree. What can be conceived of, more striking, than a Society which, by the united zeal of all denominations, has put into circulation nearly four hundred millions of religious publications, in each one of which vast aggregate, the method of a sinner's salvation is so stated, that if he shall never see another book, or hear a sermon, he shall know how to flee from the ‘wrath to come;’ and yet, in not one of which, shall the minor points which distinguish Christians from each other be discovered!

Essentially the same may be said with reference to the American Tract Society, which, taken in all its bearings and influences, is probably doing more for the diffusion of Christian truth, and the salvation of souls, than any other institution in the western hemisphere. Good men, of various denominations, not only “dwell,”

but labor “together in unity;” and God gives to their efforts the clearest tokens of his approbation.

Resignation of Mr. Love.

The Rev. Mr. Love has resigned his connection with the Greek Mission, with consent of the Board, in consequence of his continued inability to endure the climate of that country. The loss sustained by the Mission in this removal, is great, and deeply regretted; but the necessity is not the less apparent, as a return to Greece would inevitably induce an early, and perhaps fatal return of the disease from which he is now happily recovered.

It gives us pleasure to add, that Mr. Love has accepted a temporary agency on behalf of the Board for the collection of funds; and it is hoped that in prosecuting the service, he will receive the hearty coöperation of the ministers and churches who may be addressed by him.

A BOLD REASON.

“In the early part of my ministry,” says the Rev. Dr. Spring, of New York, “I became acquainted with a heathen youth brought from the Sandwich Islands to this land, where, having dwelt but a few short years, he died in the triumph of faith. God was pleased to open his eyes to his true character as a sinner, and he felt that he was lost. One day he was found sitting alone and in tears. On being asked why he wept, he replied, ‘Because I have been so long in this Christian land, and have not yet accepted Jesus Christ.’ How will the dwellers in pagan lands, who scarcely heard before they cheerfully accepted the gospel, rise up in judgment against the men of this generation, who have so long heard and rejected the only Savior!”

American Baptist Board of Foreign Missions.**Recent Intelligence.****SIAM.—Illness of Mrs. Jones.**

In a letter from Singapore, dated Oct. 22, Mr. Jones writes:—“We thought that possibly a sojourn of a few months on the Pinang hills, might effect such a change for Mrs. J.'s health, as would render our

return to America unnecessary; but Dr. Oxley, a very experienced physician here, of about twenty years' residence, says, ‘Mrs. J. must go out of the tropics, or die,’—but that if she goes to America, she will, without doubt, recover. I have, therefore, been seeking a passage. No one is likely to occur direct. The ex-

passed by way of St. Helena, would, ordinarily, be greater than by China. We have accordingly taken our passage for China, on board the American ship, Akbar, Capt. Hallet, and shall sail to-morrow or next day. Should circumstances indicate that after a few months residence there, we might safely return to Siam, we shall greatly prefer it; but if not, we shall embark thence for America without delay."

ARRACAN.—*Arrival of Mr. and Mrs. Burpé.*

It will be recollected that Mr. and Mrs. Burpé sailed from Boston early in June last. They are missionaries from a Society in Nova Scotia and New Brunswick. Mr. Stilson writes from Akyab, Oct. 27:—"On the 14th inst., we had the great pleasure of welcoming to our humble dwelling dear brother and sister Burpé. After a stay of two weeks, they left Calcutta for this station in a steam vessel which passes regularly between the former place and Maulmain, and reached here in less than five days. Consequently they were but four months and ten days in reaching this place from Boston. We are much interested in our new friends, and believe they are of the right stamp for missionaries."

BURMAH.—*Romanist Missionaries.*

Mr. Vinton says, "The Catholics have recently received an accession of six missionaries, with a view to establish a mission among the Karens; and six others are daily expected to join the mission. I give the facts,—I offer no comments. The Board may draw their own inferences." Happy will it be for the Karens, if the churches in America will allow the Board to draw practical inferences. Must that interesting people, the Karens, be deluded and destroyed by the man of sin?

BASSA.—The last arrival from West Africa brings advices from the Bassa Mission down to Nov. 4. The mission families, with the exception of Mr. Day, were in health, and prosecuting their labors. The proposed removal to Bexley had been

effected. The Edina school house had been conveyed to Bexley village, and the premises at Edina exchanged for another lot at the former place. The schools at the out-stations, under the care of native teachers, were prospering. The missionaries express great sympathy in the pecuniary trials of the Board, and propose to forego a part of their personal support.

OJIBWAS.—The school at St. Mary's has been placed under the care of Miss Susan Warren, of Michigan, in place of Miss Bingham, who has retired on account of ill health. Mr. Cameron has opened a school at Tikuamina. The religious aspect of the several stations is favorable. Last date, Dec. 31.

Rev. Mr. Dean.—During the last four months, Mr. Dean, accompanied by A. Bak, has made a tour through the Western States, performing an immense amount of labor, and awakening a delightful interest in the work of missions to the heathen. He has been every where welcomed with great cordiality, and invited into the pulpits of various evangelical denominations. A letter just received from Rev. William Taylor, formerly of New Hampshire, now of Prairie Round, Michigan, says, "Br. Dean and the Chinaman have kindled quite a flame in Michigan. But the churches are not yet half awake to the wants of the world. Hoffiness must be written on all we have."

Rev. Mr. Abbott.—Since the return of Mr. Abbott to his friends in Fulton, Oswego Co., N. Y., he has suffered severely from the effects of a cold taken in Philadelphia; but, at the last date, he was encouraged to hope for the removal of the difficulty. His language still is,—"I am distressed for Arracan!" He is resolved, Providence permitting, to return at an early day, but fears that he shall be compelled to return alone. Possibly Mr. Kincaid may be able to accompany him. Where are the "six men for Arracan?"

.assoc., to consti-
 ev. Daniel Har-
 a life member of
 B. M. Union, 114,55
 Assoc., to con-
 Rev. Chancellor
 ora a life member
 A. B. M. Union, 131,04
 , 1st ch., to con-
 Rev. Clesson
 n and Prof. Ste-
 W. Taylor life
 rs of the A. B.
 on, 200,00
 a Village, ch., to
 ste Rev. Wm.
 life member of
 B. M. Union, 100,00
 nes Nickerson,
 life membership
 A. B. M. Union, 100,00
 av. A. Bennett,
 t of the Board, — 2674,96
3962,64

New Jersey.
 on, Sab. school, per
 colgate, 4,39

Pennsylvania.
 y city, ch. and cong.,
 v. J. Stevens, agent of
 ard, 44,50

Delaware.
 ton, 2d ch., to consti-
 Vm. G. Jones a life
 r of the A. B. M. Union, 100,00

Maryland.
 own, ch. and soc., per
 . Baush, 5,00

Virginia.
 y, "sundry persons," by
 . G. Collins, 17,00

Ohio.
 a female friend, per B.
 egrove, 6,00
 or China Miss.,
 Miss Aldridge, for
 00; by Rev. R.
 n, 2,50
 ; (Cayahoga Co.)
 , mon. con., 1,75
 ad, 1st ch., per
 . H. Walker, 67,74
 sundry donations
 led towards the
 o constitute him
 member of the A.
 Union.) — 71,99
 ti, Methodist
 pal ch., (Soule
) 22,00
 on ch., (colored)
 J. Vallette 5,00;
 Hunt 50c.; per
 Vm. Dean, 10,23
 — 32,23
 k, ch. 3,00; Wal-
 lis 5,00; per Rev.
 is, 8,00

Lebanon, East ch., mon.
 con., per W. R. Collett, 17,50
 Cincinnati, 1st ch., after
 sermon by Rev. Wm.
 Dean, 20,55; do., mon.
 concerts 14,58; do.,
 Sabbath school 4,00;
 9th St. ch., two collec-
 tions after addresses by
 Rev. Mr Dean, 101,16;
 do., mon. cons. 16,42;
 part of annual sub. 8,00, 164,72
 Cheviot, ch., D. E. Stath-
 em tr., 17,12
 Hillsboro', ch., per Rev. J.
 K. Brownson, 7,50
 Adamsville, Rev. Wm.
 Sedwick 4,00
 per Rev. J. Stevens,
 agent of the Board, — 218,84
 Ohio Bap. For. Miss. and Bible
 Soc., per J. B. Wheaton, tr., 93,27
 — 422,33

Indiana.
 Lawrenceburg, Samuel Dow
 1,00; Lydia Dow 1,00; per
 Wm Nickols, 2,00
 Vernon, Mrs. S. Cowell, per
 Rev. T. R. Cressy, 1,00
 Madison, ch., mon. con.,
 per Rev. E. D. Owen, 11,50
 Covington, ch., per Rev.
 D. S. French, 12,00
 per Rev. J. Stevens,
 agent of the Board, — 24,50
 — 26,50

Mississippi.
 Vicksburg, Juv. Miss. Soc. of the
 Sab. school of the Bap. ch.,
 W. H. Judson tr., for the sup-
 port of a Karen child named
 Norman Wood, per Wm. Bond, 12,50

Canada.
 Townsend, Canada West, Aaron
 Barber, per E. Savage, agent
 of the Am. Bap. Home Miss.
 Soc., 29,25
 Eaton, L. C., Enos Alger, 12,00
 — 41,25

England.
 London, Joseph Symm 4,66
 * Carried forward, \$6549,31

 The following sums have been
 received on account of the
 debt of the Board, viz.:

Vermont.
 Grafton, Peter W. Dean, for his
 life membership of the A. B.
 M. Union, 100,00

Massachusetts.
 Cambridgeport, George Cum-
 mings 1000,00
 Charlestown, Daniel White, per
 Rev. B. Stow, to constitute

20,00; Juv. Miss. Soc., for support of Rev. E. A. Stevens, 18,77. Other donations 22,02=	
180,94, to constitute Rev. S. F. Smith a life member of the A. B. M. Union. Soc. of Miss. Inquiry of the Theol. Inst., per S. K. Avery, tr., 4,77; Upper Falls, Fem. Miss. and Edu. Soc., per Miss Eliza Jameson, 6,00,	161,71
Barnstable Assoc., Z. D. Bassett tr., per M. Cobb,	88,88
Framingham, ch., mon. con., per Rev. M. M. Dean,	16,00
Hampden Co. For Miss. Soc., N. Norton tr., per Rev. H. A. Graves, viz.—Cabotville, ch. 45,00; Agawam, ch. 5,00; Rev. A. Day, Jr., 2,00,	52,00
Chicopee Falls, ch., per Robert C. Mills,	50,00
Florida, Mrs. Freelove Drury, per J. Hodges, of which, 3,00 for Burman Mission and 3,00 for German Mission,	6,00
Easton, a friend, per Rev. H. A. Graves,	5,00
Halifax, for Assam Mission, per Rev. E. Nelson,	1,00
Boston—Chester Harding 5,00; a friend, for support of a child named Wm. Collier, under charge of Mrs. Bullard, 7,00; a friend, for support of a Karen student named Rollin H. Neale, 18,00,	30,00
do., Harvard St. ch., mon. con. for Jan., per John Putnam, 27,35; do., Fem. For. Miss. Soc., for support of a Karen preacher, per Mrs. Charles S. Kendall, tr., 100,00; Charles S. Kendall, Jr., 1,25,	128,50
do., Charles St. ch., mon. con. for Jan., per Moses Hadley, 15,20; do., a female member, per Mrs. Sharp, 20,00, do., Mrs. Charles H. Nichols, for support of a native preacher under charge of Rev. Mr. Bullard, 25,00,	60,20
do., Bowdoin Square ch., Board of Benevolent Operations, per S. G. Bowdlear, tr., 80,00; do. infant school, per Miss M. C. Smith, 2,50; do., Mrs. Luther Nichols, for support of a native preacher under charge of Rev. Mr. Bullard, 25,00,	77,50
do., Baldwin Place ch., For. Miss. Soc., per N. Nelson, tr., in addition to 362,72, paid before, for support of Rev. Wm. Dean, for 1846, 37,28; do., to constitute Rev. E. A. Stevens a life member of the A. B. M. Union, 100,00,	137,28
do., Tremont Temple, penny-a-week contribution of the Sabbath school, for Mrs. Wade's school,	5,75
	—1219,35
<i>Rhode Island.</i>	
Woonsocket, Miss A. C. Bullock 1,00; do., for support of Mr. Bullard, 5,00,	6,00

Providence, 3d ch., Ladies' Miss. Soc., for Mrs. Wade's school, per Mrs. L. L. Jameson,	100,00
State Convention, per V. J. Bates, tr., viz.:	
Providence, 1st ch., mon. con. for Jan., 49,76; do., Sabbath school, per Charles T. Robbins, 24,80,	74,56
do., Pine St. ch., per Samuel Hunt, tr.,	32,35
do., 3d ch., mon. concerts, F. White tr.,	56,51
Warren, ch., John Hall tr., viz.—Quarterly col., per Rev. J. P. Tustin, 47,94; mon. concerts 23,40; A. B. Read 1,50,	72,84
Wickford, 1st ch., quarterly col., per Rev. N. T. Allen,	14,00
Central Falls, ch., Wm. Gage tr., collections at monthly concerts, last seven months, per Rev. L. O. Lovell,	33,00
Warwick and Coventry, ch., mon. concerts, per Rev. E. K. Fuller,	11,00
Exeter, ch., mon. concerts, per Rev. Benedict Johnson,	10,00
	— 304,06
	— 410,06

New York.

New York city—"A friend to missions," for support of a native Pgwø Karen assistant under charge of Mr. Bullard, 50,00; John P. Parsons's sub. to Rev. B. Bradford, per Rev. B. M. Hill, 5,00; Oliver St. ch., Miss Elizabeth Caldwell's annual payment for support of a school in Assam, 24,00; collections at the Convention, 91,88,	170,88
Roundout, Peter Philip	10,00
Brooklyn, 1st ch., for the Arracan Mission,	20,00
Union Assoc., Alanson Kniffin tr.,	8,00
Rensselaerville Assoc., per Rev. R. Winegar, sale of cloth,	2,17
per Wm. Colgate,	— 211,05
Wyoming, ch., per Rev. Jesse Elliot,	55,00
East Avon, Samuel Allen	5,00
Lake George Assoc., per Rev. J. P. Huntington, by Rev. A. Jones, agent of the Board,	10,00
Brockport, Miss N. T. 5,00; A. G. Smith 5,00,	10,00
Cazenovia 6,35; Lucy Hull 1,00; Martha Hull 1,00; Solomon Taylor 1,00,	9,35
Peterboro', Presbyterian ch.	16,12
Syracuse, per J. W. T.,	46,54
Madison 17,21; James Gibbs 1,00; Mrs. Taylor 1,00,	19,21

Elbridge 19,04
 per Rev. Wm. Dean, 120,26
 Buffalo, Mrs. Hannah Love, per
 Rev. E. W. Clark, 5,00
 Preston Hollow, ch., mon. con.,
 per Rev. J. J. Teeple, 7,00
 Troy, an annual offering for sup-
 port of a native Pgwō Karen
 preacher, by "Ludh," 50,00
 Lockport, ch., mon. con., 12,63;
 Akron, Miss Frances Garnett,
 sale of jewelry, 63c.; per L.
 B. Webster, 13,26
 ——— 476,57

New Jersey.

Keyport, colls. 6,65; Middle-
 town, 1st ch., do. 23,40;
 Shrewsbury, do. 3,50; Perth
 Amboy, do. 6,00; Sampetown
 20,00; Piscataway, with a gold
 ring, 23,33; Marlton, do. 10,00;
 Vincentown, do. 16,26; Mary
 T. Coats 5,00; Trenton and
 Lambertson 17,00; per Rev. E.
 Kincaid, 132,14
 Plainfield, 1st ch., James C.
 Ayres, for a life membership
 of the A. B. M. Union, to be
 named hereafter, per Wm.
 Colgate, 100,00
 ——— 232,14

Pennsylvania.

West Kensington, ch. 20,31;
 Harriet Ketchum 50c.; Mary
 Jane Ketchum, a gold ring,
 per Rev. E. Kincaid, 20,31
 Abington Assoc., L. L. Deming
 tr., 80,00; Belmonte, Welsh
 Bap. ch., by Rev. William
 Morgan, 5,00; per Wm. Col-
 gate, 85,00
 Philadelphia—1st ch., for two
 life memberships of the A. B.
 M. Union, per T. Watson,
 200,00; 3d ch., for two life
 memberships, per Dr. R. Gard-
 ner, 200,00; 10th ch., for a life
 membership, per C. A. Wil-
 son, 100,00; 11th ch., for a life
 membership, per P. B. Mingle,
 100,00; Sanson St. ch., Fem.
 For. Miss. Soc., for two life
 memberships, per Mrs. E.
 Taylor, 200,00; Spruce St. ch.,
 Mrs. Susan Gourley, for Geo.
 W. Anderson's life member-
 ship of the A. B. M. Union,
 100,00; 2d ch., S. J. Creswell,
 for his own life membership,
 100,00; Passyunk, ch. 50,00,
 and Robert W. Mingers, of the
 Spruce St. ch., 50,00, for a life
 membership in the Passyunk
 ch.; Marcus Hook, ch., John
 P. Crozer, for his own life
 membership, 100,00,
 per Rev. Edward Bright,
 Jr., agent, 1200,00
 ——— 1305,81

District of Columbia.

Washington, E St. church, an-
 nual col. for 1845, 21,77; mon.
 concerts in do. 23,23; per A.
 Rothwell, tr., 50,00

Virginia.

Parkersburg, ch., per Rev. Geo.
 C. Sedgwick, 3,00

Ohio.

Seneca Assoc., Ohio For. Miss.
 Soc., per Rev. J. Hall, 10,00
 Ohio Bap. For. Miss. Soc., per
 J. B. Wheaton, tr., 191,36;
 do., for the Karen Mission, per
 do., 3,65; do., per L. B. Web-
 ster, 41,23, 236,23
 Middletown, (Butler Co.,)
 Charles Butler, for the educa-
 tion of a youth to be named
 John Butler, per Rev. Dr.
 Sharp, 20,00
 ——— 266,23

Indiana.

Northern Indiana Assoc., per N.
 T. Place, tr., 20,00
 Valparaiso, Rev. Wm. T. Bly,
 per Rev. B. M. Hill, 5,00
 ——— 25,00

Illinois.

H. Cambell 25c.; H. Scrambling
 25c.; Mrs. Abel 1,00, 1,50
 Chicago, colls. Nov. 16th,
 Peru, colls. 4,00; Aaron Gunn
 3,00; Thomas Powell 1,00, 8,00
 Washington, 14,73; Fem. Soc.
 1,60, 16,33
 Tremont 3,52; Springfield 13,05;
 Jacksonville 31,32; Carrolton
 8,90; Dr. Sherwood 10,00, 66,99
 Alton, colls. 5,87; Mrs. Flagg
 1,00; Mrs. French 25c.; Mrs.
 Viall 1,00; Mr. Griggs 5,00;
 Miss Griggs 1,00, 14,12
 per Rev. Wm. Dean, 166,94

Wisconsin.

Racine, Bap. Fem. Benev. Soc.,
 per Silas Tucker, 6,00

Missouri.

Mary Martin, per Dr. Sherwood,
 5,00; col. at Mr. Bullard's ch.
 5,48; a friend, per Wm. Price,
 5,00; North Presbyterian ch.
 4,55; Centenary Methodist
 ch. 11,50; a friend from Illi-
 nois 5,00; 3d Presbyterian ch.
 40,70; Baptist ch. 90,00; per
 Rev. Wm. Dean, 167,23

Alabama.

Mobile, Rev. Thomas P. Miller,
 per Wm. Colgate, 100,00

* Carried forward, 34720,22

The following sums have been
 received on account of the
 debt of the Board, viz.:

Maine.

Portland, H. B. Hart 25,00

Massachusetts.

Boston, James W. Converse 100,00
 Lynn, Jonathan Bacheller 1000,00
 ——— 1100,00

Rhode Island.

Providence, Rev. Henry Jackson, to constitute himself and Rev. D. Benedict, of Pawtucket, life members of the A. B. M. Union,	200,00
Rev. John Blain, for Mrs. Amey Ann Blain's life membership of the A. B. M. Union,	100,00
	<u>300,00</u>

New York.

Clifton Park, ch. 50,00; Saratoga Assoc. 30,00; per Rev. B. T. Welch,	80,00
New York city, Oliver St. ch., per Rev. E. Tucker, for the following life memberships of the A. B. M. Union, viz.—Thomas Purser, his own sub., 250,00; Garratt N. Bleeker, do., 100,00; Mrs. Jane Colgate, do., 100,00; Elijah Whittington, do., 100,00; Robert Edwards, do., 100,00; Jeremiah Milbank, do., 100,00; Mrs. Hannah Caldwell, for Mrs. Elizabeth Caldwell's life membership, 100,00; several individuals 163,00; Elizabeth Caldwell 50,00,	1063,00
do., Norfolk St. ch., for Rev. George Benedict's life membership of the A. B. M. Union,	100,00
Brooklyn, 1st ch.	341,00
Hillsdale, West ch., per Rev. M. L. Fuller,	16,50
Wilson, ch. 83,25; Porter 3,00; per L. B. Webster,	86,25
	<u>1686,75</u>

Pennsylvania.

Philadelphia, Spruce St. ch., for the following life memberships of the A. B. M. Union, by their own subscriptions,—D. Jayne 100,00; William Bucknell, Jr., 100,00; per Rev. Edward Bright, Jr., agent, —200,00. do., J. M. Linnard, for Rev. E. Kincaid's life membership, 100,00; Wm. E. Garrett, his own life membership, 100,00; George H. Garrett, do., 100,00; per J. M. Linnard, —300,00,	500,00
do., 1st ch., for the following life memberships, by their own subscriptions,—Thomas Watson 100,00; Wm. W. Keene 100,00; per Rev. Edward Bright, Jr., agent,	200,00
	<u>700,00</u>

Maryland.

Baltimore, Wm. Crane, for his own life membership of the A. B. M. Union,	100,00
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Ohio.

Ohio Bap. For. Miss. Soc., per J. B. Wheaton, tr., 5,00; do., per L. B. Webster, 102,77,	107,77
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Total for the debt, \$4019,52
* Brought forward, 4720,22

\$8739,74

Legacies.

John Knapp, of Effingham, N. H., second payment, per J. Milton Coburn,	30,00
Mrs. Osgood, of Streetsboro', Ohio, per C. B. Osgood,	50,00
	<u>80,00</u>
Total receipts in Jan.,	\$8819,74

BOXES OF CLOTHING, &c.,

From Nov. 8, 1845, to Jan. 7, 1846.

Mass, Foxboro', from N. Carpenter, R. Peckham, and N. Greenwood, for Mr. and Mrs. Bullard, a box of clothing, &c.,	
do., Watertown, from ladies of Bap. Fem. Charitable Soc., per Sarah H. Stone, for distribution, a box of clothing,	54,06
do., Kingston, from personal friends of missionaries at Shawano, for Rev. F. Barker and others, two boxes of clothing, &c.,	80,00
do., Charlestown, from the Judson Miss. Soc., for Mr. and Mrs. Clarke, of the African Mission, a box of clothing, &c.,	58,00
do., North Oxford, from Fem. Charitable Soc., per E. P. Lyon, for Rev. J. Goddard, a box of clothing, &c.	
do., one barrel of clothing directed to Rev. F. Barker. <i>No advice.</i>	
R. I., Providence, from C. M. Allen, and others, for Mrs. Arnold, Corfu, a box of clothing, &c.	
do., Bristol, from a few friends, per Edward Savage, for Rev. D. L. Brayton, a box of clothing, &c.,	16,87
Vt., Grafton, from Fem. Miss. Soc., per R. Merriam, for Rev. N. Brown, a box of clothing,	19,40
do., Weston, from Fem. Benev. Soc., per R. Smith, for Shawano Mission, a box of clothing, &c.,	22,29
N. Y. Whitestown, from Sewing Circle and particular friends, per Rev. A. Newcomb, for Rev. M. Bronson, a box of clothing,	49,33
do., Brockport, from Rev. Whitman Metcalf, for Rev. L. Ingalls, a box of clothing, &c.,	30,00
do., Utica, from Mrs. C. Sheldon, per Rev. C. Bennett, a box of dry goods and clothing,	23,78
Ohio, Streetsboro', from O. and C. B. Osgood, for Rev. S. M. Osgood, a box of clothing, &c., &c., \$89,05; a box of cheese, \$2,84,	91,89

☐ It is desired that donations in clothing, &c., should be accompanied with a schedule of the articles, with their value, in order that due credit may be given therefor.

Articles for household use, paper, stationery, school books, and apparatus, domestic cottons, flannel, &c., &c., will be gratefully received; and when not specially designated, will be faithfully distributed where most needed.

R. E. EDDY, Assistant Treasurer.

BAPTIST MISSIONARY MAGAZINE.

VOL. XXVI.

APRIL, 1846.

NO. 4.

American Baptist Board of Foreign Missions.

West Africa.

EXTRACTS FROM THE JOURNAL OF MR.
CLARKE.

Jan. 1, 1845. The Lord has graciously spared us another year, and granted us such a degree of health, that we have been able to prosecute our labors with some degree of comfort and satisfaction. Though our dearly beloved br. Crocker has been taken away, and though his wife has suffered much by sickness and grief, and though none of us have been free from sickness and sorrow, yet we feel that we have abundant reason for love and gratitude to our Heavenly Father for the kind providence which he has exercised towards us.

We humbly trust the Lord has converted two of our school boys. Our children, generally, have made good progress, and we devoutly hope a good influence has been exerted over many of the natives. We travelled and preached more the last year than in any previous year; and, wherever we went, the natives were ready to hear. During the year, Matthew's and John's gospels, the Acts of the Apostles, and a small grammar of the Bassa language, have been printed. We have had many trials and discouragements, but, on the whole, we are enabled to sing of mercy and goodness.

2. This day we have removed from Edina to Bexley. We are aware that we have thus incurred great responsibility, but we humbly trust we have acted understandingly, and with reference to the glory of God. Our boys were unwilling to go to Bexley, and several of them went to Little Bassa, to Lewis [Kong Koba], but we trust they will soon return.

17. This afternoon I started for Zuzo; went five or six miles, to Bay's place, and passed the night.

18. Reached Zuzo about 2 o'clock, P. M. Found no one at the station, our teacher having left the day before for Edina. Our school has been suspended nearly a month, and the boys have been at Edina. The people seemed desirous to have the school continued, and faithfully promised to provide half of the food for the children.

19. Preached twice to the people. They seemed much interested. Doe, especially, seems very persevering, and is learning to read and write rapidly. In my preaching I referred to the deluge, and after I had done, he got his book and read me the whole history of the event in his own language. He is not satisfied with learning to read in his own language, but says he intends to learn to read English, which he has already begun. I noticed that he constantly kept his book by him, and was frequently asking questions. He says he wishes to know what God says to man in his word. He is about thirty years old, and is the son of Duawi, the head man of the place, and has as much influence as any man of his age in the country. He is very desirous that the school should be continued, and does more for it than any other man in the place. He informed me that God's word often made him very uneasy, and that he prayed daily.

20. Made arrangements for the school and for a house for the accommodation of a teacher, and went to Little Bassa. Found Lewis and his wife well, and all things in as good a state as I expected. Lewis had collected a few children, and seemed to be exert-

ing a good influence over his people. Had a long talk with him and the boys who had left us when we moved to Bexley. They said they were willing to return.

21. Started this morning for home, accompanied by five of our school boys. Reached home in the evening and found all well. I felt, before I started on my journey, that it was an important one, and that it would be of no avail, unless I had wisdom from on high. Had much satisfaction in committing my way to the Lord, and in remembering that the hearts of all men are in His hands, and that He turneth them as the streams of water are turned. By His blessing I have accomplished all, and even more than I anticipated.

25. Went to king Soldier's early, and preached to twenty-five or thirty people. Preached to an American congregation in the forenoon. In the afternoon went to Frank's town, and preached to about thirty bushmen, who never heard the word of God before. They listened attentively, and asked many pertinent questions. Returned home much fatigued, but with the blessed consolation that I had attempted something for Christ.

During the month of February and the greater part of March, Mr. C. was occupied with secular cares, arising mainly from the change of location from Edina to Bexley.

March 23. Attended Sunday school and addressed our school boys this morning, and was preparing to go to Bessa Cove to fill an appointment, when a countryman came and inquired if I would go and preach in his father's town, saying that I had visited them only once. This expression reminded me, not only of the readiness of the people to hear, but of how little I am able to do, and the weight of care and labor which is pressing upon us. I sometimes feel as though I must sink under the burden; but an almighty arm sustains us.

24. Had Governor Roberts, General Lewis, and br. Day to dine with us. Had some profitable conversation, and spent the time pleasantly.

25. Transferred the mission lot at Edina to Governor Roberts, and took a deed of the one at Bexley, in behalf of the Board.

26. To-day Mr. Vonbrun, whom we

have been sometime expecting from Sierra Leone, arrived with his family. We received him as a messenger of peace to his brethren, and as a fellow-laborer among us.

In the month of April, Mrs. Clarke, whose youngest child was about two months old, had a very severe illness, and narrowly escaped death. Mr. Clarke had, about the same time, other afflictions that occasioned him much anxiety and distress.

May 27. Started this morning for Zuzo; travelled about three hours in a hard rain. Reached Daniel Harris's place, about half a mile from br. Crocker's old station, and passed the night. Harris was br. C.'s interpreter, and for some time led a dissolute life. He seems to have reformed.

28. Proceeded on our way to Zuzo. Reached the place in the evening, after walking much of the way in rain and water in the path, above the knees. Found things, on the whole, in an encouraging state.

29. Reached Duawi's in the evening; the people gave good attention, and requested me to stop and preach the next day; but as the water in the path was increasing, and my presence was needed at home, I did not deem it expedient.

30. Started for home early this morning, and reached Edina about 9 o'clock in the evening. Trust I felt grateful to our Heavenly Father for his kind protection.

31. Attended church meeting at Edina. But few present, and those seemed to be in a very cold state.

June 1. Went to Edina and preached and administered the Lord's supper.

After mentioning a severe trial occasioned by the vicious conduct of two of the scholars, from whom much good was expected, Mr. C. says:—

7. We feel that the hand of the Lord is heavy upon us, and desire to humble ourselves under the heavy stroke, and to search ourselves to see if there is any evil way in us. We know that we are imperfect, and unworthy, and blind, and weak, but yet we have the sweet consciousness of knowing that our intentions are good. I cannot say that we have regarded iniquity in our hearts, but God sees not as man sees. There must be wrong somewhere. I throw myself at

his feet and cry unholy and unclean. Oh Lord, search us as with the candle of the Almighty. But, oh, our Father, remember this mission in mercy. Give not thy heritage to reproach. Let not the infidel and heathen say, "where now is your God?" Much is to be attributed to the corrupt state of society in which we lived at Edina, where this wickedness was commenced. I rejoice that we are away from that place, though not fully beyond its influence. The Lord be merciful to us, for his Son's sake, and for the sake of these poor heathen.

12. Moved into our new house, or rather the old one in which we lived at Edina. Though it is not finished, we find it much more comfortable than the one in which we have lived since we came to Bexley.

15. Sunday. Was quite unwell all the week; not able to go into the country at all. Tried to preach, both forenoon and afternoon;—much fatigued in the evening.

19. A boy who was at work with Mr. Cotton, on our house, died to-day. He had been ill several weeks, and suffered much. I had several times conversed with him on the state of his soul, and found him very ignorant. Although he was sixteen years old, and was born and had lived in Monrovia, he did not know the name of God's Son! A few days before he died, he was more sensible of his state, and prayed earnestly to the Lord for mercy. He was buried on the mission lot. We followed him to the lonely grave, but no one shed a tear over his remains. He sleeps till the resurrection morn.

20. Observed this as a day of fasting, prayer, and humiliation ourselves, and required all connected with the station to observe it in the same way. Had worship in the chapel morning and evening; the children seemed attentive and solemn. Felt to abase myself before God, and deeply to deplore the state of the mission and the low state of religion in the land; but could plead with God for the poor heathen, and his wounded and bleeding cause.

21. Spent the day mostly in preparing for the Sabbath. Preached at Soldier in the evening.

22. Sunday. Prayer meeting in the morning; Sunday school at 9 o'clock. About fifteen natives present, who are not connected with the mission. At eleven o'clock, preached to them about Dagon and the ark of God; a solemn time. At 3 o'clock preached again on

the sufferings and death of our blessed Savior. Never saw a more attentive congregation; every eye was fixed on the speaker, and when describing the death of the Saviour, they inclined forward as though they were about rising from their seats: the Holy Spirit was evidently among us. After meeting, three of the young men came to me and said, they were tired of their country habits, and wished to build their houses close by ours, so that they might hear God's word constantly and learn to read it also. While I am encouraged in the work, I am ashamed that I have no more faith in God. Oh Lord, let not our unworthiness keep salvation from this people.

After a detailed account of the illness of his youngest child, and of a visit from Lewis K. Crocker, [Kong Koba] Mr. C. adds:—

July 13. Sunday. Prayer meeting at sunrise; Sunday school at 9 o'clock. Meeting in the chapel, both forenoon and afternoon; several natives present. Preached at king Soldier's in the evening. Watched with br. Day at night. He is very ill,—has a distressing cough. Very doubtful if he recovers.

16. Br. Day is still sick. Went to Kuiflaw's this afternoon, a native head man, who is quite ill. He was not in his own town, and the people were unwilling for me to see him, but I was resolved to go at all hazard, and as they refused to show me where he was, I started alone. I soon found him and in a low state; he seemed glad to see me, and said he would take some medicine if I would send it to him. One of his sons came home with me for the medicine.

17. Went to see Kuiflaw again, and found him better. Br. Day is very ill; but little hope of his recovery. Have spent considerable time with him, and tried to do him all the good I could.

20. Remained at home and preached in the afternoon. Very rainy, and but few country people present. Watched with br. Day at night; he seemed more comfortable, and hope he is better.

23. Started for Zuzo this morning. Went to br. Day's, and found him so ill that I did not think it proper to proceed. He requested me to be the guardian of his two sons, and to take charge of their education, which I promised to do.

It is now about six months since we have received any papers from America, and, with a few exceptions, no letters. Of course, we get no information except what we glean from the English papers, and which is generally confined to politics.

We have had some apprehensions that war might result from the hostile tone of the English ministers on the Oregon question; but we hope the dictates of benevolence and good sense will prevail over those of honor and ambition, and prevent so melancholy an event as war.

We are all at present enjoying as good health as we could expect during this excessively hot weather. Sister Cutter, who was in so critical a state of health at the commencement of the season, has recovered beyond our expectation; and although far from well, is at present quite comfortable.

Mr. Brown writes under date of October 23,—

I had the pleasure yesterday to receive your very kind note of July 31st, in the almost incredibly short period of two months and twenty-two days. We had already heard of the division between the Northern and Southern churches, though we have not yet learned the particulars. I trust it will be overruled for the good of Zion. At the same time with your letter, br. Cutter received a very kind note from Capt. Hannay, making over his brick house, and all the premises, to the mission. This was quite unexpected, and is a most valuable donation to the mission. The whole cost, I believe, between 2000 and 3000 rupees, though, of course, it would not sell for any thing like that sum now. The house is extremely well built, and has attached to it a valuable brick godown, which stands but a few rods from br. Cutter's present printing office, and will afford a secure place for types, &c.

We are all enjoying our usual health at present. Mrs. Brown had become so feeble during the hot season, that we thought it best for her to take a change. She has gone as far as Gowahati, and has, apparently, received considerable benefit from the trip. I hope to see her back by the middle of next month.

I have been engaged for the last two months in completing and carrying through the press an arithmetic commenced and partly finished by Mrs. Brown, for the use of our schools.

The brethren were so urgent to have this work completed for their schools, that I thought it duty to revise and make it a thorough work, and I hope the time spent on it will not prove to have been lost. I made up and sent by Mrs. Brown, a bundle of our latest publications; and should she not have an opportunity of forwarding them from Gowahati, I will send them by dawk bangby, through the agents in Calcutta.

Our esteemed friends, Mr. and Mrs. Bruce, whose connexion with the Assam Tea Company has been dissolved, have concluded to spend the remainder of their days in America; and had they gone at the time we expected, the Barkers, Bronsons, and ourselves, had intended to send our little girls home by the opportunity; but as they have deferred the voyage till spring, and it is uncertain whether they go even then, we fear we shall not be able to avail ourselves of their kind offer to take charge of the children. Assam is so far inland, that it is difficult to get intelligence of the sailing of a ship in season to reach Calcutta before it leaves.

I have just heard from Mrs. Brown, who left Gowahati on the 16th instant, on her way home, in company with br. and sister Robinson, who are to spend the cold season in Upper Assam.

Burmah.

LETTER FROM MR. BINNEY.

Karen Theological School.

The following letter of Mr. Binney, received by the overland mail, is dated Maulmain, Oct. 22, 1845. The school of which he speaks, is designed exclusively for the instruction of native assistants in the Karen department of the mission. The Board regard this seminary as one of special importance, and solicit, for both instructor and pupils, the prayers of all who feel an interest in the salvation of the Karens.

Our school, which opened on the 28th of May, closed on the 1st inst. As I had been studying the language but one year, and had no text-books, (the New Testament excepted;) and as the pupils were unaccustomed to much restraint, and had, most of them, left their families at a great distance, it was expected that some difficulty would be

found in commencing this work. Quite as much pleasure, however, has been experienced, on the whole, as was anticipated. I found less embarrassment in giving instruction, and more difficulty in discipline, than I had looked for. During the first few weeks of the term, many, perhaps most of the pupils, manifested a spirit of insubordination, (wishing a more expensive mode of living, etc.,) which gave me some anxiety, and required the most prompt and decided measures. Perversions of the scriptures also appeared, and a tenacity in defending them, which were not expected. I had commenced an exegetical study of Matthew, as a feeler, to ascertain, if possible, how much I might take for granted they knew, and how fast I might proceed in my own instruction. I soon found that no instruction could be judiciously given, which supposed them to know much of the meaning of the bible—even of the gospels. The manner in which they quoted and explained scripture, settled the question of what they needed.

After the first few weeks, no more difficulty in discipline appeared than we may expect to see at any time among well-disposed persons. Erroneous views, &c., are not so soon removed. I have been pleased, however, to witness a *growing* spirit of humility and docility in the study of the bible. I regard the dispositions above referred to, as favorable indications rather than otherwise. Our brethren have not toiled in vain,—the leaven has been long working,—and the effects, mental, I mean, will appear. These dispositions are themselves the natural ebullition of a spirit in the process of being emancipated, without sufficient mental discipline and knowledge to restrain, and rightly to direct them. But they are sufficient to shew the necessity of thorough instruction and mental training, before the native can be safely trusted with the care of the churches.

There has been, during the term, a good degree of diligence and of interest in their studies, and they have made as much improvement as could reasonably have been expected. Their studies have been directed with special reference to their abilities and necessities, and not at all by what is done at home, or by what would have been deemed best even here, under other circumstances. Much importance has been attached, and much time has been devoted to some things, which it is hoped

will, before many years, require but comparatively little attention.

The first class,—or those who are wholly under my own care, sixteen in number,—have attended daily to an exegesis of Matthew, and then of the four gospels in connexion, in part according to the Harmony of Newcombe, but altered to meet the abilities and circumstances of the pupils. Having finished these, they commenced a continuation of the same course through the Acts and the Epistles, in chronological order, nearly according to Townsend's New Testament. In this they progressed as far as Acts, 17th chapter, with the first three chapters of Galatians. The school room is within distinct sight and hearing of my study. The pupils are there left to study by themselves, and talk over the different subjects, &c., before their recitations. At recitation, at first they give their own views, one or more of them, as the character of the passage, or as the views expressed, seem to require. Having no notes to aid them,—not even a text-book,—they, of course, could not do much at first. The object is to bring out their own views, to detect their weak points, and to compel them to think with some order, as a preparation to receive instruction. Having exerted their own powers, and expressed their own views of the meaning of a passage or of the subject of a paragraph, I then explain the passage, or give them the subject. Sometimes discuss with them a point involved,—this last, however, I never do, when it can be fairly avoided. After this, they commit the subjects to writing, in the form of a reference book,—according to my own manuscript text-book,—which I am compelled daily to prepare, as I proceed. I require this, partly that they may retain it for future use, and partly that they may learn to analyze and classify for themselves, and to make permanent the instruction they may any where and at any time receive. They have devoted much time to writing, chiefly of this character. In their Sabbath class they have gone through an exegetical study of the Epistles to Timothy and Titus. This has been an exceedingly profitable exercise. The direct personal bearing of the whole, experimentally and practically, upon ourselves as Christian ministers, was, at times, deeply solemn. The immediate results of my labor have nowhere appeared, as here.

They have also had a daily exercise

in reading (an exceedingly important exercise for Karen preachers). In this they have passed through the whole New Testament. The great object of this has been to correct their mode of reading, that they may better present the truths of the bible in this important part of worship. It also serves to make them familiar with the bible and its teachings, and more definitely to point out to them what is yet to be learned in the bible itself. Some one or more of them, is required to speak at public worship not less than five evenings out of seven. In addition to these studies, they have had a daily recitation in arithmetic with Mrs. Binney, which, together with the care of their families, &c., &c., has given Mrs. B. as much as she could do.

Every student is required daily to work at least one hour, with the teacher, upon the roads or in some other active, physical exercise. In order that they may do it cheerfully, I have to go into it myself, as though I loved it. I know they must do it, or they would immediately fail in health. The second class (being also under the instruction and under the entire care of Rev. Mr. Vinton,) have no connexion with the Institution except for two exercises daily. They have attended a daily exegesis of Matthew and of the four gospels in connection in the same manner, though not as rapidly as the first class, and have also attended the daily exercise in reading. The members of this class (five in number) are yet young, and one or two of them give much promise. I need not tell you that I have often wanted the *gift of tongues*,—it is no small matter so to learn this language, as to talk off hand without embarrassment. I have avoided failure only by the most rigid, daily preparation. I love my work, and I love my pupils very much. I only pray that we may be permitted and enabled so to labor, as that it may not be in vain. My br. Vinton views the work in the right manner, and does his best rightly to influence the assistants. I feel myself very deeply indebted to his kind and liberal views.

Telooqoo.

EXTRACTS OF A LETTER FROM MR. DAY.

Mr. Day, in a letter dated Nellore, Mission house, Aug. 16, 1845, after mention-

ing the date of a previous communication, says:—

Since then, the health of both Mrs. Day and myself has been almost protracted; so much so, that we could do little more than attend to family duties, and care for our bodies so as to keep from entirely sinking under the influence of this unusually protracted and excessively hot season. We have found our strength decreasing, week after week, until, for *present relief*, we have been under the necessity of resorting to the sea-side for the breeze and sea bathing, which, I am happy to say, have proved quite reviving. The family has been there a month to-morrow; and I have been back and forth, as circumstances would allow, and have found some benefit myself.

Last Tuesday I was returning here for the purpose of writing the Board a long communication concerning the state and wants of the mission,—the horse fell and threw me violently on the ground, (which was there baked almost as hard as brick,) so that it is a wonder my life was not suddenly terminated. Through mercy, no bones were broken, and only my right shoulder and wrist were somewhat injured; not seriously, I trust, but so much as to make me unable to use that hand much, and thus to prevent my accomplishing the object for which I returned to the mission house. However, *I can write a little*, and I am unwilling the time for this overland mail should pass, without at least letting you know we are all alive, and that though feeble, we are trying to keep up some missionary work. In former letters I have informed you of first a cough, which seized me in December and continued so distressing, that I could not preach or converse but little until just before br. Van Husen left; and after that left me, there was so great weakness in my lungs, or somewhere connected with the organs of breathing and speaking, that I was still nearly as unable to preach, or read aloud, as before. This weakness has continued to the present, though it has gradually decreased, and I have again been able to preach both in Telooqoo and in English. At the same time, the assistants have been able to go on steadily in the work; and preaching in the chapel on Lord's days, and at the school-house on Fridays, and in the streets the other days, with few exceptions, has been continued as usual. The distribution of scriptures

and tracts is again more encouraging than for a whole year past; numbers even come now to get books, which are given mostly at the chapel. The school department has suffered much this year. Two schools were broken up just about the time Mr. Van Husen left. Since then, another small one. And last week, on account of the cholera, which broke out in this place about a fortnight ago, another, our most promising Telogoo school, was entirely broken up, at least, for the present. I hope, however, if it please God to spare our lives, and stay the plague, this school will be gathered again after a few weeks. A school of twenty girls commenced with the month, but on account of the cholera, this has scarcely become established. But we have strong hopes of succeeding hereafter, though *there are obstacles.*

Among ourselves, are peace, love, and harmony. Though we cannot but feel, at times, much disheartened that none come to our help, and that we are not permitted to see much fruit of our labors, still it may be said of us as of certain ones of old, "faint, yet pursuing." But in this place are 20,000 inhabitants; in this district, which may all be considered, geographically, as the field of *this mission*, almost a million of souls. For this multitude, to

point them to the Lamb of God, there are *one missionary and his wife*; three missionary assistants; one male and one female convert, shedding abroad some light! Surely if numbers are in the account, for any thing of importance to be accomplished, we must look for the fulfilment of the promise, "One shall chase a thousand, and two shall put ten thousand to flight." But, whether such be the result or not, I cannot forbear the inquiry, What account will be required of the dear brethren and sisters in America, who have stood aloof and withheld their persons from the work, or their money and influence from the support of the cause of missions.

After expressing, in strong language, his grief, occasioned by the apathy and indifference of professed Christians in his native land, he adds:—

Oh! unfaithful as I have been, little as I have done, or been the means of doing, I would not, for all that earth can give, take the responsibility of those, who, calling themselves the disciples of Jesus, have, with one fell stroke, (as far as their influence can effect it,) consigned the whole heathen world to an endless hell, without a single effort to save them!

Miscellany.

The Divine Method of Raising Charitable Contributions.

(Concluded.)

LET THESE DIVINE INSTRUCTIONS BE APPLIED.

1. *Personal responsibility is an essential element of the DIVINE METHOD.*

Our Lord does not intend that the individual shall be lost in the mass. His eye is upon the treasury. He observes every offering. The rich may cast in much. But his eye is upon every one. He orders every one of us, on the first day of the week, to lay by in store as he has prospered us. And he looks as carefully at the gift of the poor as at the gift of the rich. He kindly takes notice of the love, the hard labor, the self-denial of the poor disciple who presents a small oblation. The turtle-dove, the young pigeon, the two mites, the hard-earned shilling, given cheer-

fully, joyfully, with a heart overflowing with faith and love, attracts the notice of the "High and Lofty One." But if there be among his professed followers, one, or two, or any other number, who present no oblation, how do you think the Omniscient views them? They have no treasury for God. They lay by nothing in store. They have no present for him in their hand, nor in their house. He sees nothing in all they possess designed for him, unless connected with some self-interest. Do you think that Christ is pleased with such? They may think, indeed, that the church to which they belong does much; and they may think that they shall pass along with the church, as being bountiful. But what theology, what logic is this? The church is bountiful; therefore, every member is bountiful? Do such expect to die with the mass, to be judged with the mass, to be admitted into heaven with the mass?

Is it not written that, "Every one of us shall give account of himself to God?" And does not the same authority order that "upon the first day of the week, every one shall lay by him in store as God hath prospered him?" As certainly as every member of the church is an individual being, just so certainly is every one ordered to lay by in store as God hath prospered him.

2. *The Divine Method is feasible.*—In regard to many plans there is doubt whether they will operate well in practice, because it may be difficult to carry them out. But there is no difficulty in regard to this; for only one person is concerned in carrying it out. He is not dependent on any one but himself. None need inquire whether the whole church, or any considerable number, or even any other one, will do it. It is a personal matter. Nor can any one say he is not able; for it is only to lay by in store as God has prospered you. It is the simplest of all methods, and can be easily carried into effect by every one that desires to do it. Let there be but a willing mind, and you will do as did the contributors to build the tabernacle or the temple; or, as did the Gentile churches to relieve the poor saints at Jerusalem. A willing mind makes a cheerful giver, and God loveth a cheerful giver.

3. *The Divine Method is for the best interest of the church.*—Let every member try it at once. It will give new views to many on this most practical subject. It will greatly enlarge the mind. It will put every one on a desire to arrange his affairs with system. It will tend to inspire every one with energy. It will dilate the heart with joy. It will open a new source of enjoyment. And it will give an unwonted impulse to all religious feeling and action, and to the common business of life; for, as you adopt this *Divine Method*, you will feel more than ever before that you live for God, for the church, for the benefit of souls, and for a vast eternity. Your meditations, your prayers, your plans, your whole manner of life will be improved. You will at once become more like Christ in your regard to the great work of evangelizing the world; and, in many important respects, the aspect of the world, of time and eternity, will be changed. You will aim at higher, nobler, more enduring, and more glorious objects, for you will more readily understand the mind of Christ, and more justly estimate the superlative excellence of his kingdom and glory.

4. *The Divine Method carried out, will furnish abundant supplies.*—If one cent a week from a million will furnish five hundred thousand dollars, as the contributions of the poor, what an abundant supply will be furnished when the more able and the rich shall lay by in store as God has prospered them! Fifty cents are but the tenth part of five dollars. If every one should adopt Jacob's vow, what an income would annually flow into the Lord's treasury! For every ten dollars one; for every hundred dollars ten; for every thousand a hundred! But we are not to suppose that the more able will be content to give no larger proportion than the poor. Where much is forgiven, the love will be much. Where the Lord bestows bountifully, he expects to reap bountifully. And the pious soul, that receives much from the Lord, delights to consecrate much to him in return. There can, therefore, be no doubt of abundant supplies, if the *Divine Method* be carried out.

5. *The Divine Method affords a test of Christian love.*—In some parts of the world a man becomes a Christian at the risk of his life. So it was generally during the first three hundred years after the Christian era. And thus were verified the words of Christ to his disciples: Ye shall be hated of all nations for my name's sake. He added, "He that loveth his life shall lose it; and he that hateth his life for my sake, shall find it." But what is the test of love to Christ, at this time, and in this land? It is not the name of Christ. So many are called Christians, that the name is far from being a term of reproach. It requires no self-denial, no sacrifice, no cross, to assume the Christian name, at this time, and in this country. What then is a test of Christian love? Is it orthodox doctrine? Is it moral duty or religious form? Is it penance or abstinence? Is it frequent or long continued exercises of prayer, preaching, or effort to persuade sinners to become such sort of Christians as every where abounds? None of these, nor all of them together; for all these may be where there is nothing of the peculiarities of that love which would die for Christ. *But here is a test of Christian love.* When one hears the command of Christ, "Go into all the world and preach the gospel to every creature," and says, "Lord, here am I, send me," and goes forth: when another perceives that he is not qualified to go, but is willing to do as much at home, and deny himself as much, and suffer as much to encourage and sustain him that goes,—this is Christian love; and this is precisely what is needed in this

country at this time. For the sake of illustration, suppose that you were to devote yourself and your all to the missionary cause, just as the most devoted missionary of whom you ever heard, and labor at home instead of going abroad. You live in as good a house, and wear as good apparel, and spread as good a table, and regulate all your expenses, and improve all your time, and train your family just as you think it becomes your brother, the missionary, to do; at the same time you deny yourself as much, and do all in your power as much to promote the cause, as you expect him to do. In all these things you keep the Lord Jesus Christ in view, and seek to please him, and imitate his example, and bear his cross, and seek his kingdom. You also, as a true yoke-fellow, work shoulder to shoulder with them who toil abroad; pray as they pray, and feel as they feel, and hope as they hope. Tell me now, is not this Christian love? Tell me, again, does not the *Divine Method* lead to this very course? Is it not then a test of Christian love? Is not this the very thing that is needed at this time and in this country? It is not a bloody test, to be sure; but is it not as surely a test? Admit, indeed, if it be demanded, that all this might be without love to Christ. We contend, too, that a man might "give his body to be burned," without charity; but this alters not the nature of the test. It still stands good for this purpose; and by this must Christian love, at this day, and in this land, be tried.

6. Finally. *Shall the Divine Method be adopted and pursued?*—For one, I answer in the affirmative. I will not preach to others what I will not do myself. I have weighed this matter; and I beg you to allow me to say, without being thought ostentatious, that I have practised this method, substantially, for about thirty years. I do not say that I have, *literally*, laid by on the first day of the week, as God has prospered me; but that I have done the same as to the general amount. I do not say that I have loved Christ, or his cause, or the souls of men, or denied myself and suffered so much as I might have done. But I do say that I have, during these years, devoted a certain proportion, a tenth at least, of all that God has given me, to his treasury. Nor would I have said this publicly, were it not that consistency seemed to require it, for I wish to bear testimony that the *Divine Method* is good. It impresses upon the Christian a *sense of personal responsibility*; it is *feasible*; it is *good to the one who follows it*; it *enables one to do his part* in con-

tributing to evangelize the world; it is a *test of Christian love*. And now, I must urge every one to adopt and pursue this method. The single fact that it is of God, is sufficient to recommend it to every one that loves God. Then the fact that it is called for at the present time to sustain and carry forward the missionary enterprise, should recommend it to every one who loves Christ and the souls of men. It proposes that something be done; that it be done now; that every Christian should do it, and continue to do it. It is no oppressive method; but one of equality. It is no partial method; but one to be adopted by every Christian. It is no fitful method; but one to be pursued steadily, as based on Christian principle. It is no unsuitable method; but one adapted to the exigency of the times and adequate to all the demands of charity. It is no novel invention; but it has stood the test of ages. Nor is it just now discovered; for it is written in the ancient records. The author of "The Great Commission" urges it as appropriate to the present wants of the world, as well as of divine authority. We expect of our missionaries as much at least as this *Divine Method* requires. And why should not every one of us do as they do, and bring all our love, and self-denial, and practical energy to bear upon this heavenly enterprise? "Who, then, is willing, this day, to consecrate his services to the Lord," and to a perishing world? "His God be with him, and make him a blessing to thousands of millions."

Rev. William Yates, D. D.

This eminent oriental scholar and Christian missionary died July 8, 1845, on board a steamer on the Red Sea. He was on his way from India to England, for the improvement of his health, when a righteous Providence saw fit to conclude his career of usefulness, and summon him to his final reward. His body was, eight hours after he expired, committed to the deep in Lat. 19° N., and Long. 89° E. He had, as a fellow-passenger from Madras, the Rev. J. S. Wardlaw, who, with true Christian kindness and the greatest assiduity, attended on him until he breathed forth his spirit into the hands of his Redeemer. Mr. W., who is a son of the Rev. Ralph Wardlaw, of Glasgow in Scotland, wrote an account of Dr. Yates's illness and truly

peaceful death, which has been published and extensively read.

Within a few days we have received from Calcutta a copy of a funeral discourse preached in that city, Aug. 17, by the Rev. Andrew Leslie, in English, and also an extract of a discourse preached by the Rev. George Pearce, on the same day, in the Bengali language. Both sermons were occasioned by the same afflictive bereavement, and are deserved memorials of a man of genuine worth.

Mr. Yates was born, Dec. 15, 1792, at Loughborough, a town in Leicestershire, England, about 100 miles from London. At the age of fourteen, he was brought to the knowledge of the truth, baptized, and received as a member of the Baptist church in his native town. Soon afterwards, his mind was directed to the work of the Christian ministry, and he commenced study under the instruction of the Rev. J. Sutcliffe, of Olney, who was one of the founders of the Baptist Mission, and, probably, directed the attention of his pupil to the wants and claims of the heathen. He subsequently removed to Bristol, and prosecuted his collegiate studies under the tuition of the Rev. Dr. Ryland, another of the fathers of the Baptist Mission. In the year 1813, while at Bristol, he wrote a letter to the Rev. Robert Hall, of Leicester, declaring his sentiments with regard to missionary labor, and soliciting advice. Mr. Hall replied in a manner that encouraged him to offer his services to the Committee. He was accepted, and on the occasion of his ordination, which took place at Leicester, Aug. 31, 1814, those distinguished men, Andrew Fuller, John Ryland, and Robert Hall, were present, and took part in the services.

Capt. Kemp, of the ship *Maria*, generously gave Mr. Yates a free passage to India, and he landed in Calcutta, April 16, 1815. After having spent one year at Serampore, he wrote to Dr. Ryland as follows:—

“The way I spend my time is this. In a morning, before breakfast, I study Hebrew about an hour and a half. After worship I attend to Bengali and Sanskrit.

I have read about five volumes in Bengali, and all the Bengali proofs with Dr. Carey, having before compared them with the Greek. I have got through the Sanskrit roots once; have not yet got through the grammar, but am reading the *Rāmāyana* with my pundit. My afternoons are chiefly taken up with reading or hearing Latin and Greek. I have read ten volumes of Greek since I left England, but not more than three of Latin. In the evening, after worship, I generally read English, or look over English proofs. I take my turn in all the services here; preach at Barrackpore, two miles over the river, once and sometimes twice a week, to about twenty-five; a small, but attentive congregation. We go to Calcutta in turn: it comes to me about once a month. There are six services every Lord's day, so that it is necessary for some one to go from Serampore.”

The Greek books to which he referred, were Longinus, Demosthenes, Pindar, Sophocles, Aristotle's *Ethics*, Dionysius Halicarnassus, Herodotus and Thucydides; the Latin, Tacitus and Cicero de *Officiis*.

After he had resided at Serampore about a year and a half, he removed to Calcutta, where he continued to prosecute his studies with equal zeal and perseverance. His time, however, was not wholly devoted to books. Mr. Pearce says:—

“In the early part of his missionary career, he engaged very zealously in the preaching of the gospel to the natives of this country. For this purpose he made several missionary tours to various parts of the country; and also took his turn in occupying a matted bungalow, at Chitpore, for six months at a time; which the missionaries had erected there, with a view to more familiar and constant intercourse with the natives, than their residence in the city of Calcutta afforded. He was also for some time pastor of the native church, for whom the Colingah chapel was afterwards erected by the late Mr. Pearce; and on the death of the Rev. J. Lawson, he undertook the supply of the pulpit of the Circular Road Chapel, and subsequently on his return from England, the pastorage of the church which is connected with that place of worship; which he continued to fill for many years, and with how much ability and labor, many can bear witness. In addition to these numerous labors, he carried on, for several years, in connexion with the late Mr. Penney, a boys' boarding school; many of the scholars of which are still living to testify the advantages

which they resisted from his instructions ; and one of them is now a valuable missionary in China, and owes his conversion, instrumentally, to the instructions which he received when at school."

In the year 1827, for the purpose of recruiting his exhausted strength, he suspended his labors, and took a voyage, by the way of America, to his native land. Mr. Leslie says :—

"The impression produced by him at this time on others was thus recently described in a public meeting in London, by the Rev. Dr. Sharp, of Boston, America, at whose house he lived when in that city,—an impression which will be instantly recognized by all who were at any time acquainted with him, as correct to a degree. 'I had the honor,' says Dr. Sharp, 'of receiving Dr. Yates into my house, when he was on his way to his native land, some years ago. I know, from the simplicity of his character, and the purity of his purposes, and his true and solid learning, that the greatest reliance may be placed on any version he may send out to the world.' Of his history in England I know nothing excepting the following very characteristic anecdote of him which was communicated to me by a fellow-student of my own, the Rev. Mr. Marsell, of Leicester, who happened to be then occasionally with him. Mr. Marsell knowing in some way or another (certainly not from Dr. Yates himself) the extraordinary quantity of work he was accustomed to get through, once said to him : 'Well, Mr. Yates, what plan do you adopt for the accomplishing of any thing you take in hand?' In reply to this, he, in his own quiet and unassuming manner, simply said : 'I have no particular plan, Mr. Marsell : when I have any thing to do, I go and do it,—that is all.'"

After his return to India, Dr. Yates resumed his labors with his accustomed industry, and gave himself especially to the work of translating the scriptures. Mr. Leslie says :—

"Within the course of the last fourteen years, he translated the whole of the scriptures into the Bengali language, the whole of the New Testament into Urdú, the same into Hindi, the same into Sanskrit, and the half of the Old Testament into the same difficult tongue. And beside these, he published a large Urdú grammar, translations of some difficult Sanskrit books, a number of other works in different languages, and has left, partly through the

press, a complete Sanskrit dictionary, which, when fully printed off, will make a volume of at least 900 pages. How he, with his constant labors in English preaching, accomplished all this, it is impossible for me to explain. And what adds to our astonishment is the fact, that he was always very weakly in body, and not unfrequently laid aside, by severe indisposition, for weeks together. And be it remembered, too, that he never encroached upon the hours required for rest in the night, never omitted any family duty, was never absent, either on the Sabbath or the week days, from the house of God ; occasionally visited in the evening his friends, and read very considerably for the improvement of his own mind. As an instance of the extent of his reading, I know from himself that he perused the whole of the four large volumes of the *Alif Leila*, in the Arabic language, shortly after they were published,—a task which, it may be doubted, whether any one has as yet performed but himself."

The following facts, supplied by Mr. Leslie, are creditable to the memory of this worthy servant of Christ :—

"As a missionary, his whole heart was engaged. During the first years of his residence in this country he labored, as we have already seen, with the greatest diligence in preaching to the natives, both at home and abroad. Of late years, it is true, that this was not the case, but then it is to be recollected, that owing to his weak state of body, he was no longer able to engage in this laborious employment. Besides, he had a settled conviction that God had particularly called him to the work of translation ; and to this he gave himself, as was formerly noticed, with all his might. Nothing could divert him from it. The government of India, aware of his great abilities as a linguist, offered him, some four or five years ago, no less a sum than 1000 rupees a month, (or £1200 a year) if he would devote himself wholly to their service, in the preparation of books ; and when this was refused, they offered him 500 rupees a month, (or £600 a year) if he would give them only half his time : but neither was this accepted. And for what, in a pecuniary sense, did he labor ? At the commencement of his career in India, and until his marriage, he had only, besides his food and lodging, the small sum of sixteen rupees a month, (the personal allowance, at that time, of each missionary at Serampore) out of which he had to supply himself with clothes, and with whatever else he might require. And

for some time after his marriage, he had the merest pittance, not exceeding, when, in company with a wife and child, he took up his residence in Calcutta, the sum of 120 rupees a month; out of which, I believe, he had to pay house-rent, as well as all other expenses. It is true, that after this, he, through his own exertions and by a somewhat more liberal allowance from the Society, was more amply provided for. Yet what, after all, was his salary? At the time of his death he had not, with the exception of a house, rent free, more than 250 rupees a month, out of which he had not only to support himself and family, but had to pay somewhat for the education of a son in England. But with this he was abundantly contented. Money, compared with the salvation of souls and the glory of God, was no object with him. And so completely was his heart set on his missionary work, that I believe he would, rather than have abandoned it, have consented to have occupied a hut, and to have accepted of a handful of rice, and a draught of water. Bad as our world is, it is not yet altogether destitute of instances of the greatest disinterestedness, and of the most burning love to God and to souls. Poor our friend commenced his missionary career, poor he lived throughout it, and poor he has terminated it. But he is not poor now."

The Calcutta Christian Advocate, of Aug. 9, says:—

"We have this week to record the death of one of the most devoted Christian Missionaries connected with Indian Missions, the Rev. W. Yates, D. D., of the Baptist Mission in this city. The removal of such a man as Dr. Yates from the midst of us, is no ordinary loss. He was not a common man. He was the property, not of a party, but of the church; and his labors have, to a great extent, been useful to all. He has been in India upwards of thirty years, during which time he has been diligently and successfully engaged in his Master's cause. His labors in translation, and in other literary and scholastic pursuits, have been of no ordinary character. The following list will afford some idea of his unwearied efforts in this important department of labor:

LITERARY WORKS AND SCHOOL BOOKS, ETC.

"*In English*.—Essays in reply to Rammohan Roy;—Memoirs of Chamberlain;—Memoirs of Pearce;—Theory of the Hindustani particles *ne*;—Theory of the Hebrew verb, in the *Christian Observer*.

"*In Sanscrit*.—A Grammar, the 2d edition of which will be published in a few days;—A Vocabulary;—A Reader;—Elements of Natural Philosophy;—An expurgated edition of the Hitopadesh;—The Nalodaya;—A Dictionary, of which 672 pages are printed. The work will contain in all about 900 pages.

"*In Hindustani*.—An Introduction to the Language;—Selections;—Spelling Book I. and II.;—Reader I., II., and III.;—Pleasing Stories;—Student's Assistant.

"*In Hindi*.—Reader I., II., and III.;—Elements of History.

"*In Arabic*.—A Reader.

"*In Bengali*.—Pleasing Tales;—Elements of Natural Philosophy;—Epitome of History;—Celebrated Characters of Ancient History;—Abridgment of Ferguson's Astronomy;—An expurgated edition of the Hitopadesh;—Sárasagraha, or Vernacular Class Book;—An Introduction to the Language, with Selections,—not yet printed, but nearly ready for press.

"*Religious works in Bengali*.—Banyan's Pilgrim's Progress, Part I.;—Baxter's Call to the Unconverted.

BIBLE TRANSLATIONS.

"*Bengali*.—The whole Bible.

"*Sanscrit*.—The New Testament;—the Psalms;—Proverbs, Genesis, with twenty chapters of Exodus, Isaiah;—and in MS. the whole Pentateuch;—Job, the writings of Solomon, Daniel.

"*Hindi*.—The New Testament.

"*Hindustani*.—The New Testament."

It will be gratifying to the friends of missions to know that God has raised up a laborer who promises to be a worthy successor of the lamented Yates. A letter just received from Calcutta says:—"God is able to make up our loss. He is now, even now, maturing the mind of one of his servants, a younger one, to fill the place vacated by his faithful servant taken home. He has an uncommon aptitude for the languages, and is considered a good linguist. We expect much from him, should his life be spared."

The Rev. J. Wenger, the individual referred to, has, for several years, been associated with Dr. Yates in the work of translation. Thus God raises up a succession of good men to do his work, and execute the purposes of his gracious covenant.

Christian Union.

A London paper in an able article on this subject says:—

“The Religious Tract Society is one of the most beautiful specimens of Christian union of which any country, or any age could boast. It is composed and supported, with equal ardor, by Churchmen and Dissenters, Independents and Baptists, Congregationalists and Presbyterians, who meet to conduct its affairs in the sweetest spirit of brotherly confidence and love, and who have never known a discordant note. This holy confederation is pouring forth a flood of light, not only over our own land, but to the very ends of the earth. If any thing beyond union, for union's sake, were intended by the present movement, and an object and a model were sought for among our various institutions, we could almost persuade myself it might be found in this invaluable Society, which is, in fact, an association of Christians, of various opinions in minor matters, for the purpose of diffusing those evangelical sentiments in which they all agree. What can be conceived of, more striking, than a Society which, by the united zeal of all denominations, has put into circulation nearly four hundred millions of religious publications, in each one of which vast aggregate, the method of a sinner's salvation is so stated, that if he shall never see another book, or hear a sermon, he shall know how to flee from the ‘wrath to come;’ and yet, in not one of which, shall the minor points which distinguish Christians from each other be discovered!

Essentially the same may be said with reference to the American Tract Society, which, taken in all its bearings and influences, is probably doing more for the diffusion of Christian truth, and the salvation of souls, than any other institution in the western hemisphere. Good men, of various denominations, not only “dwell,”

but labor “together in unity;” and God gives to their efforts the clearest tokens of his approbation.

Resignation of Mr. Love.

The Rev. Mr. Love has resigned his connection with the Greek Mission, with consent of the Board, in consequence of his continued inability to endure the climate of that country. The loss sustained by the Mission in this removal, is great, and deeply regretted; but the necessity is not the less apparent, as a return to Greece would inevitably induce an early, and perhaps fatal return of the disease from which he is now happily recovered.

It gives us pleasure to add, that Mr. Love has accepted a temporary agency on behalf of the Board for the collection of funds; and it is hoped that in prosecuting the service, he will receive the hearty coöperation of the ministers and churches who may be addressed by him.

A BOLD REASON.

“In the early part of my ministry,” says the Rev. Dr. Spring, of New York, “I became acquainted with a heathen youth brought from the Sandwich Islands to this land, where, having dwelt but a few short years, he died in the triumph of faith. God was pleased to open his eyes to his true character as a sinner, and he felt that he was lost. One day he was found sitting alone and in tears. On being asked why he wept, he replied, ‘*Because I have been so long in this Christian land, and have not yet accepted Jesus Christ.*’ How will the dwellers in pagan lands, who scarcely heard before they cheerfully accepted the gospel, rise up in judgment against the men of this generation, who have so long heard and rejected the only Savior!”

American Baptist Board of Foreign Missions.**Recent Intelligence.****SIAM.—Illness of Mrs. Jones.**

In a letter from Singapore, dated Oct. 22, Mr. Jones writes:—“We thought that possibly a sojourn of a few months on the Pinang hills, might effect such a change for Mrs. J.'s health, as would render our

return to America unnecessary; but Dr. Oxley, a very experienced physician here, of about twenty years' residence, says, ‘Mrs. J. must go out of the tropics, or die,’—but that if she goes to America, she will, without doubt, recover. I have, therefore, been seeking a passage. No one is likely to occur direct. The ex-

passed by way of St. Helena, would, ordinarily, be greater than by China. We have accordingly taken our passage for China, on board the American ship, Akbar, Capt. Hallet, and shall sail to-morrow or next day. Should circumstances indicate that after a few months residence there, we might safely return to Simm, we shall greatly prefer it; but if not, we shall embark thence for America without delay."

ARRACAN.—*Arrival of Mr. and Mrs. Burpé.*

It will be recollected that Mr. and Mrs. Burpé sailed from Boston early in June last. They are missionaries from a Society in Nova Scotia and New Brunswick. Mr. Stilson writes from Akyab, Oct. 27:—"On the 14th inst., we had the great pleasure of welcoming to our humble dwelling dear brother and sister Burpé. After a stay of two weeks, they left Calcutta for this station in a steam vessel which passes regularly between the former place and Maulmain, and reached here in less than five days. Consequently they were but four months and ten days in reaching this place from Boston. We are much interested in our new friends, and believe they are of the right stamp for missionaries."

BURMAH.—*Romanist Missionaries.*

Mr. Vinton says, "The Catholics have recently received an accession of six missionaries, with a view to establish a mission among the Karens; and six others are daily expected to join the mission. I give the facts,—I offer no comments. The Board may draw their own inferences." Happy will it be for the Karens, if the churches in America will allow the Board to draw practical inferences. Must that interesting people, the Karens, be deluded and destroyed by the man of sin?

BASSA.—The last arrival from West Africa brings advices from the Bassa Mission down to Nov. 4. The mission families, with the exception of Mr. Day, were in health, and prosecuting their labors. The proposed removal to Bexley had been

effected. The Edina station house had been conveyed to Bexley village, and the premises at Edina exchanged for another lot at the former place. The schools at the out-stations, under the care of native teachers, were prospering. The missionaries express great sympathy in the pecuniary trials of the Board, and propose to forgo a part of their personal support.

OJIBWAS.—The school at St. Mary's has been placed under the care of Miss Susan Warren, of Michigan, in place of Miss Bingham, who has retired on account of ill health. Mr. Cameron has opened a school at Tikumina. The religious aspect of the several stations is favorable. Last date, Dec. 31.

Rev. Mr. Dean.—During the last four months, Mr. Dean, accompanied by A Bak, has made a tour through the Western States, performing an immense amount of labor, and awakening a delightful interest in the work of missions to the heathen. He has been every where welcomed with great cordiality, and invited into the pulpita of various evangelical denominations. A letter just received from Rev. William Taylor, formerly of New Hampshire, now of Prairie Round, Michigan, says, "Br. Dean and the Chinaman have kindled quite a flame in Michigan. But the churches are not yet half awake to the wants of the world. Hoffness must be written on all we have."

Rev. Mr. Abbott.—Since the return of Mr. Abbott to his friends in Falsen, Oswego Co., N. Y., he has suffered severely from the effects of a cold taken in Philadelphia; but, at the last date, he was encouraged to hope for the removal of the difficulty. His language still is,—"I am distressed for Arracan!" He is resolved, Providence permitting, to return at an early day, but fears that he shall be compelled to return alone. Possibly Mr. Kincaid may be able to accompany him. Where are the "six men for Arracan?"

meal for the salvation of the heathen, possesses all the characters it should have. We are not yet like the angel, who had the everlasting gospel to preach to all nations, flying in the midst of heaven; rising so high that the smoke and dust of these lower regions cannot settle on his wings. We need to soar much higher than we do,—to live nearer to God,—to have more of the influence of the divine Spirit. When I see missionary societies taken up as a sort of exchange for employments that have palled and satiated; when I see persons thronging to missionary meetings in the same spirit that they would resort to a ball-room, or a theatre; when I see congregations calculating and comparing collection with collection, and exertion with exertion; when I see toy-shops set up, and aquatic excursions resorted to, to support that cause for which the Son of God shed his blood; when I hear this or that man cried up, because he has been most successful in raising money, or in adding subscribers to the list; when I hear it told again and again, that ‘money, money,’ is the life-spring of our cause;—I say, when I hear and see all this, I have reason to fear that we are not yet what we should be, as it regards this sacred cause. Call me not a reformer! I disclaim the title. A reformer! O, I wish I were! That I love the missionary cause, witness He who knows my heart! witness sleepless nights and anxious days! O, dearly do I love this cause, and anxious, indeed, am I that it should be preserved pure! and when I see men, women, and children, rushing to the altar with strange materials, I cry, indignant, ‘Off, off, ye profane! mingle not that with your sacrifices, which can but injure both the cause and you.’”

Medical Missionaries.

The Rev. G. Smith, of the English Episcopal Mission to China, gives the following hints respecting medical missionary efforts:—

“One medical missionary at each port, would be an advantage; but my views of medical missionary efforts are reserved for a future letter. I content myself, for the present, with saying, that if any doubt is suffered for a moment to linger in the native mind, of the decided, unequivocal, primary, and essential Christian character of such medical efforts; if they bear not the undoubted impress of MISSIONARY work; if medical attention is given for any other objects, than not only proving the disinterested benevolence of the foreigner,

but also assembling the sick, blind, diseased, and maimed, within the sound of the gospel, and forming a congregation for preaching missionaries; I must confess I cherish a distrustful jealousy of any such operations, and invite not such doubtful aid. The scriptural warrant, the relation, the order, and the objects of medical missionary labors, appear to me to be very simple, as contained in Matt. 4: 23—25, and v. 1, 2.”

Valuable Thoughts.

The Rev. Dr. Jenkyn, in his dedication of a recent work, “to the Churches of Christ in Great Britain and America; and to the Directors of their Missionary Societies and the Committees of their religious institutions,” has some striking passages. Among them are the following:—

“To you is entrusted the conversion of the world. A nobler enterprise never occupied the energies of created intelligences. The seraphs of heaven would kindle with love, had they been constituted the angels and the ambassadors of a commission so benevolent and glorious.

“I lay this volume at your feet, in the hope that, should you take it up, it will strengthen your confidence in your spiritual resources, and animate you to increased and persevering effort.

“Who knoweth whether you are come to the world for such a time as this?—a time of unparalleled activity, when all the world seems to be awakening, and when a thousand jubilant sounds usher in a morn of knowledge, liberty, and glory.

“Though the millennial sun may not be risen, it is light enough to call the family up, and to rouse the laborers to their work. The morning is fresh, lovely, and bracing. The agencies of the world and of hell are already at their work, and the agencies of heaven are ready for action, waiting only to honor the agency of the church of Christ.

“The collision of conflicting principles is rapidly approaching. The two great battles of truth and error, will, probably, be fought on the plains of INDIA, and in the valley of the MISSISSIPPI. In INDIA, the encounter has commenced between Christianity and the united forces of idolatry and Mohammedanism. In the valley of the MISSISSIPPI, the lines are now drawing for a deadly conflict between true Christianity and antichristian popery. The neutral ground is narrowing every day, and they who are on the Lord’s side must quit it forever.

20,00; Juv. Miss. Soc., for support of Rev. E. A. Stevens, 18,77. Other donations 22,02=	
180,94, to constitute Rev. S. F. Smith a life member of the A. B. M. Union. Soc. of Miss. Inquiry of the Theol. Inst., per S. K. Avery, tr., 4,77; Upper Falls, Fem. Miss. and Edu. Soc., per Miss Eliza Jameson, 6,00,	161,71
Barnstable Assoc., Z. D. Bassett tr., per M. Cobb,	88,88
Framingham, ch., mon. con., per Rev. M. M. Dean,	16,00
Hampden Co. For Miss. Soc., N. Norton tr., per Rev. H. A. Graves, viz.—Cabotville, ch. 45,00; Agawam, ch. 5,00; Rev. A. Day, Jr., 2,00,	52,00
Chicopee Falls, ch., per Robert C. Mills,	50,00
Florida, Mrs. Freelove Drury, per J. Hodges, of which, 3,00 for Burman Mission and 3,00 for German Mission,	6,00
Easton, a friend, per Rev. H. A. Graves,	5,00
Halifax, for Assam Mission, per Rev. E. Nelson,	1,00
Boston—Chester Harding 5,00; a friend, for support of a child named Wm. Collier, under charge of Mrs. Bullard, 7,00; a friend, for support of a Karen student named Rollin H. Neale, 18,00,	30,00
do., Harvard St. ch., mon. con. for Jan., per John Putnam, 27,35; do., Fem. For. Miss. Soc., for support of a Karen preacher, per Mrs. Charles S. Kendall, tr., 100,00; Charles S. Kendall, Jr., 1,25,	128,50
do., Charles St. ch., mon. con. for Jan., per Moses Hadley, 15,20; do., a female member, per Mrs. Sharp, 20,00, do., Mrs. Charles H. Nichols, for support of a native preacher under charge of Rev. Mr. Bullard, 25,00,	60,20
do., Bowdoin Square ch., Board of Benevolent Operations, per S. G. Bowdlear, tr., 80,00; do. infant school, per Miss M. C. Smith, 2,50; do., Mrs. Luther Nichols, for support of a native preacher under charge of Rev. Mr. Bullard, 25,00,	77,50
do., Baldwin Place ch., For. Miss. Soc., per N. Nelson, tr., in addition to 362,72, paid before, for support of Rev. Wm. Dean, for 1846, 37,23; do., to constitute Rev. E. A. Stevens a life member of the A. B. M. Union, 100,00,	137,28
do., Tremont Temple, penny-a-week contribution of the Sabbath school, for Mrs. Wade's school,	5,75
	—1219,35
<i>Rhode Island.</i>	
Woonsocket, Miss A. C. Bullock 1,00; do., for support of Mr. Bullard, 5,00,	6,00

Providence, 3d ch., Ladies' Miss. Soc., for Mrs. Wade's school, per Mrs. L. L. Jameson,	100,00
State Convention, per V. J. Bates, tr., viz.:	
Providence, 1st ch., mon. con. for Jan., 49,76; do., Sabbath school, per Charles T. Robbins, 24,80,	74,26
do., Pine St. ch., per Samuel Hunt, tr.,	38,36
do., 3d ch., mon. concerts, F. White tr.,	56,61
Warren, ch., John Hall tr., viz.—Quarterly col., per Rev. J. P. Tustin, 47,94; mon. concerts 23,40; A. B. Read 1,50,	72,84
Wickford, 1st ch., quarterly col., per Rev. N. T. Allen,	14,00
Central Falls, ch., Wm. Gage tr., collections at monthly concerts, last seven months, per Rev. L. O. Lovell,	33,00
Warwick and Coventry, ch., mon. concerts, per Rev. E. K. Fuller,	11,00
Exeter, ch., mon. concerts, per Rev. Benedict Johnson,	10,00
	— 304,06
	— 410,06

New York.

New York city—"A friend to missions," for support of a native Pgwø Karen assistant under charge of Mr. Bullard, 50,00; John P. Parsons's sub. to Rev. B. Bradford, per Rev. B. M. Hill, 5,00; Oliver St. ch., Miss Elizabeth Caldwell's annual payment for support of a school in Assam, 24,00; collections at the Convention, 91,88,	170,88
Roundout, Peter Philip	10,00
Brooklyn, 1st ch., for the Arracan Mission,	20,00
Union Assoc., Alanson Kniffin tr.,	8,00
Rensselaerville Assoc., per Rev. R. Winegar, sale of cloth,	2,17
per Wm. Colgate,	— 211,05
Wyoming, ch., per Rev. Jesse Elliot,	55,00
East Avon, Samuel Allen	5,00
Lake George Assoc., per Rev. J. P. Huntington, by Rev. A. Jones, agent of the Board,	10,00
Brockport, Miss N. T. 5,00; A. G. Smith 5,00,	10,00
Cazenovia 6,35; Lucy Hull 1,00; Martha Hull 1,00; Solomon Taylor 1,00,	9,35
Peterboro', Presbyterian ch.	16,12
Syracuse, per J. W. T.,	46,54
Madison 17,21; James Gibbs 1,00; Mrs. Taylor 1,00,	19,21

Elbridge	19,04	
per Rev. Wm. Dean,	—	120,26
Buffalo, Mrs. Hannah Love, per		
Rev. E. W. Clark,		5,00
Preston Hollow, ch., mon. con.,		
per Rev. J. J. Teeple,		7,00
Troy, an annual offering for sup-		
port of a native Pgwō Karen		
preacher, by "Ludh,"		50,00
Lockport, ch., mon. con.,	12,63	
Akron, Miss Frances Garnett,		
sale of jewelry, 63c.; per L.		
B. Webster,		13,26
	—	476,57

New Jersey.

Keyport, colls. 6,65; Middle-		
town, 1st ch., do. 23,40;		
Shrewsbury, do. 3,50; Perth		
Amboy, do. 6,00; Sampetown		
20,00; Piscataway, with a gold		
ring, 23,33; Marlton, do. 10,00;		
Vincatown, do. 16,26; Mary		
T. Coats 5,00; Trenton and		
Lamberton 17,00; per Rev. E.		
Kincaid,		132,14
Plainfield, 1st ch., James C.		
Ayres, for a life membership		
of the A. B. M. Union, to be		
named hereafter, per Wm.		
Colgate,		100,00
	—	232,14

Pennsylvania.

West Kensington, ch. 20,31;		
Harriet Ketchum 50c.; Mary		
Jane Ketchum, a gold ring,		
per Rev. E. Kincaid,		20,81
Abington Assoc., L. L. Deming		
tr., 80,00; Belmonte, Welsh		
Bap. ch., by Rev. William		
Morgan, 5,00; per Wm. Col-		
gate,		85,00
Philadelphia—1st ch., for two		
life memberships of the A. B.		
M. Union, per T. Watson,		
200,00; 3d ch., for two life		
memberships, per Dr. R. Gard-		
ner, 200,00; 10th ch., for a life		
membership, per C. A. Wil-		
son, 100,00; 11th ch., for a life		
membership, per P. B. Mingle,		
100,00; Sanson St. ch., Fem.		
For. Miss. Soc., for two life		
memberships, per Mrs. E.		
Taylor, 200,00; Spruce St. ch.,		
Mrs. Susan Gourley, for Geo.		
W. Anderson's life member-		
ship of the A. B. M. Union,		
100,00; 2d ch., S. J. Creswell,		
for his own life membership,		
100,00; Passyunk, ch. 50,00,		
and Robert W. Mingers, of the		
Spruce St. ch., 50,00, for a life		
membership in the Passyunk		
ch.; Marcus Hook, ch., John		
P. Crozer, for his own life		
membership, 100,00,		
per Rev. Edward Bright,		
Jr., agent,		1200,00
	—	1305,81

District of Columbia.

Washington, E. St. church, an-		
nuual col. for 1845, 21,77; mon.		
concerts in do. 23,23; per A.		
Rothwell, tr.,		80,00

Virginia.

Parkersburg, ch., per Rev. Geo.		
C. Sodgwick,		3,00

Ohio.

Seneca Assoc., Ohio For. Miss.		
Soc., per Rev. J. Hall,		10,00
Ohio Bap. For. Miss. Soc., per		
J. B. Wheaton, tr., 191,36;		
do., for the Karen Mission, per		
do., 3,65; do., per L. B. Web-		
ster, 41,23,		236,23
Middletown, (Butler Co.,)		
Charles Butler, for the educa-		
tion of a youth to be named		
John Butler, per Rev. Dr.		
Sharp,		20,00
	—	266,23

Indiana.

Northern Indiana Assoc., per N.		
T. Place, tr.,		20,00
Valparaiso, Rev. Wm. T. Bly,		
per Rev. B. M. Hill,		5,00
	—	25,00

Illinois.

H. Cambell 25c.; H. Scrambling		
25c.; Mrs. Abel 1,00,		1,50
Chicago, colls. Nov. 16th,		60,00
Peru, colls. 4,00; Aaron Gunn		
3,00; Thomas Powell 1,00,		8,00
Washington, 14,73; Fem. Soc.		
1,60,		16,33
Tremont 3,52; Springfield 13,05;		
Jacksonville 31,62; Carrolton		
8,90; Dr. Sherwood 10,00,		66,99
Alton, colls. 5,87; Mrs. Flagg		
1,00; Mrs. French 25c.; Mrs.		
Viall 1,00; Mr. Griggs 5,00;		14,12
Miss Griggs 1,00,		
per Rev. Wm. Dean,		166,94

Wisconsin.

Racine, Bap. Fem. Benev. Soc.,		
per Silas Tucker,		6,00

Missouri.

Mary Martin, per Dr. Sherwood,		
5,00; col. at Mr. Bullard's ch.		
5,48; a friend, per Wm. Price,		
5,00; North Presbyterian ch.		
4,55; Centenary Methodist		
ch. 11,60; a friend from Illi-		
nois 5,00; 3d Presbyterian ch.		
40,70; Baptist ch. 90,00; per		
Rev. Wm. Dean,		167,23

Alabama.

Mobile, Rev. Thomas P. Miller,		
per Wm. Colgate,		100,00

* Carried forward, \$4720,22

The following sums have been received on account of the debt of the Board, viz.:

Maine.

Portland, H. B. Hart		25,00
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Massachusetts.

Boston, James W. Converse		100,00
Lynn, Jonathan Bacheller		1000,00
	—	1100,00

Rhode Island.

Providence, Rev. Henry Jackson, to constitute himself and Rev. D. Benedict, of Pawtucket, life members of the A. B. M. Union,	200,00
Rev. John Blain, for Mrs. Amey Ann Blain's life membership of the A. B. M. Union,	100,00
	<u>300,00</u>

New York.

Clifton Park, ch. 50,00; Saratoga Assoc. 30,00; per Rev. B. T. Welch,	80,00
New York city, Oliver St. ch., per Rev. E. Tucker, for the following life memberships of the A. B. M. Union, viz.—Thomas Purser, his own sub., 250,00; Garratt N. Bleecker, do., 100,00; Mrs. Jane Colgate, do., 100,00; Elijah Whittington, do., 100,00; Robert Edwards, do., 100,00; Jeremiah Milbank, do., 100,00; Mrs. Hannah Caldwell, for Mrs. Elizabeth Caldwell's life membership, 100,00; several individuals 163,00; Elizabeth Caldwell 50,00,	1063,00
do., Norfolk St. ch., for Rev. George Benedict's life membership of the A. B. M. Union,	100,00
Brooklyn, 1st ch.	341,00
Hilldale, West ch., per Rev. M. L. Fuller,	16,50
Wilson, ch. 83,25; Porter 3,00; per L. B. Webster,	86,25
	<u>1686,75</u>

Pennsylvania.

Philadelphia, Spruce St. ch., for the following life memberships of the A. B. M. Union, by their own subscriptions,—D. Jayne 100,00; William Bucknell, Jr., 100,00; per Rev. Edward Bright, Jr., agent, =200,00. do., J. M. Linaard, for Rev. E. Kincaid's life membership, 100,00; Wm. E. Garrett, his own life membership, 100,00; George H. Garrett, do., 100,00; per J. M. Linaard, =300,00,	500,00
do., 1st ch., for the following life memberships, by their own subscriptions,—Thomas Watson 100,00; Wm. W. Keene 100,00; per Rev. Edward Bright, Jr., agent,	200,00
	<u>700,00</u>

Maryland.

Baltimore, Wm. Crane, for his own life membership of the A. B. M. Union,	100,00
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Ohio.

Ohio Bap. For. Miss. Soc., per J. B. Wheaton, tr., 5,00; do., per L. B. Webster, 102,77,	107,77
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Total for the debt, \$4019,52
* Brought forward, 4720,22

\$8739,74

Legacies.

John Knapp, of Effingham, N. H., second payment, per J. Milton Coburn,	30,00
Mrs. Osgood, of Streetsboro', Ohio, per C. B. Osgood,	50,00
	<u>80,00</u>
Total receipts in Jan.,	\$8819,74

BOXES OF CLOTHING, &c.,

From Nov. 8, 1845, to Jan. 7, 1846.

Mass, Foxboro', from N. Carpenter, R. Peckham, and N. Greenwood, for Mr. and Mrs. Bullard, a box of clothing, &c.,	
do., Watertown, from ladies of Bap. Fem. Charitable Soc., per Sarah H. Stone, for distribution, a box of clothing,	54,06
do., Kingston, from personal friends of missionaries at Shawano, for Rev. F. Barker and others, two boxes of clothing, &c.,	50,00
do., Charlestown, from the Judson Miss. Soc., for Mr. and Mrs. Clarke, of the African Mission, a box of clothing, &c.,	58,00
do., North Oxford, from Fem. Charitable Soc., per E. P. Lyon, for Rev. J. Goddard, a box of clothing, &c.	
do., one barrel of clothing directed to Rev. F. Barker. <i>No advice.</i>	
R. I., Providence, from C. M. Allen, and others, for Mrs. Arnold, Corfu, a box of clothing, &c.	
do., Bristol, from a few friends, per Edward Savage, for Rev. D. L. Brayton, a box of clothing, &c.,	16,87
Vt., Grafton, from Fem. Miss. Soc., per R. Merriam, for Rev. N. Brown, a box of clothing,	19,40
do., Weston, from Fem. Benev. Soc., per R. Smith, for Shawano Mission, a box of clothing, &c.,	22,29
N. Y. Whitestown, from Sewing Circle and particular friends, per Rev. A. Newcomb, for Rev. M. Bronson, a box of clothing,	49,33
do., Brockport, from Rev. Whitman Metcalf, for Rev. L. Ingalls, a box of clothing, &c.,	30,00
do., Utica, from Mrs. C. Sheldon, per Rev. C. Bennett, a box of dry goods and clothing,	23,78
Ohio, Streetsboro', from O. and C. B. Osgood, for Rev. S. M. Osgood, a box of clothing, &c., &c., \$89,05; a box of cheese, \$2,84,	91,89

It is desired that donations in clothing, &c., should be accompanied with a schedule of the articles, with their value, in order that due credit may be given therefor.

Articles for household use, paper, stationery, school books, and apparatus, domestic cottons, flannel, &c., &c., will be gratefully received; and when not specially designated, will be faithfully distributed where most needed.

R. E. EDDY, Assistant Treasurer.

BAPTIST MISSIONARY MAGAZINE.

VOL. XXVI.

APRIL, 1846.

NO. 4.

American Baptist Board of Foreign Missions.

West Africa.

EXTRACTS FROM THE JOURNAL OF MR. CLARKE.

Jan. 1, 1845. The Lord has graciously spared us another year, and granted us such a degree of health, that we have been able to prosecute our labors with some degree of comfort and satisfaction. Though our dearly beloved br. Crocker has been taken away, and though his wife has suffered much by sickness and grief, and though none of us have been free from sickness and sorrow, yet we feel that we have abundant reason for love and gratitude to our Heavenly Father for the kind providence which he has exercised towards us.

We humbly trust the Lord has converted two of our school boys. Our children, generally, have made good progress, and we devoutly hope a good influence has been exerted over many of the natives. We travelled and preached more the last year than in any previous year; and, wherever we went, the natives were ready to hear. During the year, Matthew's and John's gospels, the Acts of the Apostles, and a small grammar of the Bassa language, have been printed. We have had many trials and discouragements, but, on the whole, we are enabled to sing of mercy and goodness.

2. This day we have removed from Edina to Bexley. We are aware that we have thus incurred great responsibility, but we humbly trust we have acted understandingly, and with reference to the glory of God. Our boys were unwilling to go to Bexley, and several of them went to Little Bassa, to Lewis [Kong Koba], but we trust they will soon return.

17. This afternoon I started for Zuzo; went five or six miles, to Bay's place, and passed the night.

18. Reached Zuzo about 2 o'clock, P. M. Found no one at the station, our teacher having left the day before for Edina. Our school has been suspended nearly a month, and the boys have been at Edina. The people seemed desirous to have the school continued, and faithfully promised to provide half of the food for the children.

19. Preached twice to the people. They seemed much interested. Doe, especially, seems very persevering, and is learning to read and write rapidly. In my preaching I referred to the deluge, and after I had done, he got his book and read me the whole history of the event in his own language. He is not satisfied with learning to read in his own language, but says he intends to learn to read English, which he has already begun. I noticed that he constantly kept his book by him, and was frequently asking questions. He says he wishes to know what God says to man in his word. He is about thirty years old, and is the son of Duawi, the head man of the place, and has as much influence as any man of his age in the country. He is very desirous that the school should be continued, and does more for it than any other man in the place. He informed me that God's word often made him very uneasy, and that he prayed daily.

20. Made arrangements for the school and for a house for the accommodation of a teacher, and went to Little Bassa. Found Lewis and his wife well, and all things in as good a state as I expected. Lewis had collected a few children, and seemed to be exert-

ing a good influence over his people. Had a long talk with him and the boys who had left us when we moved to Bexley. They said they were willing to return.

21. Started this morning for home, accompanied by five of our school boys. Reached home in the evening and found all well. I felt, before I started on my journey, that it was an important one, and that it would be of no avail, unless I had wisdom from on high. Had much satisfaction in committing my way to the Lord, and in remembering that the hearts of all men are in His hands, and that He turneth them as the streams of water are turned. By His blessing I have accomplished all, and even more than I anticipated.

25. Went to king Soldier's early, and preached to twenty-five or thirty people. Preached to an American congregation in the forenoon. In the afternoon went to Frank's town, and preached to about thirty bushmen, who never heard the word of God before. They listened attentively, and asked many pertinent questions. Returned home much fatigued, but with the blessed consolation that I had attempted something for Christ.

During the month of February and the greater part of March, Mr. C. was occupied with secular cares, arising mainly from the change of location from Edina to Bexley.

March 23. Attended Sunday school and addressed our school boys this morning, and was preparing to go to Bassa Cove to fill an appointment, when a countryman came and inquired if I would go and preach in his father's town, saying that I had visited them only once. This expression reminded me, not only of the readiness of the people to hear, but of how little I am able to do, and the weight of care and labor which is pressing upon us. I sometimes feel as though I must sink under the burden; but an almighty arm sustains us.

24. Had Governor Roberts, General Lewis, and br. Day to dine with us. Had some profitable conversation, and spent the time pleasantly.

25. Transferred the mission lot at Edina to Governor Roberts, and took a deed of the one at Bexley, in behalf of the Board.

26. To-day Mr. Voubrun, whom we

have been sometime expecting from Sierra Leone, arrived with his family. We received him as a messenger of peace to his brethren, and as a fellow-laborer among us.

In the month of April, Mrs. Clarke, whose youngest child was about two months old, had a very severe illness, and narrowly escaped death. Mr. Clarke had, about the same time, other afflictions that occasioned him much anxiety and distress.

May 27. Started this morning for Zuzo; travelled about three hours in a hard rain. Reached Daniel Harris's place, about half a mile from br. Crocker's old station, and passed the night. Harris was br. C.'s interpreter, and for some time led a dissolute life. He seems to have reformed.

28. Proceeded on our way to Zuzo. Reached the place in the evening, after walking much of the way in rain and water in the path, above the knees. Found things, on the whole, in an encouraging state.

29. Reached Duawi's in the evening; the people gave good attention, and requested me to stop and preach the next day; but as the water in the path was increasing, and my presence was needed at home, I did not deem it expedient.

30. Started for home early this morning, and reached Edina about 9 o'clock in the evening. Trust I felt grateful to our Heavenly Father for his kind protection.

31. Attended church meeting at Edina. But few present, and those seemed to be in a very cold state.

June 1. Went to Edina and preached and administered the Lord's supper.

After mentioning a severe trial occasioned by the vicious conduct of two of the scholars, from whom much good was expected, Mr. C. says:—

7. We feel that the hand of the Lord is heavy upon us, and desire to humble ourselves under the heavy stroke, and to search ourselves to see if there is any evil way in us. We know that we are imperfect, and unworthy, and blind, and weak, but yet we have the sweet consciousness of knowing that our intentions are good. I cannot say that we have regarded iniquity in our hearts, but God sees not as man sees. There must be wrong somewhere. I throw myself at

his feet and cry unholy and unclean. Oh Lord, search us as with the candle of the Almighty. But, oh, our Father, remember this mission in mercy. Give not thy heritage to reproach. Let not the infidel and heathen say, "where now is your God?" Much is to be attributed to the corrupt state of society in which we lived at Edina, where this wickedness was commenced. I rejoice that we are away from that place, though not fully beyond its influence. The Lord be merciful to us, for his Son's sake, and for the sake of these poor heathen.

12. Moved into our new house, or rather the old one in which we lived at Edina. Though it is not finished, we find it much more comfortable than the one in which we have lived since we came to Bexley.

15. Sunday. Was quite unwell all the week; not able to go into the country at all. Tried to preach, both forenoon and afternoon;—much fatigued in the evening.

19. A boy who was at work with Mr. Cotton, on our house, died to-day. He had been ill several weeks, and suffered much. I had several times conversed with him on the state of his soul, and found him very ignorant. Although he was sixteen years old, and was born and had lived in Monrovia, he did not know the name of God's Son! A few days before he died, he was more sensible of his state, and prayed earnestly to the Lord for mercy. He was buried on the mission lot. We followed him to the lonely grave, but no one shed a tear over his remains. He sleeps till the resurrection morn.

20. Observed this as a day of fasting, prayer, and humiliation ourselves, and required all connected with the station to observe it in the same way. Had worship in the chapel morning and evening; the children seemed attentive and solemn. Felt to abase myself before God, and deeply to deplore the state of the mission and the low state of religion in the land; but could plead with God for the poor heathen, and his wounded and bleeding cause.

21. Spent the day mostly in preparing for the Sabbath. Preached at Soldier in the evening.

22. Sunday. Prayer meeting in the morning; Sunday school at 9 o'clock. About fifteen natives present, who are not connected with the mission. At eleven o'clock, preached to them about Dagon and the ark of God; a solemn time. At 3 o'clock preached again on

the sufferings and death of our blessed Savior. Never saw a more attentive congregation; every eye was fixed on the speaker, and when describing the death of the Saviour, they inclined forward as though they were about rising from their seats: the Holy Spirit was evidently among us. After meeting, three of the young men came to me and said, they were tired of their country habits, and wished to build their houses close by ours, so that they might hear God's word constantly and learn to read it also. While I am encouraged in the work, I am ashamed that I have no more faith in God. Oh Lord, let not our unworthiness keep salvation from this people.

After a detailed account of the illness of his youngest child, and of a visit from Lewis K. Crocker, [Kong Koba] Mr. C. adds:—

July 13. Sunday. Prayer meeting at sunrise; Sunday school at 9 o'clock. Meeting in the chapel, both forenoon and afternoon; several natives present. Preached at King Soldier's in the evening. Watched with br. Day at night. He is very ill,—has a distressing cough. Very doubtful if he recovers.

16. Br. Day is still sick. Went to Kuiflaw's this afternoon, a native head man, who is quite ill. He was not in his own town, and the people were unwilling for me to see him, but I was resolved to go at all hazard, and as they refused to show me where he was, I started alone. I soon found him and in a low state; he seemed glad to see me, and said he would take some medicine if I would send it to him. One of his sons came home with me for the medicine.

17. Went to see Kuiflaw again, and found him better. Br. Day is very ill; but little hope of his recovery. Have spent considerable time with him, and tried to do him all the good I could.

20. Remained at home and preached in the afternoon. Very rainy, and but few country people present. Watched with br. Day at night; he seemed more comfortable, and hope he is better.

23. Started for Zuzo this morning. Went to br. Day's, and found him so ill that I did not think it proper to proceed. He requested me to be the guardian of his two sons, and to take charge of their education, which I promised to do.

opinions he may advance, or to defend their own. Their excessive politeness has, in fact, served as much as any thing else to make them the nation of liars they are. A gentleman is no more ashamed of being detected in a falsehood, than of exhibiting his diseases, the result of filth. The commendations of these people in favor of the gospel must then be received with much allowance. No impression will be made on them by preaching the terrors of the law. The priesthood of the Buddhist sect have exhausted their ingenuity in depicting the terrors of hell, and as neither priest nor the people believe these things, they have no fears for the future. But the moving theme of the atonement, and the startling doctrine of the resurrection, when fairly preached to them, cannot fail, with the blessing of God, to excite them to earnest and serious inquiry. Then, and not till then, will there be reason for rejoicing over these people.

Reading.

Every Sabbath we use our room in the temple for a chapel; br. Ching delivers a sermon, and I attempt an exhortation, which, at present, is little more than the reciting of a few phrases committed to memory during the week. They are such as the following, "These idols are unable to save themselves from the rain, they require money to be kept in repair, and cannot protect themselves from the rats, how can they protect you?" "Your incense sticks are of no use, the idols cannot smell, there is no use in beating your gongs, and ringing bells, they can never hear, nor can they see your prostrations." "Believe in Jesus, he is able to save your souls,—he came into the world and died to save you,—if you believe, your souls will be forever happy, if you do not believe, you will certainly perish."

An incident occurred on the first Sabbath we had service, which shows how readily the Chinese will fall into any system which in any manner addresses itself to the senses. We placed a sheet over a table, intending to make a kind of pulpit; this some of our auditors took for an object of worship, so that when we knelt, at prayer, they kept prostrating themselves before the table as before their own idols. Since then we have discarded the covering for the table, and these superstitious practices have ceased.

Br. Ching and myself, on the afternoon of each Sabbath, take our stations on a bench at the salt gate, where a crowd instantly collects, whom we address, and to whom we give tracts. We are always listened to with respect. Last Sabbath, however, there was some murmuring. The following is from Ching's journal.

Ching's Journal—Opium smoking—Remedy.

"5th month, 4th day. Worship day. Went with my elder brother, Macgowan Sien Sang, to proclaim the gospel at the salt gate. The hearers were several tens in number. In the first place, my mean self discoursed of God, the creator of heaven and earth, the originator of all things and the nourisher of men. In the second place, spake of Jesus coming into the world to save men, atoning for sin in their stead, they repenting and reforming. Thirdly, the mean one said that this apostle, journeying thousands of miles, had come on purpose to teach men to cast away their idols, and believe on the true God. Also told them that the Lord protects men every day. If in ten years it were not to rain, men would perish from starvation. Pusa is unable to prevent this calamity. How unlimited is the power of the supreme Lord! He has made it the duty of men to worship Him, and believe in the religion of Jesus, that you should do what is right, be peaceful, live in harmony with your brethren, be obedient to your parents, and loving men as yourselves, hope to save your souls and obtain salvation. Words were not finished, when some asked, saying, 'This is a foreigner, engaged in carrying on the opium trade in China, selling opium to the people; how is it that he comes here exhorting men not to smoke it, what does this mean?' The mean one replying, said, 'He came from the flowery flag nation, to follow the commandments of Jesus and do God's business. Regarding the world as one family, therefore he exhorts men not to smoke opium. They also asked, saying, 'Why does he give out medicine, and warn against opium, and why not give us medicine to cure opium smoking?' Replying, said, 'The Lord only is able to cure you of that; if you believe in Jesus, and pray for the gift of the Holy Spirit, to be converted in the heart, you will not think of smoking it. This, then, is the remedy.' The hearers were all pleased

with the doctrine, but there were not enough books for them, truly."

Ching Sien Sang.

Wishing you to become acquainted with my assistant, Ching Sien Sang,* I would state a few particulars concerning him. His surname is Ching, his name Yü, and his style, or literary name, Howéi, aged twenty-nine, a native of the department of Tiéchiü, in the northern part of the province of Canton, coterminous with the south part of the province of Fukien. After quitting school, which was before he rose to mediocrity as a scholar, he engaged as an apothecary in his native village, but was subsequently employed as a clerk in the office of his paternal uncle, who is a subordinate mandarin, or magistrate, in the city of Fuchou. About two years since, he received a letter from his cousin, Atui, the deacon of the Tiéchiü church in Victoria, informing him that some foreign teachers there, taught the true way of being saved. Our brother quitted his employment and came to Hongkong, and was a constant attendant on the ministry of brother Dean for nearly a year, when he was baptized. It is now a year since his conversion, and I am thankful to say that he continues to run well. You are aware that he is the first home missionary China has had, being supported mainly by the Tiéchiü church at Hongkong. Until lately, we were unable to hold any conversation together, his dialect being as different from the one I have studied, as if it were Dutch; but he has a nice musical ear, and, consequently, quickly acquires a new dialect. He is now able to preach intelligibly to the people here, and I hope that ere long we shall be able to exchange thoughts without resorting to our present mode of writing. As he has lately commenced the study of English in the same class with Mrs. M.'s scholars, I have hopes that he will soon be able to qualify himself for more extensive usefulness amongst his poor countrymen. May I solicit your prayers for him, and for all the others who have in this land renounced idolatry. Our hope for Sinitism rests on her own sons; they are to be its evangelists, apostles, and bishops. O that the Lord of the harvest would greatly multiply the num-

* Sien Sang means, literally, "first born," and is used among the Chinese as Mr. in English.

ber of such, until this, and all the neighboring nations, become the kingdoms of Immanuel.

ASSAM.

EXTRACT OF A LETTER FROM MR. BROWN.

Sibsagar, Aug. 7, 1845.

In my last, I informed you of the baptism of Batiram, a young man in br. Cutter's office. We have since then been cheered by the addition of another, Kolibor, the dhoby or washerman, of whose hopeful conversion I gave you an account in my journal, about two years ago. After his conversion, his mind became darkened, but he never, I believe, entirely relinquished his hope. He went with me to Nowgong and Gowahati last cold season, and during the tour his mind became more at rest; and since then his conduct has been such as to afford pleasing evidence of grace. He was accordingly baptized in the Sibagar tank on the 13th ult. Batiram appears extremely well. He and Nidhi have composed several very good hymns, which we are publishing in a small Assamese Hymn Book, which I have been preparing during the last month. I have also been engaged recently in revising and carrying through the press an arithmetic for native schools, prepared by Mrs. Brown. Our church articles, adopted last January, at Gowahati, I have translated into Assamese, and they will soon be through the press. I hope, ere long, to send you a copy of these publications, together with several of the Epistles, which are nearly ready for the press. In the midst of discouragements, we have much that is encouraging. We have attentive audiences every Lord's day in the bazaar, and the people are beginning to be more bold in listening to our exhortations. A great sensation has been produced throughout India, by the conversion of several students of the Free Church (Presbyterian) College, in Calcutta. A new heathen college is to be set up in opposition, and every effort is to be made to deter Hindus from sending their children to missionary schools. A circular has already been sent to the brahmins here, and they will, doubtless, use all their influence to break up our schools; but we trust their machinations may be brought to naught.

It is now about six months since we have received any papers from America, and, with a few exceptions, no letters. Of course, we get no information except what we glean from the English papers, and which is generally confined to politics.

We have had some apprehensions that war might result from the hostile tone of the English ministers on the Oregon question; but we hope the dictates of benevolence and good sense will prevail over those of honor and ambition, and prevent so melancholy an event as war.

We are all at present enjoying as good health as we could expect during this excessively hot weather. Sister Cutter, who was in so critical a state of health at the commencement of the season, has recovered beyond our expectation; and although far from well, is at present quite comfortable.

Mr. Brown writes under date of October 23,—

I had the pleasure yesterday to receive your very kind note of July 31st, in the almost incredibly short period of two months and twenty-two days. We had already heard of the division between the Northern and Southern churches, though we have not yet learned the particulars. I trust it will be overruled for the good of Zion. At the same time with your letter, br. Cutter received a very kind note from Capt. Hannay, making over his brick house, and all the premises, to the mission. This was quite unexpected, and is a most valuable donation to the mission. The whole cost, I believe, between 2000 and 3000 rupees, though, of course, it would not sell for any thing like that sum now. The house is extremely well built, and has attached to it a valuable brick godown, which stands but a few rods from br. Cutter's present printing office, and will afford a secure place for types, &c.

We are all enjoying our usual health at present. Mrs. Brown had become so feeble during the hot season, that we thought it best for her to take a change. She has gone as far as Gowahati, and has, apparently, received considerable benefit from the trip. I hope to see her back by the middle of next month.

I have been engaged for the last two months in completing and carrying through the press an arithmetic commenced and partly finished by Mrs. Brown, for the use of our schools.

The brethren were so urgent to have this work completed for their schools, that I thought it duty to revise and make it a thorough work, and I hope the time spent on it will not prove to have been lost. I made up and sent by Mrs. Brown, a bundle of our latest publications; and should she not have an opportunity of forwarding them from Gowahati, I will send them by dawk banghy, through the agents in Calcutta.

Our esteemed friends, Mr. and Mrs. Bruce, whose connexion with the Assam Tea Company has been dissolved, have concluded to spend the remainder of their days in America; and had they gone at the time we expected, the Barkers, Bronsons, and ourselves, had intended to send our little girls home by the opportunity; but as they have deferred the voyage till spring, and it is uncertain whether they go even then, we fear we shall not be able to avail ourselves of their kind offer to take charge of the children. Assam is so far inland, that it is difficult to get intelligence of the sailing of a ship in season to reach Calcutta before it leaves.

I have just heard from Mrs. Brown, who left Gowahati on the 16th instant, on her way home, in company with br. and sister Robinson, who are to spend the cold season in Upper Assam.

Burmah.

LETTER FROM MR. BINNEY.

Karen Theological School.

The following letter of Mr. Binney, received by the overland mail, is dated Maulmain, Oct. 22, 1845. The school of which he speaks, is designed exclusively for the instruction of native assistants in the Karen department of the mission. The Board regard this seminary as one of special importance, and solicit, for both instructor and pupils, the prayers of all who feel an interest in the salvation of the Karens.

Our school, which opened on the 28th of May, closed on the 1st inst. As I had been studying the language but one year, and had no text-books, (the New Testament excepted;) and as the pupils were unaccustomed to much restraint, and had, most of them, left their families at a great distance, it was expected that some difficulty would be

found in commencing this work. Quite as much pleasure, however, has been experienced, on the whole, as was anticipated. I found less embarrassment in giving instruction, and more difficulty in discipline, than I had looked for. During the first few weeks of the term, many, perhaps most of the pupils, manifested a spirit of insubordination, (wishing a more expensive mode of living, etc.,) which gave me some anxiety, and required the most prompt and decided measures. Perversions of the scriptures also appeared, and a tenacity in defending them, which were not expected. I had commenced an exegetical study of Matthew, as a feeler, to ascertain, if possible, how much I might take for granted they knew, and how fast I might proceed in my own instruction. I soon found that no instruction could be judiciously given, which supposed them to know much of the meaning of the bible—even of the gospels. The manner in which they quoted and explained scripture, settled the question of what they needed.

After the first few weeks, no more difficulty in discipline appeared than we may expect to see at any time among well-disposed persons. Erroneous views, &c., are not so soon removed. I have been pleased, however, to witness a growing spirit of humility and docility in the study of the bible. I regard the dispositions above referred to, as favorable indications rather than otherwise. Our brethren have not toiled in vain,—the leaven has been long working,—and the effects, mental, I mean, will appear. These dispositions are themselves the natural ebullition of a spirit in the process of being emancipated, without sufficient mental discipline and knowledge to restrain, and rightly to direct them. But they are sufficient to shew the necessity of thorough instruction and mental training, before the native can be safely trusted with the care of the churches.

There has been, during the term, a good degree of diligence and of interest in their studies, and they have made as much improvement as could reasonably have been expected. Their studies have been directed with special reference to their abilities and necessities, and not at all by what is done at home, or by what would have been deemed best even here, under other circumstances. Much importance has been attached, and much time has been devoted to some things, which it is hoped

will, before many years, require but comparatively little attention.

The first class,—or those who are wholly under my own care, sixteen in number,—have attended daily to an exegesis of Matthew, and then of the four gospels in connexion, in part according to the Harmony of Newcombe, but altered to meet the abilities and circumstances of the pupils. Having finished these, they commenced a continuation of the same course through the Acts and the Epistles, in chronological order, nearly according to Townsend's New Testament. In this they progressed as far as Acts, 17th chapter, with the first three chapters of Galatians. The school room is within distinct sight and hearing of my study. The pupils are there left to study by themselves, and talk over the different subjects, &c., before their recitations. At recitation, at first they give their own views, one or more of them, as the character of the passage, or as the views expressed, seem to require. Having no notes to aid them,—not even a text-book,—they, of course, could not do much at first. The object is to bring out their own views, to detect their weak points, and to compel them to think with some order, as a preparation to receive instruction. Having exerted their own powers, and expressed their own views of the meaning of a passage or of the subject of a paragraph, I then explain the passage, or give them the subject. Sometimes discuss with them a point involved,—this last, however, I never do, when it can be fairly avoided. After this, they commit the subjects to writing, in the form of a reference book,—according to my own manuscript text-book,—which I am compelled daily to prepare, as I proceed. I require this, partly that they may retain it for future use, and partly that they may learn to analyze and classify for themselves, and to make permanent the instruction they may any where and at any time receive. They have devoted much time to writing, chiefly of this character. In their Sabbath class they have gone through an exegetical study of the Epistles to Timothy and Titus. This has been an exceedingly profitable exercise. The direct personal bearing of the whole, experimentally and practically, upon ourselves as Christian ministers, was, at times, deeply solemn. The immediate results of my labor have nowhere appeared, as here.

They have also had a daily exercise

in reading (an exceedingly important exercise for Karen preachers). In this they have passed through the whole New Testament. The great object of this has been to correct their mode of reading, that they may better present the truths of the bible in this important part of worship. It also serves to make them familiar with the bible and its teachings, and more definitely to point out to them what is yet to be learned in the bible itself. Some one or more of them, is required to speak at public worship not less than five evenings out of seven. In addition to these studies, they have had a daily recitation in arithmetic with Mrs. Binney, which, together with the care of their families, &c., &c., has given Mrs. B. as much as she could do.

Every student is required daily to work at least one hour, with the teacher, upon the roads or in some other active, physical exercise. In order that they may do it cheerfully, I have to go into it myself, as though I loved it. I know they must do it, or they would immediately fail in health. The second class (being also under the instruction and under the entire care of Rev. Mr. Vinton,) have no connexion with the Institution except for two exercises daily. They have attended a daily exegesis of Matthew and of the four gospels in connection in the same manner, though not as rapidly as the first class, and have also attended the daily exercise in reading. The members of this class (five in number) are yet young, and one or two of them give much promise. I need not tell you that I have often wanted the *gift of tongues*,—it is no small matter so to learn this language, as to talk off hand without embarrassment. I have avoided failure only by the most rigid, daily preparation. I love my work, and I love my pupils very much. I only pray that we may be permitted and enabled so to labor, as that it may not be in vain. My br. Vinton views the work in the right manner, and does his best rightly to influence the assistants. I feel myself very deeply indebted to his kind and liberal views.

Telooqoo.

EXTRACTS OF A LETTER FROM MR. DAY.

Mr. Day, in a letter dated Nellore, Mission house, Aug. 16, 1845, after mention-

ing the date of a previous communication, says:—

Since then, the health of both Mrs. Day and myself has been almost prostrated; so much so, that we could do little more than attend to family duties, and care for our bodies so as to keep from entirely sinking under the influence of this unusually protracted and excessively hot season. We have found our strength decreasing, week after week, until, for *present relief*, we have been under the necessity of resorting to the sea-side for the breeze and sea bathing, which, I am happy to say, have proved quite reviving. The family has been there a month to-morrow; and I have been back and forth, as circumstances would allow, and have found some benefit myself.

Last Tuesday I was returning here for the purpose of writing the Board a long communication concerning the state and wants of the mission,—the horse fell and threw me violently on the ground, (which was there baked almost as hard as brick,) so that it is a wonder my life was not suddenly terminated. Through mercy, no bones were broken, and only my right shoulder and wrist were somewhat injured; not seriously, I trust, but so much as to make me unable to use that hand much, and thus to prevent my accomplishing the object for which I returned to the mission house. However, *I can write a little*, and I am unwilling the time for this overland mail should pass, without at least letting you know we are all alive, and that though feeble, we are trying to keep up some missionary work. In former letters I have informed you of first a cough, which seized me in December and continued so distressing, that I could not preach or converse but little until just before br. Van Husen left; and after that left me, there was so great weakness in my lungs, or somewhere connected with the organs of breathing and speaking, that I was still nearly as unable to preach, or read aloud, as before. This weakness has continued to the present, though it has gradually decreased, and I have again been able to preach both in Telooqoo and in English. At the same time, the assistants have been able to go on steadily in the work; and preaching in the chapel on Lord's days, and at the school-house on Fridays, and in the streets the other days, with few exceptions, has been continued as usual. The distribution of scriptures

and tracts is again more encouraging than for a whole year past; numbers even come now to get books, which are given mostly at the chapel. The school department has suffered much this year. Two schools were broken up just about the time Mr. Van Husen left. Since then, another small one. And last week, on account of the cholera, which broke out in this place about a fortnight ago, another, our most promising Telooqoo school, was entirely broken up, at least, for the present. I hope, however, if it please God to spare our lives, and stay the plague, this school will be gathered again after a few weeks. A school of twenty girls commenced with the month, but on account of the cholera, this has scarcely become established. But we have strong hopes of succeeding hereafter, though *there are obstacles.*

Among ourselves, are peace, love, and harmony. Though we cannot but feel, at times, much disheartened that none come to our help, and that we are not permitted to see much fruit of our labors, still it may be said of us as of certain ones of old, "faint, yet pursuing." But in this place are 20,000 inhabitants; in this district, which may all be considered, geographically, as the field of *this mission*, almost a million of souls. For this multitude, to

point them to the Lamb of God, there are *one missionary and his wife*; three missionary assistants; one male and one female convert, shedding abroad some light! Surely if numbers are in the account, for any thing of importance to be accomplished, we must look for the fulfilment of the promise, "One shall chase a thousand, and two shall put ten thousand to flight." But, whether such be the result or not, I cannot forbear the inquiry, What account will be required of the dear brethren and sisters in America, who have stood aloof and withheld their persons from the work, or their money and influence from the support of the cause of missions.

After expressing, in strong language, his grief, occasioned by the apathy and indifference of professed Christians in his native land, he adds:—

Oh! unfaithful as I have been, little as I have done, or been the means of doing, I would not, for all that earth can give, take the responsibility of those, who, calling themselves the disciples of Jesus, have, with one fell stroke, (as far as their influence can effect it,) consigned the whole heathen world to an endless hell, without a single effort to save them!

Miscellany.

The Divine Method of Raising Charitable Contributions.

(Concluded.)

LET THESE DIVINE INSTRUCTIONS BE APPLIED.

1. *Personal responsibility is an essential element of the DIVINE METHOD.*

Our Lord does not intend that the individual shall be lost in the mass. His eye is upon the treasury. He observes every offering. The rich may cast in much. But his eye is upon every one. He orders every one of us, on the first day of the week, to lay by in store as he has prospered us. And he looks as carefully at the gift of the poor as at the gift of the rich. He kindly takes notice of the love, the hard labor, the self-denial of the poor disciple who presents a small oblation. The turtle-dove, the young pigeon, the two mites, the hard-earned shilling, given cheer-

fully, joyfully, with a heart overflowing with faith and love, attracts the notice of the "High and Lofly One." But if there be among his professed followers, one, or two, or any other number, who present no oblation, how do you think the Omniscient views them? They have no treasury for God. They lay by nothing in store. They have no present for him in their hand, nor in their house. He sees nothing in all they possess designed for him, unless connected with some self-interest. Do you think that Christ is pleased with such? They may think, indeed, that the church to which they belong does much; and they may think that they shall pass along with the church, as being bountiful. But what theology, what logic is this? The church is bountiful; therefore, every member is bountiful? Do such expect to die with the mass, to be judged with the mass, to be admitted into heaven with the mass?

unheeded ? Several brethren, already under appointment, are detained only because the Board has not the means to send them. Others are ready to offer themselves for missionary service the moment they shall receive an encouraging intimation that their service is wanted. *Men and women can be had, if only the requisite funds are provided.* Will you consider this fact, and inquire at the foot of the Divine throne what is *your* duty ? The prospect is now fair, that the receipts for the current fiscal year will meet the regular expenditures of the year, and also pay the debt that had accrued during the preceding years. Will the Churches, the Missionary Societies, and individuals, furnish more, and enable the Board to say to the candidates for missionary work, " We will send you as early as next summer to the heathen, whose souls you love ? " May the Board say to their brethren now toiling and fainting in distant lands, " The help which you have long implored shall soon be on their way, and, by the favor of Providence, shall, before the close of the year, gladden your hearts by their arrival ? " Brethren, Christ has a great work for us to do. Let us gird ourselves for vigorous, prolonged, self-denying service. Our rest and reward are in heaven.

Recent Intelligence.

SIAM.—A letter just received from Mr. Goddard, of Bangkok, gives the following interesting facts in addition to those of former date. The letter was written Aug. 18.

Baptism of three converts.

On the first Sabbath in this month, three hopeful converts were added to the church by baptism. One is rising of seventy years of age,—his hair and beard are white,—he walks with a staff,—cannot read,—and obtains a hard subsistence by gardening. For about ten months he has been a regular and attentive attendant on Sabbath worship. He now speaks of enjoying a peace to which he had ever been a stranger, and of looking forward with light and joy where, before, all was gloomy darkness. Another is somewhat past the meridian of life,—has a

family and a *valuable* farm,—can read well,—and was formerly a leader in idol worship. He has attended worship regularly more than a year; and a meeting every Tuesday evening is held at his house. The third is a man in the strength of his days; he cannot read, and obtains a living by various kinds of work. It is more than two years that he has been a regular attendant on worship. His mind has been led through a long and somewhat painful course of conviction. On first hearing the gospel, he acknowledged its truth and excellency, and soon requested baptism; but his sins gradually came up more distinctly before him, till he seemed to despair of help. In this state he continued for some time, when his faith gradually increased; and he now seems to rely simply on the merits of Christ, while he cherishes a trembling hope of his salvation. Our hope and prayer is, that these three individuals may prove a real blessing to this people, and each secure for himself a crown of life through the atonement of Christ.

The letter subsequently mentions the recent death of Mrs. Bradley, of the mission of the American Board of Commissioners for Foreign Missions, by consumption; also the continued illness of Mrs. Jones, of the result of which, the "missionaries were not without fears."

SHAWANOE MISSION.—Missionary labor has been interrupted at several of the stations by general and severe sickness. At Ottawa, Mr. and Mrs. Meeker have been ill, and many of the Indians have died,—among them two members of the Ottawa church. At Delaware nearly all of Mr. Blanchard's family have been sick, but at our last dates had recovered, with one or two exceptions.

Return of Mr. Simons.—Rev. Mr. Simons, of Maulmain Mission, arrived in England, Nov. 2, six months from Maulmain; and will shortly reëmbark for this country. He is accompanied by his four children, on whose account chiefly, the voyage was undertaken. Mrs. Simons, it will be recollected, died near Tellicherry, off Malabar coast, in 1843.

Donations	
RECEIVED IN DECEMBER, 1845.	
<i>Maine.</i>	
Guilford, Fem. For. Miss. Soc., Rachel Hatch tr., per Z. Grover,	11,08
Leeds, 1st ch., mon. con., 83c.; S. S. Leighton, for Cherokee Mission, 1,17,	2,00
Wiscasset, John Sylvester Saco River Assoc.—Parsonfield, 1st ch. and cong. 14,35; Livingston, do. 3,65; Alfred do. 12,12; Alfred Gore, do. 2,80; Kennebec and Lyman, do. 2,50; Lyman, do. 2,00; Westboro', 1st do. 12,55; Saco do. 8,88; Cornish, For. Miss. Soc. 18,25; do., Cent Soc. 18c.; do., Juvenile Miss. Soc. 8,28; J. Pease, for African Mission, 1,00,	86,56
Oxford Assoc.—Turner, ch. and cong. 21,93; Hebron, do. 18,70,	40,68
Waldo Assoc.—Frankfort, 2d ch.	,75
Bowdoinham Assoc.—Litchfield, ch. and cong. 9,75; Dea. J. Dennis, subscription at Winthrop, 25,00; Gardiner, 1st ch. and cong. 2,25; Carrier and Clark's subscription at Winthrop, 25,00,	62,00
Lincoln Assoc.—Hope, Mrs. Morse	,50
Hancock Assoc.—Sullivan, ch. and cong. 8,75; Blue Hill, 1st ch. 36,93; Hancock, 1st ch. 6,76; do., 2d do. 5,18; Ellsworth, do. 18,89; Trenton, East, do. 21,12; do., West, do. 1,48; do., 3d do. 5,07; Surry, do. 5,09; Eden, do. 1,20; Rev. Mr. St. Clair 5,00, 115,47 per Rev. J. Wilson, agent of the Board,	305,96
East Stonington, ch., per Samuel Allen,	1,61
	322,65
<i>New Hampshire.</i>	
"A friend to Missions" 100,00; do., for Karen Miss., 100,00,	200,00
Keene, Mrs. Mary Brown, per H. Richardson,	3,00
State Convention, per George Porter tr., 643,75; do., for China Mission, 87,00; do., for Assam Mission, 49,25; Fisherville, balance for support of native preachers, 50,00	800,00
	1003,00
<i>Vermont.</i>	
Woodstock Association, in part, for support of Rev. N. Brown,	100,87
Russel Smith's subscription, in part, for support of a native Karen preacher under the direction of Rev. Mr. Bul-lard,	12,50
State Convention, W. Kimball tr., per J. A. Conant,	209,63
	323,00
Fairhaven, Miss Sally Whitlock, per S. C. Dillaway,	1,00
Barnet, Levi P. Parks	10,00
Mount Holly, Waldo B. Allen, per Rev. Daniel Packer, for Burman Mission,	1,00
Enosburg, Miss Elizabeth Wright, per Rev. L. A. Dunn,	1,00
	336,00
<i>Massachusetts.</i>	
"A friend" to constitute Henry J. Ripley a life member of the Am. Bap. Miss. Union,	100,00
Lowell, 1st ch., Fem. For. Miss. Soc., per J. A. Brabrook, 30,22; Worthen St. ch., Amos Hyde 10,00; Thomas Wormersley 10,00,	50,22
Raynham, For. Miss. Soc., G. Robinson tr., per E. Ward,	21,50
Heath, "A friend," for the Te-loogoo Mission, per Mrs. Van Husen,	5,00
West Scituate, John Collamore, per A. F. Collamore,	5,00
Northboro', ch. and soc., mon. con., per Samuel Wood,	9,00
South Hadley, Miss Lucy T. Lyon, per Rev. Wm. Heath,	20,00
Boston, Charles St. ch., mon. con., per Moses Hadley, 12,88; Fem. For. Miss. Soc., per Mrs. Sharp, tr., 100,00,	112,88
do., Harvard St. ch., mon. con., per John Putnam,	30,00
do., Bowdoin Square ch., Board of Benevolent Operations, per S. G. Bowdlear, tr.,	50,00
do., Federal St. ch., Miss Cheeseman, per C. D. Gould,	2,00
do., Jesse Haycock 110,00; a friend, 3,85,	113,85
do., "A donation to propagate the gospel among the heathen,"	100,00
	408,73
Worcester, Boardman Miss. Soc., connected with the High School, per E. A. Battel,	6,00
do., 1st ch., mon. con., Z. Berry tr., 50,00; Rev. S. B. Swaim, his semi-annual sub., 25,00,	75,00
do., Thomas E. Daniels, of Pleasant St. ch., to constitute himself and his wife, Lucy S. Daniels, life members of the Am. Bap. Miss. Union, per Rev. J. Jennings,	200,00
	281,00
Shelburne Falls, ch., to constitute Rev. E. H. Gray a life	

member of the A. B. M. Union,	100,00
do.do., Nathaniel Lamson, to constitute himself a life member of the A. B. M. Union,	100,00
do. do., Horatio Benton, per A. W. Benton,	3,00
	<hr/> 203,00
Franklin Assoc., N. Lamson tr., per E. G. Lamson,	41,45
Gloucester, ch., per Rev. Wm. Lamson,	33,00
Waterville, Sab. school, for Burman schools, per J. W. Capen,	4,00
Woburn, 1st ch., Burman Bible Soc., for Burman bible, 14,00; do., to constitute John Cummings a life member of the A. B. M. Union, 100,00, per Rev. S. B. Randall,	114,00
North Attleboro, Mrs. Mary Arnold, per Rev. R. Morey,	50,00
Medford, 1st ch., per Mr. Ellis,	12,89
Cambridge, Mrs. Eunice Nichols, per Wm. Brown,	10,00
Newton Theol. Inst., Soc. for Miss. Inquiry, S. K. Avery tr., Brookline, ch., per Rev. Wm. H. Shailer, viz.:—Elijah Corey, to constitute himself a life member of the A. B. M. Union, 125,00; a friend 25,00; D. Sanderson 50,00; E. R. Seecomb 50,00; W. Dearborn, 25,00; T. Seaverns 25,00,	300,00
Newburyport, ch., mon. con., per Stephen Caldwell, tr.,	50,00
Foxboro, Mrs. Mary Morse, for support of Rev. N. Brown, per Rev. C. Ripley,	3,00
	<hr/> —1726,15

Rhode Island.

Westerly, a friend	10,00
Rhode Island State Convention, per V. J. Bates, tr., viz: Fruit Hill, ch., mon. con. for December, per Rev. H. T. Love,	4,00
Valley Falls, ch., annual collection 94,00; mon. con. 42,05, per Rev. B. P. Byram,	136,05
Providence, 1st church, mon. con. for Dec., 51,54; do., Fem. For. Miss. Soc., Mrs. Sarah Bolles tr., to constitute Ko-tha-a and Richard E. Eddy life members of the A. B. M. Union,	262,10
Henry Marchant, for the support of a missionary,	400,00
Rhode Island Bap. Sab. School Assoc., G. B. Peck tr., for support of schools in Burmah, viz.:—Warren, Sab. school 20,00; Providence, 3d ch. do. 9,15; do., 4th do. 20,86; Fruit Hill, do. 5,60; Pawtucket, High St. do. 2,00; Newport, 1st	

ch. do. 9,87; Wickford, 1st ch. do. 2,16,	71,44
	<hr/> 928,13
	<hr/> 938,13

Connecticut.

New London Co. Miss. Soc., A. Wickham tr., per Rev. M. G. Clark,	50,00
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New York.

New York city, a friend, by Rev. Lewis Colby,	5,00
do., Oliver St. ch., Isaac Newton, to constitute Ky-ing a life member of the A. B. M. Union,	100,00
do., 1st ch., per Rev. S. H. Cone, for the following life memberships of the Union, to be expended in the Greek Mission, viz.:—Rev. Benjamin M. Hill, Wm. Cooper, Wm. Durbrow, Wm. Hillman, and Nathan C. Platt,	500,00
	<hr/> 605,00

Madison Assoc., Wm. Coolidge tr., per Loel Wood, viz.:—Georgetown, ch., 5,00; Fenner, do., 12,00; Chittenango, do., 7,75; Lebanon, do., 1,13; Brookfield, 2d do., 11,39; Eaton, 1st do., 1,40; a female friend in Otsego Co., 25,00,	63,67
Catskill, Francis A. Wilson, to constitute himself a life member of the A. B. M. Union,	100,00
Sherburne, ch., per Rev. C. B. Post,	18,00
Covert, Lewis Porter, \$100 of which, is to constitute Rev. Edward Hodge, of Fairfield, Michigan, a life member of the A. B. M. Union,	200,00
Granville, J. Dayton	1,00
Lake, ch., (Washington Co.) mon. con. for Nov. and Dec.,	2,00
	<hr/> 989,67

New Jersey.

Burlington, "towards six men for Arracan,"	13,00
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Pennsylvania.

Washington, ch., Fem. Miss. Soc., Miss Eliza M. Wilson tr., per Rev. A. K. Bell,	15,00
Hollidaysburg, ch., John Stover, per Rev. A. K. Bell,	2,00
	<hr/> 17,00

Ohio.

Warren, church, (Tuscarawas Co.,)	1,50
Hagerstown, ch., (Carrol Co.,) Dea. Miller,	,88
Sugar Creek, ch., (Stark Co.,) Noah Chace,	1,75
Canal, Dover, (Tuscarawas Co.,)	4,87
per J. N. Deardorff,	<hr/> 9,00
Cincinnati, 9th St. ch., mon. con., 19,85; A. Ross 1,00,	20,85
Grand River Assoc., "cash received for goods,"	7,00

Dayton, ch., mon. con.,	13,00	
Lima, Wm. Chaffee	,50	
per Rev. J. Stevens,		46,35
agent of the Board,		
Joseph Elliot, on his pledge,	,91	
Bath, ch., Mrs. Elder Jordan		
and grand-daughter,	2,00	
Miss E. Mack,		
Mrs. Damon, and Mrs.		
L. Doolittle 75c.; O. G.		
Bingham 50c.; Mrs. Doolittle		
50c.; Mrs. H. Van		
Sickle 25c; collected by		
Rev. J. Elliot,	4,00	
		4,91
		60,26

Michigan.

State Convention, per R. C.		
Smith, tr., viz.:		
Jackson, ch. and soc., mon.		1,24
con.,		
Kalamazoo, do. do., do. do.,	1,25	
do., after an address by Rev.		12,41
Wm. Dean, 11,16,		
Comstock, ch. and soc., mon.		,68
con.,		
Battle Creek, ch. and soc., on		
subscriptions,	6,37	
Marengo, do. do., mon. con.,	1,00	
Sandstown, do. do., do. do.,	3,00	
Ann Arbor, do. do., do. do.,	1,33	
do., for China Mission, 3,00;		
do., col. after an address by		31,15
Rev. Wm. Dean, 26,82,		
Jackson, ch. and soc., col. after		26,31
an address by Rev. Wm. Dean,		18,75
Ypsilante, do., do. do. do.,		10,00
Marshall, do., do. do. do.,		
C. W. Calkins 5,00; Rev. T.		
Z. R. Jones, on pledge, 5,00;		
Mrs. S. A. Cornell, do., 1,00;		
W. P. Bowen, do., 1,00; J.		
Cothran, do., 50c.; B. Tobey,		
do., 50c.; J. A. Twiss, do.,		
50c.; G. Ingersol, do., 4,84;		
Rev. R. J. Hewitt, do., 1,00;		
Mrs. Fanen, do., 50c.; J. W.		
Jencks, do., 1,00; P. Min-		
nis, do., 25c., for China Miss.,	21,09	
		132,00

Illinois.

Alton city, ch. and cong.	1,94	
Kane, ch. and cong.	2,90	
Springfield Assoc., per J. Fran-		
cis, tr., for support of a Karen		66,90
preacher,		
Springfield ch. and cong. 4,70;		
Rev. A. Edson 5,00; Miss S.		
A. Brayman 35c.,	10,05	
Jacksonville, ch. and cong., for		
support of a Karen preacher,	19,01	
Jersey Prairie, do. do., for do. do.,	5,00	
Cla. Grove and Rock Creek,		
do. do., for do. do.,	5,37	
Martin's Prairie, do. do., for		
do. do.,	4,87	
Diamond Grove, do. do., for		
do. do.,	5,00	
Winchester, do. do., for do. do.,	11,56	
Quincy Assoc., M. Shuey tr.,		105,08
for do. do.,		
Peoria, Rev. J. D. Newell, a gold		
pen.		
Illinois River Assoc., R. Van-		
meter tr.,	75,17	

A friend in Northern Illinois	1,00	
per Rev. B. F. Brabrook,		313,85
agent of the Board,		

Missouri.

Fefee Creek, James Brecken-		
ridge, per Rev. B. F. Bra-		5,00
brook, agent of the Board,		

Iowa.

Davenport Assoc., Rev. E. A.		
Byron tr., per Rev. B. F. Bra-		3,75
brook, agent of the Board,		
Sale of jewelry by Rev. B. F.		3,00
Brabrook, agent of the Board,		6,75

* Carried forward, \$5913,46

The following sums have been received towards discharging the debt of the Board, viz.:

Maine.

Portland, Wm. Hammond 50,00;		
N. Ellsworth 20,00; B. Green-		120,00
ough 50,00; per N. Ellsworth,		

Massachusetts.

Boston, Gardner Colby	1000,00	
do., Richard Fletcher,		1000,00
of Federal St. ch.,		
do., James Loring and		
Mrs. P. C. Loring, to		
constitute James Lor-		
ing a life member of		
the A. B. M. Union,	100,00	
per S. G. Shipley,		
do., Asa Wilbur, of Bow-		500,00
doin square ch.,		
do., to constitute Rev. D.		
Newton Sheldon a life		
member of the A. B.		100,00
M. Union,		
do., Tremont St. ch., per		1000,00
T. Gilbert,		
do., a few members of		
1st church, to consti-		
tute Rev. R. H. Neale		
a life member of the		
A. B. M. Union, per		100,00
S. G. Shipley,		
do., South Boston, ch.,		
per Rev. D. Dunbar, to		
constitute the Hon.		
Geo. N. Briggs a life		
member of the A. B.		100,00
M. Union,		3900,00
Charlestown, 1st ch. and cong.,		
Miss. Soc., to constitute Rev.		
Wm. C. Child a life member		
of the A. B. M. Union, per		
Joseph Goodnow,	100,00	
Northboro', ch. and soc., per		
Samuel Wood,	11,60	
Waltham, George Lawton	100,00	
		4111,60

Rhode Island.

Providence, Henry Marchant	500,00	
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<i>Connecticut.</i>	
New Haven, Rev. Orin B. Judd, to constitute himself a life member of the A. B. M. Union,	100,00
<i>New York.</i>	
New York city, William Colgate	1000,00
do., Oliver St. ch., Isaac Newton, in part of his subscription,	500,00
do., 1st ch., per Rev. S. H. Cone, to constitute the following persons life members of the A. B. M. Union, viz.:—R. W. Martin, Mrs. Maria C. Todd, John M. Bruce, Wilson G. Hunt, and Ezra P. Davis,	500,00
	2000,00
Otsego Co., "A female friend"	25,00
	2025,00
<i>Ohio.</i>	
Madison, ch., (Lake Co.), per Rev. J. Wetherby,	17,00
Zoar Assoc., Sandy, ch.,	1,50
East Fork Assoc.—Dutch Creek, ch.,	7,00; 2d Tenmile, do., 4,00; New Richmond, do., 2,25; Cheviot, do., 11,50,
	24,75
Miami Assoc.—Cincinnati, 9th St. ch.,	102,00; Dayton, do., 31,50; Mount Carmel, do., 1,60; Middletown, do., 8,25,
	143,25
Ohio Assoc.—Sand Fork, ch., Wm. Johns 50c.; Beulah, do., James Haskell 2,00,	2,50
Piketon, A. Bumgarner	3,00
Geauga Assoc.—Painesville, ch.,	10,00; Concord, do., 7,00,
	17,00
Auglaize Assoc., by Wm. Chaffee,	13,00
Meigs Creek Assoc., Mc Connelsville, ch.,	8,00
Scioto Assoc., Walnut Creek, ch.,	4,00
Walnut Hill, J. Lyon 1,00; Avon, J. B. Jamison 1,00,	2,00
per Rev. J. Stevens, agent of the Board,	219,00
Bath, ch., after a missionary sermon,	4,34
Richfield, ch., do. do., 5,13; D. Oviatt 1,25; J. Lockhart 80c.; Mrs. Lockhart 44c.; N. Oviatt 21,00; Dea. Hawkins 2,75; O. Peney 2,50; George Doolittle 25c.; Mrs. Hawkins 25c.; V. A. Payne 38c.; collected by Rev. J. Elliot, per O. Ogood,	34,75
	39,09
	275,09
<i>Illinois.</i>	
Alton city, ch. and cong., Capt. S. Pierson 5,00; Wm. Hayden	

3,00; S. Griggs 1,00; Mrs. B. E. Viall 2,00; do., her sixth semi-annual subscription for support of a Karen preacher, 15,00,	26,00
Upper Alton, Prof. W. Leverett and wife 2,00; W. Leverett and wife 2,00; Oliver Olcott 6,50; Rev. H. A. Gardiner 1,00,	11,50
Carrolton, D. Pierson	1,00
Jacksonville, ch. and cong., Rev. A. Bailey 1,00; J. A. Bailey 5c.; Miss J. Burditt 5c.,	1,10
Canton, ch. and cong. 6,65; Rev. A. Gross and wife 1,00; Mrs. S. Cox 50c.; Mr. —	
Campbell 25c.,	8,40
Peoria, Rev. J. D. Newell	1,00
Washington, J. Crandall 2,50; Chauncy Crandall 70c.,	3,20
Mount Palatine, Rev. T. Powell and family 3,66; Rev. O. Fisher 1,00; O. and E. Winters 4,00; P. and A. Howe 4,00; W. and H. Johnson 1,00; Mrs. M. J. Curtis 5,00; Mrs. E. A. Beck 1,00; Miss S. Bruce 6,00; Miss S. G. Kendrick 1,00; A. Wilcox 1,00; A. M. Howard 1,00; G. S. Parks 1,00; John Olney 1,00; D. Renniff 50c.; H. Larned 50c.; O. Whitcomb 50c.; W. H. Boutwell 50c.,	32,66
Granville, J. W. Ames 1,00; Mrs. D. Ames 50c.; Miss J. A. Ames 30c.; Harrison Rice 1,00,	3,00
Vermilionville, Rev. N. Alvord 1,00; Joel Alvord 3,00; J. M. Leonard 1,75; Henry Kingsley 1,00; Mrs. E. F. Wood 50c.,	7,25
Ottawa, R. Sizer 1,00; W. Reddick 5,00; John Shuler 1,00; Mrs. M. A. True 50c., per Rev. B. F. Brabrook, agent of the Board,	7,50
	102,61

Missouri.

Fefee Cr., M. Brotherton, per Rev. B. F. Brabrook, agent of the Board,	2,00
	37236,30
Total for the debt,	5913,46
* Brought forward,	13,149,76

Legacies.

Estate of Andrew Cole, Middleboro, Mass.,	250,00
Medad Jackson, of West Meredith, N. Y., deceased, per Rev. A. Bennett, agent of the Board,	1500,00
John Allen, of Warwick, R. I., deceased, per Henry Hamilton and Edward K. Fuller executors,	500,00
	2250,00

Total receipts in Dec., \$15,399,76

R. E. EDDY, Assistant Treasurer.

THE

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American Baptist Board of Foreign Missions.

CHINA.

NOTICE OF NINGPO.

BY D. J. MACGOWAN, M. D.

The following account of the city of Ningpo, in China, together with the accompanying sketch, was prepared by Dr. Macgowan. Though somewhat extended, yet we are unwilling to injure its effect by division, or to diminish its value by abridgment. To the patient and careful reader, who desires authentic and accurate information, its importance, as a document of facts, will be obvious. The Chekiang province is, doubtless, to become an interesting field of missionary labor, and we hope to be permitted, in future numbers, to chronicle the wide-spread successes of the gospel among a people whom Divine Providence has, in such a wonderful manner, made accessible to its enlightening and saving influences.

Province.

Ningpo* ("peaceful billows,") is the chief city of a department of the Chekiang province, ("meandering

* The accent in Chinese proper names should always be on the second syllable. Can-ton' is commonly, but very improperly, called Can'-ton. They all follow the same rule thus,—Ning-po', Shang-hái', Pe-kin', &c. The system of orthography which I prefer, is that which was prepared by Sir William Jones, and afterwards recommended by Mr. Pickering. It has been adopted, with some variations, among the native tribes of North America, through the greater part of India, and in the islands of the Pacific, and is the one followed in the Chinese Repository. It has fewer objections than Dr. Morrison's, which many still follow, and has the advantage of being generally known.

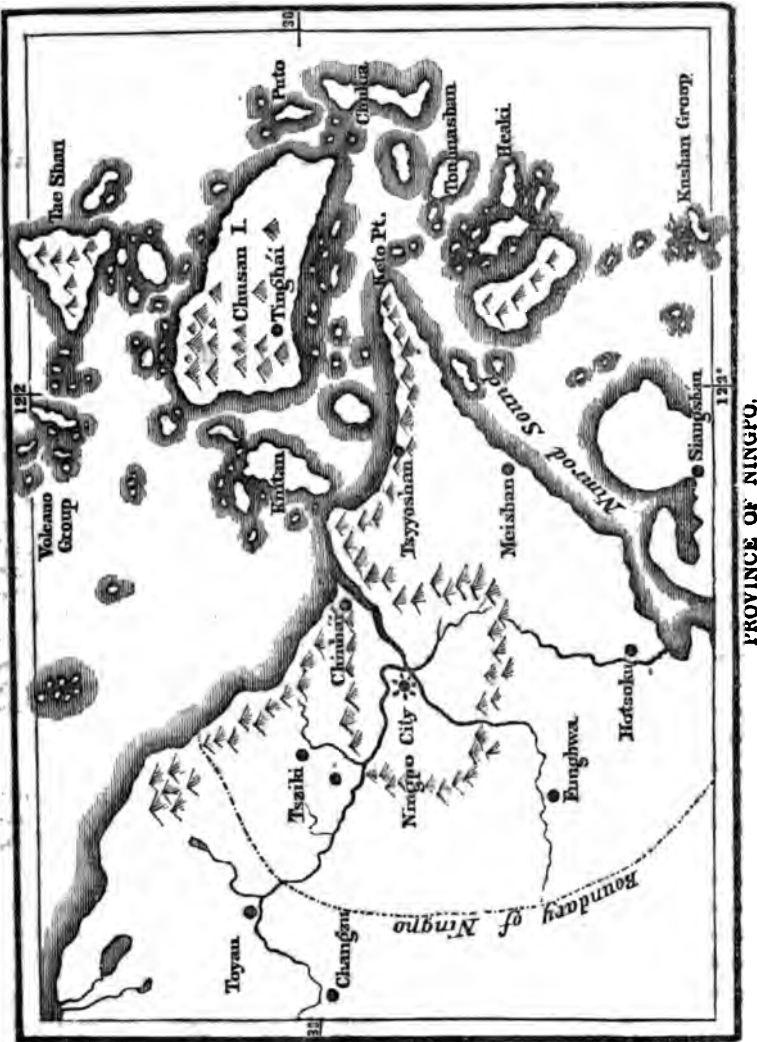
streams,") N. Lat. 29° 57' 12"; E. Long. (Greenwich) 121° 22' 19", about 1000 miles N. E. of Canton, and above 1200 S. E. from Peking. The province of Chekiang, though among the least of the empire in geographical extent, ranks among the first for wealth and fertility. In extent, it is about the size of Kentucky, with a population of above 26,000,000, or about 670 inhabitants to a square mile. The green teas, so extensively used in the United States, come mostly from this province; rice, silk, and cotton, are also among its staple productions.

Rivers.

The province is divided into eleven *fús*, or departments; Ningpo *fú* contains six *hiens*, or districts, viz.:—Kin, Tsiki, Fungwha, Chinbái, Tsiangshan, and Tinghái, the capital of the Chusan Archipelago; in each of these districts there is a walled city of the same name. Ningpo is about fifty-four miles west of Chusan, and twelve from the sea, in the midst of a large alluvial plain, at the confluence of two rivers, the Yan and the Yung, whose united stream is called the Tatsieh. This river, at its broadest part, is but about the eighth of a mile, but so deep as to be navigable for vessels drawing sixteen or seventeen feet; the approach is rendered difficult by the numerous islands of the Chusan group at its embouchure.

Approach.

Chinbái, a city containing a population of about 9000, is situated at the mouth of the river. From the throng of junks constantly anchored there, it would appear to be a place of considerable trade, dividing the commerce of the region with Ningpo. A fortress of



imposing appearance, on the summit of a hill, commands the entrance to the river; but the breaches made in it when it fell into the hands of the English, show that the work is exceedingly defective. Immediately above Chin-hai, for some distance up the river, are an immense number of salt mounds, resembling groups of African kraals. From this city the hills on either side of the river diverge until intersected by another range some ten or fifteen miles west of Ningpo, thus circumscribing this beautiful plain. Though the country is densely populated, no houses are met with on the river, and but a single

village. In order to be secure from robbers and pirates, the people all live in hamlets and villages, and unless these are populous, for greater security, are situated at some distance from the river.

Appearance.

In approach to the city, Ningpo does not present to the traveller that monotonous aspect so common to Chinese cities. There is much to diversify the scene. The stately pagoda in the distance; a large assemblage of ice-houses, in the form of pyramids, and which, though only made of straw, look very

imposing; the fleet of junks, with large, flaming eyes, white hulks, and red ports, and from each mast long streamers flying, of every color; the bridge of boats, seemingly alive with human beings; and, finally, a long line of black wall, with its parapet embrasures and ports, concealing the roof of every house in the city. The flower and tanka boats, which adorn the Canton river, are wanting here, and, indeed, there is no floating population, or community living in boats, in any of the cities except Canton.

Wall.

The city wall is nearly five miles in circumference, somewhat in the form of a fan, built of granite, enclosing loose earth, twenty-five feet high, exclusive of the parapet, which is five feet. At the base it is twenty-one feet thick, and at the top, fifteen, affording a beautiful promenade; but as the Chinese never walk for pleasure, or exercise, it is always deserted. At convenient distances on the top, there are look-out stations of one and two stories, all in a dilapidated condition. The sides and top are covered with vegetation. Just now vast quantities of the honeysuckle are in bloom, diffusing a fragrance which in a measure counteracts the noisome smells which arise from every quarter. The city is entered by six double gates, the outer of the two separated from the inner by a space about twenty-five yards square, enclosed by the walls. The gates are shut by night, but the soldiers open them at any hour for a small fee. The walls were erected about 1000 years ago.

Canals.

Canals form a striking feature in almost every Chinese landscape. Whilst every one has heard of the Grand Canal, which, commencing at the capital of this province, extends through seventeen degrees of latitude, constituting one of the master pieces of human labor, few are aware that this great work forms but a small part of the same kind which the industry of this people has accomplished. I hazard little in saying, that they are almost as numerous as roads in America. The plain of Ningpo is intersected by them in every direction, ranging from thirty to ninety feet in breadth. It is difficult to say which is their chief design, to serve as channels of communication, or for irrigating the land.

As roads are scarcely known in China, they are the common thoroughfares; but commerce is subordinate to agriculture here; the canals are, therefore, most prized by the husbandman. At the base of the hills enclosing the plain, artificial reservoirs of great size have been constructed, which serve to feed the canals. One of the canals enters the city and expands into two little lakes, from which small canals ramify into the remotest parts of the city; these are navigated by small boats, and being the receptacle for all kinds of garbage not eaten by the people, render the city extremely filthy; still, it must be remembered, that this is the cleanest, or rather the least filthy, of Chinese cities. A branch of one of the canals forms a moat without that part of the city walls not protected by the rivers.

Streets—Signs.

The streets, as in Asiatic cities generally, are narrow and irregular. A smooth flagging extends from door to door; those in the business parts of the city are constantly crowded with pedestrians of both sexes; the wealthy travel in sedans. The stores are two stories high, the side walls of brick and the fronts of wood, a more expensive material here; the first floor being entirely open in front, exposes the whole of the shop to the passers by. Much taste and ingenuity are displayed in the carving and trellis work of the second story, and as the horizontal signs, which hang from the roofs, are studded with prominent gold characters, the stores give the principal streets a very gay appearance. The shop signs, in the absence of newspapers, are used as vehicles for puffing, and illustrate, in a measure, the character of the people.—Take the following, "Celestial perfection," (shop's name,) "Lán Wan sells renowned silvery tobacco pouches, also ebony and ivory pipes, plain and ornamental, of unequalled workmanship. The goods of this shop are really genuine, and the prices according to the principles of equity." "Felicitous extravagance," (shop's name,) "Lúi, fashionable shoemaker, sells shoes of variegated lustre, not two prices." "Chin Lan Yú feels pulses of those affected with colds, and sells the world renowned pain-curing plaster." "Everlasting righteousness," (shop's name,) Ming sells effulgent, sun-like candles. Trade conducted solely for ready money," i. e., no trust.

Monuments.

Some parts of the city are adorned with beautiful monumental gateways of stone; though possessing no affinity with any of the received orders of architecture, they are always admired for their elegance. They are ornamented designs in alto relievo, which though grotesque, display great skill and taste in the sculptors. They are almost the only monuments met in China, and are usually designed to commemorate the virtues of some distinguished individual.

Buildings.

The public buildings in China differ but little from the private residences; those of this city are still in ruins, having been singled out for destruction in the late war. In the retired portions of the city, the better class of houses are surrounded by high walls, and contain numerous apartments, with several paved courts. They are the abode always of several families, or rather branches of the same family. The dwellings of the poor are low, mud huts, covered with bamboo matting, and having the cold, damp soil for floors. The windows, both of the poor and wealthy, are without glass; white paper and thin shells being employed for that purpose.

Priests and temples.

The buildings for religious purposes are the best in the city. Reserving a description of them for another occasion, I merely give my teacher's estimate of their number. This gentleman is a *sintsei* graduate, equivalent to an A. B. in the West, and may be relied on in his statement. The Buddhist sect, 100 temples and monasteries with about 1000 priests, sixty nunneries with about 200 nuns. The Tabu sect have but four temples, and not above twenty priests. There are two Confucian temples, where the great sage of China receives divine honors from the magistrates. There are also fifty city temples and 200 ancestral temples for the worship of ancestors, and also a small Mohammedan mosque. In a financial point of view alone, there would be a great gain to the city by rejecting idolatry and embracing the gospel; and though there is no Sabbath observed, yet the time devoted to feasts, shows, processions, and ceremonies, is equal, at least, to one seventh. It is no less a physical than a moral law, that man should refrain

from labor at intervals as frequent as the Christian Sabbath, and where it is unknown or unobserved, something equivalent will be substituted, as in China.

Tower.

Connected with one of the Buddhist temples is the pagoda, or tower, an imposing structure, though only about 100 feet high. It is built of brick, in the form of a hexagon, ten stories; as it slightly inclines from the perpendicular, it may be classed with the leaning towers. When subscriptions can be raised for the purpose by the priests, which is seldom the case, it is brilliantly illuminated by night with lanterns. It was erected about the middle of the eighth century. Such structures are common in China; they are designed to propitiate the gods and to secure the adjacent region from all evil influences.

Scenery.

The prospect from the summit of the tower is extremely beautiful. The landscape is girted by lofty hills, rising, at some points, into elevated mountains; the fruitful sources of those broad, silvery canals which are stretched over the plain like net-work, affording a delightful contrast with the varied verdure, blue-tiled hamlets, and scarlet temples around; whilst the winding rivers, crowded with sail, from the small market-boat to the unwieldy junk, unite, with the busy city below, in giving the scene a highly picturesque character.

Filthy habits.

But every thing Chinese should be viewed in the distance; proximity destroys all the previous charm. Filthy sights and noisome smells annoy you at every step; in their persons and in their dwellings these people are extremely filthy. This remark applies even to the wealthy, their garments are rarely changed, and seldom washed. One cutaneous disease is so common amongst all classes, that gentlemen and ladies do not hesitate to tell you that they are never exempt from it. The filthy practices of the people, which most disgust foreigners, need not be mentioned; but there is one custom so offensive and so prevalent as to merit particular notice, viz., the exposure of coffins containing the dead. In all parts of the empire it is the practice of the head of a family to have his coffin

kept in his own dwelling, but it is only in the northern, or central parts, that when once occupied, they are left uninterred. Here they are met with at every step, in the streets and in the vacant lots, in gardens and in fields, on the banks of the rivers and on the sides of the hills; in fine, turn where you will, these perishable tenements of the dead are before and around you; nor is it uncommon to see the skeletons, in whole or in part, as the coffins decay. At certain seasons, however, the agents of a benevolent Society, instituted for the purpose, remove the coffins to secluded places among the hills. The graves of the wealthy are numerous and beautiful. The coffin is first laid on the ground and then enclosed with brick, over which earth is piled until a mound is formed from ten to fifteen feet high. This green mound is surmounted by a bush or shrub, and surrounded by the mourning cypress.

Infanticide.

The bodies of deceased infants are often merely rolled up in a piece of matting and placed at low water mark, by the river side. This practice has given rise to the impression that the common crime of Chinese infanticide was of frequent occurrence at Ningpo; but it is not so. I know of but one mother who has been guilty of this unnatural crime. "Can a woman forget her sucking child, that she should not have compassion?" Yea, she does forget. According to the accounts of the natives, the destruction of female children among the poor is of frequent occurrence at Funghwá, a city of the Ningpo district, about twenty miles from this. By their early death, these poor children are saved from much subsequent torture and a life of servitude.

Bridge of boats.

Kongtung, a large village on the south bank of the Yung, is connected to the city by a bridge of boats. At this place the stream is very rapid, and not more than 120 yards in breadth. Ten or twelve rude boats, covered with thick planks, are held together by iron chains. Nothing could be more simple or economical; nor could any other bridge meet the wants of the place. The banks of the river are too low to admit of the arch, which the Chinese elsewhere employ, and the stream is too rapid for piers. By a very simple manœuvre of two of the boats, forming

the central part of the bridge, a passage is made for vessels passing up and down the river. There are some American rivers where bridges of this description might be constructed with advantage.

Population.

Like all Chinese cities I have yet seen, Ningpo contains vacant lots, both numerous and extensive, and as the dwellings are all very low, it is wonderful that it contains such a large population as it undoubtedly does. But on entering their houses, the circumstance is explained, for they teem with people. The population of Ningpo and its suburbs may be safely estimated at half a million.

People.

The people are friendly, but so timid that confidence is not easily gained; the sight of a foreigner, in most places, is the signal for the flight, or rather howling of women and the screams of children. But when once acquainted, they are never more pleased than when you take a cup of tea with them. This beverage, which has proved such a blessing to China by averting intemperance and promoting social and friendly intercourse, is always ready made. No one thinks of drinking water in China.

Trade.

Hitherto there has been but little foreign commerce at Ningpo; there is but one foreign merchant here, and a square-rigged vessel is a rare sight. It is thought that in time it will be a place of considerable trade with the Americans, as it is the most convenient port for shipping green tea, and also because the people like to clothe themselves with Lowell cottons. But Shanghai will always have the commercial preëminence, its geographical position as well as the greater mercantile enterprise of its inhabitants, have caused it to absorb almost all the foreign trade of the north. Shanghai and Ningpo in many respects bear the same relation to each other, in China, that New York and Boston do in the United States.

Climate.

The climate is salubrious. But the western coast of the Pacific, like the western coast of the Atlantic, only in a greater degree, is subject to great vicissitudes of temperature. While we have the winter of Charleston, S. C., we have the summer of Calcutta, the

thermometer rising at times to 104° (Fahrenheit) and upwards in the shade. The sudden transitions of temperature to which the climate is subjected, occasion disorders of the alimentary canal, and the continued irrigation of the soil, making the whole region a vast marsh, renders intermittent fevers very common here, especially among foreigners. On the other hand, we enjoy the usual exemption from pulmonary affections which miasmatic districts afford.

The market in winter is abundantly supplied with mutton, game, and fish; and in summer with poultry, eggs, and a great variety of vegetables. Fruit is abundant, but, for the most part, of an inferior quality, the apples, pears, peaches, plums, etc., can scarcely be eaten.

Historical notice.

Of this city there are no historical records anterior to the Christian era, but it is probable that ere a stone was quarried on the hills of the "eternal city," that the peaceful children of Shem had pitched their tents in this fertile plain, and led their flocks by the side of its still waters. It is said that the tomb of Yü,* who was almost contemporary with Noah, if not the same individual, may still be seen near one of the chief cities of the province. During the successive millenniums of its existence, the city has been subjected to many vicissitudes; war and pestilence, fire and flood, have, at different periods, carried desolation through its streets. It was once the seat of an extensive European trade. The first Europeans who traded here were the Portuguese, more than 300 years ago. The enterprise was so successful, that in a few years they had numerous factories, and a large population at Ningpo; but as they acquired wealth they became exceedingly rapacious, and often resorted to violence, until at length the indignant people, under their authorities, burnt their factories and massacred many of their number. The Portuguese were thus expelled about twenty years after their arrival.

The Japanese also carried on an ex-

* Yu is represented in Chinese history as having succeeded in draining the empire after a deluge, which took place, according to their chronology, fifty-seven years after the received date of the deluge of Noah. It is represented as covering the highest mountains, and is supposed to refer to the universal deluge.

tensive traffic at this port, but were expelled for piratical acts. Their trade is now confined to the neighboring port of Chápú.

The English East India Company made several attempts to open a trade at Ningpo; the first, about a century ago, and the last in 1832, but failed, through the opposition of the authorities.

Ningpo appears at one time to have been a missionary station of the Roman Catholics, but there is now no vestige of their labors that is apparent, except in a few persons who have concealed about their necks a small brass medal, with the inscription, "Sacred heart of Jesus," in Latin.

In December, 1842, Rev. Mr. Milne, of the London Missionary Society, came to Ningpo and resided here seven months, and engaged in distributing tracts and in conversing with the people. I arrived in the autumn of the following year, and commenced missionary operations by means of a small hospital.

Last year Dr. McCartee and Rev. Mr. Way, of the American Presbyterian Mission, arrived; they have since been joined by the Rev. Messrs. Lowrie, Culbertson, and Loomis; the latter is, for the present, stationed at Chusan; but as the English are to evacuate Chusan in February next, it is not likely that foreigners will be permitted to remain there. These brethren have formed a presbytery, organized a church, and have regular services on the Sabbath in English. The Church Missionary Society will be, shortly, represented here by several laborers, and also the London Missionary Society. In addition to the above, there is an English lady here, who has a school of twenty Chinese girls under her roof, receiving Christian instruction; two of these are Christians, the fruit of her labors at Sourabaya. Miss Aldersey is not connected with any Society.

Advantages as a missionary station.

As a missionary station, Ningpo has a signal advantage over the neighboring port of Shanghai, viz. ;—being a place of but little foreign trade, as a residence it is more agreeable, and the people are less coarse in their manners and more friendly to foreigners; but the geographical position of the latter, renders it of the highest importance for missionary operations. It is the key of the empire, being to China what London is to England, or New York to the

United States. Though extremely anxious for a colleague, I am willing to work alone for many years, if the American Baptist churches could thereby be represented at Shanghai. It has peculiar claims on us, as it contains a large Tiéchiú population. Br. Goddard's church, at Bangkok, and br. Dean's, at Hongkong, are composed of these people; and as the missionaries of no other Board are turning their attention to that dialect, they may be considered more especially entrusted to us. There is something in their character which exalts them above the mass of their countrymen,—they are bold and enterprising, and seem to have embraced the gospel more readily than others, and to exhibit more zeal and self-denial as Christians. Shanghai also contains a large population speaking the Canton dialect, so that should our brethren at the south, of either department of the mission, require a northern clime, they may obtain it, and have the benefit of a sea voyage, without quitting the field. I visited Shanghai in 1843, in company with Messrs. Medhurst and Lockhart, of the London Missionary Society, at which time they resolved to adopt it as a station for their Society, and as Ningpo was an unoccupied city, at the suggestion of my colleagues, I chose it as our station for the north of China, in the hope that the Board would, ere long, be enabled to establish a mission at Shanghai also.

Residence.

Although the treaties lately made with several foreign powers secure to their citizens the privilege of residing within the cities of the several ports opened for trade, yet the jealousy of the authorities has hitherto made that section a dead letter. As yet, no foreigner has been allowed to enter the gates of Canton. At Shanghai they all reside without the walls, except the English consul. At Amoy and Fuchau they are hardly less jealous, but at Ningpo no difficulty has been experienced until lately. Whilst here in 1843, though there was no consul of any nation, and before the port was opened for trade, I was permitted to occupy a house in the centre of the city. But on my return, after several months absence, I found it almost impossible to get a dwelling in the city, on account of Mrs. M. It was a change for which they were not prepared, to allow a foreign woman to reside within

the walls of their city. I had almost despaired of success, and was on the eve of renting a tenement on the opposite side of the river, where the foreigners reside, when a householder in the city ventured to let me have a portion of his small house. My dwelling is very inconvenient, but we are willing to subject ourselves to any inconvenience for the time, knowing that the fears of the people, or rather the secret opposition of the authorities, will soon wear away, when we shall have a more wholesome abode. Mrs. M. now walks about the streets without molestation, though the crowds are sometimes annoying; the people receive us into their houses, and, we trust, will become attached to us by the time that we are able to converse with them freely on religion.

Dispensary—Religious instruction.

For want of a suitable place as a hospital, I confine my professional labor mainly to dispensary practice. Dr. McCartee, who, like myself, is an agent of the China Medical Missionary Society, attends to patients requiring assistance at their own dwellings. I prescribe on the alternate days of the week, in a large room of the principal temple of the Taóu sect, (sect of Reason) which the monks let for the purpose. The patients are admitted by tens, and when prescribed for, are exhorted first by myself very briefly, to renounce idolatry and to believe in Jesus. My assistant, Ching, then follows at greater length, explaining the gospel; when these are dismissed, ten more are admitted, until night, when many are obliged to return to their homes, sometimes many miles distant, without being seen. Every applicant for medical aid, who can read, and others occasionally, are supplied with tracts, published at the expense of the American Tract Society. Tracts are always gladly accepted, and I have rarely found any objection made to the gospel; the Chinese almost invariably express their approbation of all we say, particularly any thing directed against idolatry. Yet our friends must be careful not to regard this as a source of encouragement; it affords me none. I would have more hope for these people were they to manifest some feeling on hearing our message, but the same politeness which causes them to exalt the person they are addressing, and to study to debase themselves, also forbids them saying aught against any

opinions he may advance, or to defend their own. Their excessive politeness has, in fact, served as much as any thing else to make them the nation of liars they are. A gentleman is no more ashamed of being detected in a falsehood, than of exhibiting his diseases, the result of filth. The commendations of these people in favor of the gospel must then be received with much allowance. No impression will be made on them by preaching the terrors of the law. The priesthood of the Budhist sect have exhausted their ingenuity in depicting the terrors of hell, and as neither priest nor the people believe these things, they have no fears for the future. But the moving theme of the atonement, and the startling doctrine of the resurrection, when fairly preached to them, cannot fail, with the blessing of God, to excite them to earnest and serious inquiry. Then, and not till then, will there be reason for rejoicing over these people.

Reading.

Every Sabbath we use our room in the temple for a chapel; br. Ching delivers a sermon, and I attempt an exhortation, which, at present, is little more than the reciting of a few phrases committed to memory during the week. They are such as the following, "These idols are unable to save themselves from the rain, they require money to be kept in repair, and cannot protect themselves from the rats, how can they protect you?" "Your incense sticks are of no use, the idols cannot smell, there is no use in beating your gongs, and ringing bells, they can never hear, nor can they see your prostrations." "Believe in Jesus, he is able to save your souls,—he came into the world and died to save you,—if you believe, your souls will be forever happy, if you do not believe, you will certainly perish."

An incident occurred on the first Sabbath we had service, which shows how readily the Chinese will fall into any system which in any manner addresses itself to the senses. We placed a sheet over a table, intending to make a kind of pulpit; this some of our auditors took for an object of worship, so that when we knelt, at prayer, they kept prostrating themselves before the table as before their own idols. Since then we have discarded the covering for the table, and these superstitious practices have ceased.

Br. Ching and myself, on the afternoon of each Sabbath, take our stations on a bench at the salt gate, where a crowd instantly collects, whom we address, and to whom we give tracts. We are always listened to with respect. Last Sabbath, however, there was some murmuring. The following is from Ching's journal.

Ching's Journal—Opium smoking—Remedy.

"5th month, 4th day. Worship day. Went with my elder brother, Macgowan Sien Sang, to proclaim the gospel at the salt gate. The hearers were several tens in number. In the first place, my mean self discoursed of God, the creator of heaven and earth, the originator of all things and the nourisher of men. In the second place, spake of Jesus coming into the world to save men, atoning for sin in their stead, they repenting and reforming. Thirdly, the mean one said that this apostle, journeying thousands of miles, had come on purpose to teach men to cast away their idols, and believe on the true God. Also told them that the Lord protects men every day. If in ten years it were not to rain, men would perish from starvation. Fusa is unable to prevent this calamity. How unlimited is the power of the supreme Lord! He has made it the duty of men to worship Him, and believe in the religion of Jesus, that you should do what is right, be peaceful, live in harmony with your brethren, be obedient to your parents, and loving men as yourselves, hope to save your souls and obtain salvation. Words were not finished, when some asked, saying, 'This is a foreigner, engaged in carrying on the opium trade in China, selling opium to the people; how is it that he comes here exhorting men not to smoke it, what does this mean?' The mean one replying, said, 'He came from the flowery flag nation, to follow the commandments of Jesus and do God's business. Regarding the world as one family, therefore he exhorts men not to smoke opium. They also asked, saying, 'Why does he give out medicine, and warn against opium, and why not give us medicine to cure opium smoking?' Replying, said, 'The Lord only is able to cure you of that; if you believe in Jesus, and pray for the gift of the Holy Spirit, to be converted in the heart, you will not think of smoking it. This, then, is the remedy.' The hearers were all pleased

with the doctrine, but there were not enough books for them, truly."

Ching Sien Sang.

Wishing you to become acquainted with my assistant, Ching Sien Sang,* I would state a few particulars concerning him. His surname is Ching, his name Yü, and his style, or literary name, Howéi, aged twenty-nine, a native of the department of Tiéchiü, in the northern part of the province of Canton, coterminous with the south part of the province of Fukien. After quitting school, which was before he rose to mediocrity as a scholar, he engaged as an apothecary in his native village, but was subsequently employed as a clerk in the office of his paternal uncle, who is a subordinate mandarin, or magistrate, in the city of Fuchou. About two years since, he received a letter from his cousin, Atui, the deacon of the Tiéchiü church in Victoria, informing him that some foreign teachers there, taught the true way of being saved. Our brother quitted his employment and came to Hongkong, and was a constant attendant on the ministry of brother Dean for nearly a year, when he was baptized. It is now a year since his conversion, and I am thankful to say that he continues to run well. You are aware that he is the first home missionary China has had, being supported mainly by the Tiéchiü church at Hongkong. Until lately, we were unable to hold any conversation together, his dialect being as different from the one I have studied, as if it were Dutch; but he has a nice musical ear, and, consequently, quickly acquires a new dialect. He is now able to preach intelligibly to the people here, and I hope that ere long we shall be able to exchange thoughts without resorting to our present mode of writing. As he has lately commenced the study of English in the same class with Mrs. M.'s scholars, I have hopes that he will soon be able to qualify himself for more extensive usefulness amongst his poor countrymen. May I solicit your prayers for him, and for all the others who have in this land renounced idolatry. Our hope for Sinim rests on her own sons; they are to be its evangelists, apostles, and bishops. O that the Lord of the harvest would greatly multiply the num-

ber of such, until this, and all the neighboring nations, become the kingdoms of Immanuel.

ANSWER.

EXTRACT OF A LETTER FROM MR. BROWN.

Sibsagar, Aug. 7, 1845.

In my last, I informed you of the baptism of Batiran, a young man in br. Cutter's office. We have since then been cheered by the addition of another, Kolibor, the dhoby or washerman, of whose hopeful conversion I gave you an account in my journal, about two years ago. After his conversion, his mind became darkened, but he never, I believe, entirely relinquished his hope. He went with me to Nowgong and Gowahati last cold season, and during the tour his mind became more at rest; and since then his conduct has been such as to afford pleasing evidence of grace. He was accordingly baptized in the Sibsagar tank on the 13th ult. Batiram appears extremely well. He and Nidhi have composed several very good hymns, which we are publishing in a small Assamese Hymn Book, which I have been preparing during the last month. I have also been engaged recently in revising and carrying through the press an arithmetic for native schools, prepared by Mrs. Brown. Our church articles, adopted last January, at Gowahati, I have translated into Assamese, and they will soon be through the press. I hope, ere long, to send you a copy of these publications, together with several of the Epistles, which are nearly ready for the press. In the midst of discouragements, we have much that is encouraging. We have attentive audiences every Lord's day in the bazaar, and the people are beginning to be more bold in listening to our exhortations. A great sensation has been produced throughout India, by the conversion of several students of the Free Church (Presbyterian) College, in Calcutta. A new heathen college is to be set up in opposition, and every effort is to be made to deter Hindus from sending their children to missionary schools. A circular has already been sent to the brahmins here, and they will, doubtless, use all their influence to break up our schools; but we trust their machinations may be brought to naught.

* Sien Sang means, literally, "first born," and is used among the Chinese as Mr. in English.

It is now about six months since we have received any papers from America, and, with a few exceptions, no letters. Of course, we get no information except what we glean from the English papers, and which is generally confined to politics.

We have had some apprehensions that war might result from the hostile tone of the English ministers on the Oregon question; but we hope the dictates of benevolence and good sense will prevail over those of honor and ambition, and prevent so melancholy an event as war.

We are all at present enjoying as good health as we could expect during this excessively hot weather. Sister Cutter, who was in so critical a state of health at the commencement of the season, has recovered beyond our expectation; and although far from well, is at present quite comfortable.

Mr. Brown writes under date of October 23,—

I had the pleasure yesterday to receive your very kind note of July 31st, in the almost incredibly short period of two months and twenty-two days. We had already heard of the division between the Northern and Southern churches, though we have not yet learned the particulars. I trust it will be overruled for the good of Zion. At the same time with your letter, br. Cutter received a very kind note from Capt. Hannay, making over his brick house, and all the premises, to the mission. This was quite unexpected, and is a most valuable donation to the mission. The whole cost, I believe, between 2000 and 3000 rupees, though, of course, it would not sell for any thing like that sum now. The house is extremely well built, and has attached to it a valuable brick godown, which stands but a few rods from br. Cutter's present printing office, and will afford a secure place for types, &c.

We are all enjoying our usual health at present. Mrs. Brown had become so feeble during the hot season, that we thought it best for her to take a change. She has gone as far as Gowahati, and has, apparently, received considerable benefit from the trip. I hope to see her back by the middle of next month.

I have been engaged for the last two months in completing and carrying through the press an arithmetic commenced and partly finished by Mrs. Brown, for the use of our schools.

The brethren were so urgent to have this work completed for their schools, that I thought it duty to revise and make it a thorough work, and I hope the time spent on it will not prove to have been lost. I made up and sent by Mrs. Brown, a bundle of our latest publications; and should she not have an opportunity of forwarding them from Gowahati, I will send them by dawk banghy, through the agents in Calcutta.

Our esteemed friends, Mr. and Mrs. Bruce, whose connexion with the Assam Tea Company has been dissolved, have concluded to spend the remainder of their days in America; and had they gone at the time we expected, the Barkers, Bronsons, and ourselves, had intended to send our little girls home by the opportunity; but as they have deferred the voyage till spring, and it is uncertain whether they go even then, we fear we shall not be able to avail ourselves of their kind offer to take charge of the children. Assam is so far inland, that it is difficult to get intelligence of the sailing of a ship in season to reach Calcutta before it leaves.

I have just heard from Mrs. Brown, who left Gowahati on the 16th instant, on her way home, in company with br. and sister Robinson, who are to spend the cold season in Upper Assam.

Burmah.

LETTER FROM MR. BINNEY.

Karen Theological School.

The following letter of Mr. Binney, received by the overland mail, is dated Maulmain, Oct. 22, 1845. The school of which he speaks, is designed exclusively for the instruction of native assistants in the Karen department of the mission. The Board regard this seminary as one of special importance, and solicit, for both instructor and pupils, the prayers of all who feel an interest in the salvation of the Karens.

Our school, which opened on the 28th of May, closed on the 1st inst. As I had been studying the language but one year, and had no text-books, (the New Testament excepted;) and as the pupils were unaccustomed to much restraint, and had, most of them, left their families at a great distance, it was expected that some difficulty would be

found in commencing this work. Quite as much pleasure, however, has been experienced, on the whole, as was anticipated. I found less embarrassment in giving instruction, and more difficulty in discipline, than I had looked for. During the first few weeks of the term, many, perhaps most of the pupils, manifested a spirit of insubordination, (wishing a more expensive mode of living, etc.) which gave me some anxiety, and required the most prompt and decided measures. Perversions of the scriptures also appeared, and a tenacity in defending them, which were not expected. I had commenced an exegetical study of Matthew, as a feeler, to ascertain, if possible, how much I might take for granted they knew, and how fast I might proceed in my own instruction. I soon found that no instruction could be judiciously given, which supposed them to know much of the meaning of the bible—even of the gospels. The manner in which they quoted and explained scripture, settled the question of what they needed.

After the first few weeks, no more difficulty in discipline appeared than we may expect to see at any time among well-disposed persons. Erroneous views, &c., are not so soon removed. I have been pleased, however, to witness a *growing* spirit of humility and docility in the study of the bible. I regard the dispositions above referred to, as favorable indications rather than otherwise. Our brethren have not toiled in vain,—the leaven has been long working,—and the effects, mental, I mean, will appear. These dispositions are themselves the natural ebullition of a spirit in the process of being emancipated, without sufficient mental discipline and knowledge to restrain, and rightly to direct them. But they are sufficient to shew the necessity of thorough instruction and mental training, before the native can be safely trusted with the care of the churches.

There has been, during the term, a good degree of diligence and of interest in their studies, and they have made as much improvement as could reasonably have been expected. Their studies have been directed with special reference to their abilities and necessities, and not at all by what is done at home, or by what would have been deemed best even here, under other circumstances. Much importance has been attached, and much time has been devoted to some things, which it is hoped

will, before many years, require but comparatively little attention.

The first class,—or those who are wholly under my own care, sixteen in number,—have attended daily to an exegesis of Matthew, and then of the four gospels in connexion, in part according to the Harmony of Newcombe, but altered to meet the abilities and circumstances of the pupils. Having finished these, they commenced a continuation of the same course through the Acts and the Epistles, in chronological order, nearly according to Townsend's New Testament. In this they progressed as far as Acts, 17th chapter, with the first three chapters of Galatians. The school room is within distinct sight and hearing of my study. The pupils are there left to study by themselves, and talk over the different subjects, &c., before their recitations. At recitation, at first they give their own views, one or more of them, as the character of the passage, or as the views expressed, seem to require. Having no notes to aid them,—not even a text-book,—they, of course, could not do much at first. The object is to bring out their own views, to detect their weak points, and to compel them to think with some order, as a preparation to receive instruction. Having exerted their own powers, and expressed their own views of the meaning of a passage or of the subject of a paragraph, I then explain the passage, or give them the subject. Sometimes discuss with them a point involved,—this last, however, I never do, when it can be fairly avoided. After this, they commit the subjects to writing, in the form of a reference book,—according to my own manuscript text-book,—which I am compelled daily to prepare, as I proceed. I require this, partly that they may retain it for future use, and partly that they may learn to analyze and classify for themselves, and to make permanent the instruction they may any where and at any time receive. They have devoted much time to writing, chiefly of this character. In their Sabbath class they have gone through an exegetical study of the Epistles to Timothy and Titus. This has been an exceedingly profitable exercise. The direct personal bearing of the whole, experimentally and practically, upon ourselves as Christian ministers, was, at times, deeply solemn. The immediate results of my labor have nowhere appeared, as here.

They have also had a daily exercise

in reading (an exceedingly important exercise for Karen preachers). In this they have passed through the whole New Testament. The great object of this has been to correct their mode of reading, that they may better present the truths of the bible in this important part of worship. It also serves to make them familiar with the bible and its teachings, and more definitely to point out to them what is yet to be learned in the bible itself. Some one or more of them, is required to speak at public worship not less than five evenings out of seven. In addition to these studies, they have had a daily recitation in arithmetic with Mrs. Binney, which, together with the care of their families, &c., &c., has given Mrs. B. as much as she could do.

Every student is required daily to work at least one hour, with the teacher, upon the roads or in some other active, physical exercise. In order that they may do it cheerfully, I have to go into it myself, as though I loved it. I know they must do it, or they would immediately fail in health. The second class (being also under the instruction and under the entire care of Rev. Mr. Vinton,) have no connexion with the Institution except for two exercises daily. They have attended a daily exegesis of Matthew and of the four gospels in connection in the same manner, though not as rapidly as the first class, and have also attended the daily exercise in reading. The members of this class (five in number) are yet young, and one or two of them give much promise. I need not tell you that I have often wanted the *gift of tongues*,—it is no small matter so to learn this language, as to talk off hand without embarrassment. I have avoided failure only by the most rigid, daily preparation. I love my work, and I love my pupils very much. I only pray that we may be permitted and enabled so to labor, as that it may not be in vain. My br. Vinton views the work in the right manner, and does his best rightly to influence the assistants. I feel myself very deeply indebted to his kind and liberal views.

Teloogeois.

EXTRACTS OF A LETTER FROM MR. DAY.

Mr. Day, in a letter dated Nellore, Mission house, Aug. 16, 1845, after mention-

ing the date of a previous communication, says:—

Since then, the health of both Mrs. Day and myself has been almost prostrated; so much so, that we could do little more than attend to family duties, and care for our bodies so as to keep from entirely sinking under the influence of this unusually protracted and excessively hot season. We have found our strength decreasing, week after week, until, for *present relief*, we have been under the necessity of resorting to the sea-side for the breeze and sea bathing, which, I am happy to say, have proved quite reviving. The family has been there a month to-morrow; and I have been back and forth, as circumstances would allow, and have found some benefit myself.

Last Tuesday I was returning here for the purpose of writing the Board a long communication concerning the state and wants of the mission,—the horse fell and threw me violently on the ground, (which was there baked almost as hard as brick,) so that it is a wonder my life was not suddenly terminated. Through mercy, no bones were broken, and only my right shoulder and wrist were somewhat injured; not seriously, I trust, but so much as to make me unable to use that hand much, and thus to prevent my accomplishing the object for which I returned to the mission house. However, *I can write a little*, and I am unwilling the time for this overland mail should pass, without at least letting you know we are all alive, and that though feeble, we are trying to keep up some missionary work. In former letters I have informed you of first a cough, which seized me in December and continued so distressing, that I could not preach or converse but little until just before br. Van Husen left; and after that left me, there was so great weakness in my lungs, or somewhere connected with the organs of breathing and speaking, that I was still nearly as unable to preach, or read aloud, as before. This weakness has continued to the present, though it has gradually decreased, and I have again been able to preach both in Teloogoo and in English. At the same time, the assistants have been able to go on steadily in the work; and preaching in the chapel on Lord's days, and at the school-house on Fridays, and in the streets the other days, with few exceptions, has been continued as usual. The distribution of scriptures

and tracts is again more encouraging than for a whole year past; numbers even come now to get books, which are given mostly at the chapel. The school department has suffered much this year. Two schools were broken up just about the time br. Van Husen left. Since then, another small one. And last week, on account of the cholera, which broke out in this place about a fortnight ago, another, our most promising Telogoo school, was entirely broken up, at least, for the present. I hope, however, if it please God to spare our lives, and stay the plague, this school will be gathered again after a few weeks. A school of twenty girls commenced with the month, but on account of the cholera, this has scarcely become established. But we have strong hopes of succeeding hereafter, though *there are obstacles.*

Among ourselves, are peace, love, and harmony. Though we cannot but feel, at times, much disheartened that none come to our help, and that we are not permitted to see much fruit of our labors, still it may be said of us as of certain ones of old, "faint, yet pursuing." But in this place are 20,000 inhabitants; in this district, which may all be considered, geographically, as the field of *this* mission, almost a million of souls. For this multitude, to

point them to the Lamb of God, there are *one missionary and his wife*; three missionary assistants; one male and one female convert, shedding abroad some light! Surely if numbers are in the account, for any thing of importance to be accomplished, we must look for the fulfilment of the promise, "One shall chase a thousand, and two shall put ten thousand to flight." But, whether such be the result or not, I cannot forbear the inquiry, What account will be required of the dear brethren and sisters in America, who have stood aloof and withheld their persons from the work, or their money and influence from the support of the cause of missions.

After expressing, in strong language, his grief, occasioned by the apathy and indifference of professed Christians in his native land, he adds:—

Oh! unfaithful as I have been, little as I have done, or been the means of doing, I would not, for all that earth can give, take the responsibility of those, who, calling themselves the disciples of Jesus, have, with one fell stroke, (as far as their influence can effect it,) consigned the whole heathen world to an endless hell, without a single effort to save them!

Miscellany.

The Divine Method of Raising Charitable Contributions.

(Concluded.)

LET THESE DIVINE INSTRUCTIONS BE APPLIED.

1. *Personal responsibility is an essential element of the DIVINE METHOD.*

Our Lord does not intend that the individual shall be lost in the mass. His eye is upon the treasury. He observes every offering. The rich may cast in much. But his eye is upon every one. He orders every one of us, on the first day of the week, to lay by in store as he has prospered us. And he looks as carefully at the gift of the poor as at the gift of the rich. He kindly takes notice of the love, the hard labor, the self-denial of the poor disciple who presents a small oblation. The turtle-dove, the young pigeon, the two mites, the hard-earned shilling, given cheer-

fully, joyfully, with a heart overflowing with faith and love, attracts the notice of the "High and Lofty One." But if there be among his professed followers, one, or two, or any other number, who present no oblation, how do you think the Omniscient views them? They have no treasury for God. They lay by nothing in store. They have no present for him in their hand, nor in their house. He sees nothing in all they possess designed for him, unless connected with some self-interest. Do you think that Christ is pleased with such? They may think, indeed, that the church to which they belong does much; and they may think that they shall pass along with the church, as being bountiful. But what theology, what logic is this? The church is bountiful; therefore, every member is bountiful? Do such expect to die with the mass, to be judged with the mass, to be admitted into heaven with the mass?

Is it not written that, "Every one of us shall give account of himself to God?" And does not the same authority order that "upon the first day of the week, every one shall lay by him in store as God hath prospered him?" As certainly as every member of the church is an individual being, just so certainly is every one ordered to lay by in store as God hath prospered him.

2. *The Divine Method is feasible.*—In regard to many plans there is doubt whether they will operate well in practice, because it may be difficult to carry them out. But there is no difficulty in regard to this; for only one person is concerned in carrying it out. He is not dependent on any one but himself. None need inquire whether the whole church, or any considerable number, or even any other one, will do it. It is a personal matter. Nor can any one say he is not able; for it is only to lay by in store as God has prospered you. It is the simplest of all methods, and can be easily carried into effect by every one that desires to do it. Let there be but a willing mind, and you will do as did the contributors to build the tabernacle or the temple; or, as did the Gentile churches to relieve the poor saints at Jerusalem. A willing mind makes a cheerful giver, and God loveth a cheerful giver.

3. *The Divine Method is for the best interest of the church.*—Let every member try it at once. It will give new views to many on this most practical subject. It will greatly enlarge the mind. It will put every one on a desire to arrange his affairs with system. It will tend to inspire every one with energy. It will dilate the heart with joy. It will open a new source of enjoyment. And it will give an unwonted impulse to all religious feeling and action, and to the common business of life; for, as you adopt this *Divine Method*, you will feel more than ever before that you live for God, for the church, for the benefit of souls, and for a vast eternity. Your meditations, your prayers, your plans, your whole manner of life will be improved. You will at once become more like Christ in your regard to the great work of evangelizing the world; and, in many important respects, the aspect of the world, of time and eternity, will be changed. You will aim at higher, nobler, more enduring, and more glorious objects, for you will more readily understand the mind of Christ, and more justly estimate the superlative excellence of his kingdom and glory.

4. *The Divine Method carried out, will furnish abundant supplies.*—If one cent a week from a million will furnish five hundred thousand dollars, as the contributions of the poor, what an abundant supply will be furnished when the more able and the rich shall lay by in store as God has prospered them! Fifty cents are but the tenth part of five dollars. If every one should adopt Jacob's vow, what an income would annually flow into the Lord's treasury! For every ten dollars one; for every hundred dollars ten; for every thousand a hundred! But we are not to suppose that the more able will be content to give no larger proportion than the poor. Where much is forgiven, the love will be much. Where the Lord bestows bountifully, he expects to reap bountifully. And the pious soul, that receives much from the Lord, delights to consecrate much to him in return. There can, therefore, be no doubt of abundant supplies, if the *Divine Method* be carried out.

5. *The Divine Method affords a test of Christian love.*—In some parts of the world a man becomes a Christian at the risk of his life. So it was generally during the first three hundred years after the Christian era. And thus were verified the words of Christ to his disciples: Ye shall be hated of all nations for my name's sake. He added, "He that hateth his life for my sake, shall find it." But what is the test of love to Christ, at this time, and in this land? It is not the name of Christ. So many are called Christians, that the name is far from being a term of reproach. It requires no self-denial, no sacrifice, no cross, to assume the Christian name, at this time, and in this country. What then is a test of Christian love? Is it orthodox doctrine? Is it moral duty or religious form? Is it penance or abstinence? Is it frequent or long continued exercises of prayer, preaching, or effort to persuade sinners to become such sort of Christians as every where abounds? None of these, nor all of them together; for all these may be where there is nothing of the peculiarities of that love which would die for Christ. *But here is a test of Christian love.* When one hears the command of Christ, "Go into all the world and preach the gospel to every creature," and says, "Lord, here am I, send me," and goes forth: when another perceives that he is not qualified to go, but is willing to do as much at home, and deny himself as much, and suffer as much to encourage and sustain him that goes,—this is Christian love; and this is precisely what is needed in this

country at this time. For the sake of illustration, suppose that you were to devote yourself and your all to the missionary cause, just as the most devoted missionary of whom you ever heard, and labor at home instead of going abroad. You live in a good house, and wear as good apparel, and spread as good a table, and regulate all your expenses, and improve all your time, and train your family just as you think it becomes your brother, the missionary, to do; at the same time you deny yourself as much, and do all in your power as much to promote the cause, as you expect him to do. In all these things you keep the Lord Jesus Christ in view, and seek to please him, and imitate his example, and bear his cross, and seek his kingdom. You also, as a true yoke-fellow, work shoulder to shoulder with them who toil abroad; pray as they pray, and feel as they feel, and hope as they hope. Tell me now, is not this Christian love? Tell me, again, does not the *Divine Method* lead to this very course? Is it not then a test of Christian love? Is not this the very thing that is needed at this time and in this country? It is not a bloody test, to be sure; but is it not as surely a test? Admit, indeed, if it be demanded, that all this might be without love to Christ. We contend, too, that a man might "give his body to be burned," without charity; but this alters not the nature of the test. It still stands good for this purpose; and by this must Christian love, at this day, and in this land, be tried.

6. Finally. *Shall the Divine Method be adopted and pursued?*—For one, I answer in the affirmative. I will not preach to others what I will not do myself. I have weighed this matter; and I beg you to allow me to say, without being thought ostentatious, that I have practised this method, substantially, for about thirty years. I do not say that I have, *literally*, laid by on the first day of the week, as God has prospered me; but that I have done the same as to the general amount. I do not say that I have loved Christ, or his cause, or the souls of men, or denied myself and suffered so much as I might have done. But I do say that I have, during these years, devoted a certain proportion, a tenth at least, of all that God has given me, to his treasury. Nor would I have said this publicly, were it not that consistency seemed to require it, for I wish to bear testimony that the *Divine Method* is good. It impresses upon the Christian a sense of personal responsibility; it is feasible; it is good to the one who follows it; it enables one to do his part in con-

tributing to evangelize the world; it is a test of Christian love. And now, I must urge every one to adopt and pursue this method. The single fact that it is of God, is sufficient to recommend it to every one that loves God. Then the fact that it is called for at the present time to sustain and carry forward the missionary enterprise, should recommend it to every one who loves Christ and the souls of men. It proposes that something be done; that it be done now; that every Christian should do it, and continue to do it. It is no oppressive method; but one of equality. It is no partial method; but one to be adopted by every Christian. It is no fitful method; but one to be pursued steadily, as based on Christian principle. It is no unsuitable method; but one adapted to the exigency of the times and adequate to all the demands of charity. It is no novel invention; but it has stood the test of ages. Nor is it just now discovered; for it is written in the ancient records. The author of "The Great Commission" urges it as appropriate to the present wants of the world, as well as of divine authority. We expect of our missionaries as much at least as this *Divine Method* requires. And why should not every one of us do as they do, and bring all our love, and self-denial, and practical energy to bear upon this heavenly enterprise? "Who, then, is willing, this day, to consecrate his services to the Lord," and to a perishing world? "His God be with him, and make him a blessing to thousands of millions."

Rev. William Yates, D. D.

This eminent oriental scholar and Christian missionary died July 3, 1845, on board a steamer on the Red Sea. He was on his way from India to England, for the improvement of his health, when a righteous Providence saw fit to conclude his career of usefulness, and summon him to his final reward. His body was, eight hours after he expired, committed to the deep in Lat. 19° N., and Long. 39° E. He had, as a fellow-passenger from Madras, the Rev. J. S. Wardlaw, who, with true Christian kindness and the greatest assiduity, attended on him until he breathed forth his spirit into the hands of his Redeemer. Mr. W., who is a son of the Rev. Ralph Wardlaw, of Glasgow in Scotland, wrote an account of Dr. Yates's illness and truly

peaceful death, which has been published and extensively read.

Within a few days we have received from Calcutta a copy of a funeral discourse preached in that city, Aug. 17, by the Rev. Andrew Leslie, in English, and also an extract of a discourse preached by the Rev. George Pearce, on the same day, in the Bengali language. Both sermons were occasioned by the same afflictive bereavement, and are deserved memorials of a man of genuine worth.

Mr. Yates was born, Dec. 15, 1792, at Loughborough, a town in Leicestershire, England, about 100 miles from London. At the age of fourteen, he was brought to the knowledge of the truth, baptized, and received as a member of the Baptist church in his native town. Soon afterwards, his mind was directed to the work of the Christian ministry, and he commenced study under the instruction of the Rev. J. Butcliffe, of Olney, who was one of the founders of the Baptist Mission, and, probably, directed the attention of his pupil to the wants and claims of the heathen. He subsequently removed to Bristol, and prosecuted his collegiate studies under the tuition of the Rev. Dr. Ryland, another of the fathers of the Baptist Mission. In the year 1813, while at Bristol, he wrote a letter to the Rev. Robert Hall, of Leicester, declaring his sentiments with regard to missionary labor, and soliciting advice. Mr. Hall replied in a manner that encouraged him to offer his services to the Committee. He was accepted, and on the occasion of his ordination, which took place at Leicester, Aug. 31, 1814, those distinguished men, Andrew Fuller, John Ryland, and Robert Hall, were present, and took part in the services.

Capt. Kemp, of the ship *Maria*, generously gave Mr. Yates a free passage to India, and he landed in Calcutta, April 16, 1815. After having spent one year at Serampore, he wrote to Dr. Ryland as follows:—

“The way I spend my time is this. In a morning, before breakfast, I study Hebrew about an hour and a half. After worship I attend to Bengali and Sanskrit.

I have read about five volumes in Bengali, and all the Bengali proofs with Dr. Carey, having before compared them with the Greek. I have got through the Sanskrit roots once; have not yet got through the grammar, but am reading the *Rāmāyana* with my pundit. My afternoons are chiefly taken up with reading or hearing Latin and Greek. I have read ten volumes of Greek since I left England, but not more than three of Latin. In the evening, after worship, I generally read English, or look over English proofs. I take my turn in all the services here; preach at Barrackpore, two miles over the river, once and sometimes twice a week, to about twenty-five; a small, but attentive congregation. We go to Calcutta in turn: it comes to me about once a month. There are six services every Lord's day, so that it is necessary for some one to go from Serampore.”

The Greek books to which he referred, were Longinus, Demosthenes, Pindar, Sophocles, Aristotle's *Ethics*, Dionysius Halicarnassus, Herodotus and Thucydides; the Latin, Tacitus and Cicero de *Officiis*.

After he had resided at Serampore about a year and a half, he removed to Calcutta, where he continued to prosecute his studies with equal zeal and perseverance. His time, however, was not wholly devoted to books. Mr. Pearce says:—

“In the early part of his missionary career, he engaged very zealously in the preaching of the gospel to the natives of this country. For this purpose he made several missionary tours to various parts of the country; and also took his turn in occupying a matted bungalow, at Chitpore, for six months at a time; which the missionaries had erected there, with a view to more familiar and constant intercourse with the natives, than their residence in the city of Calcutta afforded. He was also for some time pastor of the native church, for whom the Colingah chapel was afterwards erected by the late Mr. Pearce; and on the death of the Rev. J. Lawson, he undertook the supply of the pulpit of the Circular Road Chapel, and subsequently on his return from England, the pastorate of the church which is connected with that place of worship; which he continued to fill for many years, and with how much ability and labor, many can bear witness. In addition to these numerous labors, he carried on, for several years, in connexion with the late Mr. Penney, a boys' boarding school; many of the scholars of which are still living to testify the advantages

which they received from his instructions ; and one of them is now a valuable missionary in China, and owes his conversion, instrumentally, to the instructions which he received when at school."

In the year 1827, for the purpose of recruiting his exhausted strength, he suspended his labors, and took a voyage, by the way of America, to his native land. Mr. Leslie says :—

"The impression produced by him at this time on others was thus recently described in a public meeting in London, by the Rev. Dr. Sharp, of Boston, America, at whose house he lived when in that city,—an impression which will be instantly recognized by all who were at any time acquainted with him, as correct to a degree. 'I had the honor,' says Dr. Sharp, 'of receiving Dr. Yates into my house, when he was on his way to his native land, some years ago. I know, from the simplicity of his character, and the parity of his purposes, and his true and solid learning, that the greatest reliance may be placed on any version he may send out to the world.' Of his history in England I know nothing excepting the following very characteristic anecdote of him which was communicated to me by a fellow-student of my own, the Rev. Mr. Marsell, of Leicester, who happened to be then occasionally with him. Mr. Marsell knowing in some way or another (certainly not from Dr. Yates himself) the extraordinary quantity of work he was accustomed to get through, once said to him : 'Well, Mr. Yates, what plan do you adopt for the accomplishing of any thing you take in hand ?' In reply to this, he, in his own quiet and unassuming manner, simply said : 'I have no particular plan, Mr. Marsell : when I have any thing to do, I go and do it,—that is all.'"

After his return to India, Dr. Yates resumed his labors with his accustomed industry, and gave himself especially to the work of translating the scriptures. Mr. Leslie says :—

"Within the course of the last fourteen years, he translated the whole of the scriptures into the Bengali language, the whole of the New Testament into Urdú, the same into Hindi, the same into Sanskrit, and the half of the Old Testament into the same difficult tongue. And beside these, he published a large Urdú grammar, translations of some difficult Sanskrit books, a number of other works in different languages, and has left, partly through the

press, a complete Sanskrit dictionary, which, when fully printed off, will make a volume of at least 900 pages. How he, with his constant labors in English preaching, accomplished all this, it is impossible for me to explain. And what adds to our astonishment is the fact, that he was always very weakly in body, and not unfrequently laid aside, by severe indisposition, for weeks together. And be it remembered, too, that he never encroached upon the hours required for rest in the night, never omitted any family duty, was never absent, either on the Sabbath or the week days, from the house of God ; occasionally visited in the evening his friends, and read very considerably for the improvement of his own mind. As an instance of the extent of his reading, I know from himself that he perused the whole of the four large volumes of the *Alif Leila*, in the Arabic language, shortly after they were published,—a task which, it may be doubted, whether any one has as yet performed but himself."

The following facts, supplied by Mr. Leslie, are creditable to the memory of this worthy servant of Christ :—

"As a missionary, his whole heart was engaged. During the first years of his residence in this country he labored, as we have already seen, with the greatest diligence in preaching to the natives, both at home and abroad. Of late years, it is true, that this was not the case, but then it is to be recollected, that owing to his weak state of body, he was no longer able to engage in this laborious employment. Besides, he had a settled conviction that God had particularly called him to the work of translation ; and to this he gave himself, as was formerly noticed, with all his might. Nothing could divert him from it. The government of India, aware of his great abilities as a linguist, offered him, some four or five years ago, no less a sum than 1000 rupees a month, (or £1200 a year) if he would devote himself wholly to their service, in the preparation of books ; and when this was refused, they offered him 500 rupees a month, (or £600 a year) if he would give them only half his time : but neither was this accepted. And for what, in a pecuniary sense, did he labor ? At the commencement of his career in India, and until his marriage, he had only, besides his food and lodging, the small sum of sixteen rupees a month, (the personal allowance, at that time, of each missionary at Serampore) out of which he had to supply himself with clothes, and with whatever else he might require. And

for some time after his marriage, he had the merest pittance, not exceeding, when, in company with a wife and child, he took up his residence in Calcutta, the sum of 120 rupees a month; out of which, I believe, he had to pay house-rent, as well as all other expenses. It is true, that after this, he, through his own exertions and by a somewhat more liberal allowance from the Society, was more amply provided for. Yet what, after all, was his salary? At the time of his death he had not, with the exception of a house, rent free, more than 250 rupees a month, out of which he had not only to support himself and family, but had to pay somewhat for the education of a son in England. But with this he was abundantly contented. Money, compared with the salvation of souls and the glory of God, was no object with him. And so completely was his heart set on his missionary work, that I believe he would, rather than have abandoned it, have consented to have occupied a hut, and to have accepted of a handful of rice, and a draught of water. Bad as our world is, it is not yet altogether destitute of instances of the greatest disinterestedness, and of the most burning love to God and to souls. Poor our friend commenced his missionary career, poor he lived throughout it, and poor he has terminated it. But he is not poor now."

The Calcutta Christian Advocate, of Aug. 9, says:—

"We have this week to record the death of one of the most devoted Christian Missionaries connected with Indian Missions, the Rev. W. Yates, D. D., of the Baptist Mission in this city. The removal of such a man as Dr. Yates from the midst of us, is no ordinary loss. He was not a common man. He was the property, not of a party, but of the church; and his labors have, to a great extent, been useful to all. He has been in India upwards of thirty years, during which time he has been diligently and successfully engaged in his Master's cause. His labors in translation, and in other literary and scholastic pursuits, have been of no ordinary character. The following list will afford some idea of his unwearied efforts in this important department of labor:

LITERARY WORKS AND SCHOOL BOOKS, ETC.

"In English.—Essays in reply to Rammohan Roy;—Memoirs of Chamberlain;—Memoirs of Pearce;—Theory of the Hindustani particles *ac*;—Theory of the Hebrew verb, in the *Christian Observer*.

"In Sanscrit.—A Grammar, the 2d edition of which will be published in a few days;—A Vocabulary;—A Reader;—Elements of Natural Philosophy;—An expurgated edition of the Hitopadesh;—The Nalodaya;—A Dictionary, of which 672 pages are printed. The work will contain in all about 900 pages.

"In Hindustani.—An Introduction to the Language;—Selections;—Spelling Book I. and II.;—Reader I., II., and III.;—Pleasing Stories;—Student's Assistant.

"In Hindi.—Reader I., II., and III.;—Elements of History.

"In Arabic.—A Reader.

"In Bengali.—Pleasing Tales;—Elements of Natural Philosophy;—Epitome of History;—Celebrated Characters of Ancient History;—Abridgment of Ferguson's Astronomy;—An expurgated edition of the Hitopadesh;—Sarsangraha, or Vernacular Class Book;—An Introduction to the Language, with Selections,—not yet printed, but nearly ready for press.

"Religious works in Bengali.—Buxton's Pilgrim's Progress, Part I.;—Baxter's Call to the Unconverted.

BIBLE TRANSLATIONS.

"Bengali.—The whole Bible.

"Sanskrit.—The New Testament;—the Psalms;—Proverbs, Genesis, with twenty chapters of Exodus, Isaiah;—and in MS. the whole Pentateuch;—Job, the writings of Solomon, Daniel.

"Hindi.—The New Testament.

"Hindustani.—The New Testament."

It will be gratifying to the friends of missions to know that God has raised up a laborer who promises to be a worthy successor of the lamented Yates. A letter just received from Calcutta says:—"God is able to make up our loss. He is now, even now, maturing the mind of one of his servants, a younger one, to fill the place vacated by his faithful servant taken home. He has an uncommon aptitude for the languages, and is considered a good linguist. We expect much from him, should his life be spared."

The Rev. J. Wenger, the individual referred to, has, for several years, been associated with Dr. Yates in the work of translation. Thus God raises up a succession of good men to do his work, and execute the purposes of his gracious covenant.

Christian Union.

A London paper in an able article on this subject says:—

“The Religious Tract Society is one of the most beautiful specimens of Christian union of which any country, or any age could boast. It is composed and supported, with equal ardor, by Churchmen and Dissenters, Independents and Baptists, Congregationalists and Presbyterians, who meet to conduct its affairs in the sweetest spirit of brotherly confidence and love, and who have never known a discordant note. This holy confederation is pouring forth a flood of light, not only over our own land, but to the very ends of the earth. If any thing beyond union, for union's sake, were intended by the present movement, and an object and a model were sought for among our various institutions, we could almost persuade myself it might be found in this invaluable Society, which is, in fact, an association of Christians, of various opinions in minor matters, for the purpose of diffusing those evangelical sentiments in which they all agree. What can be conceived of, more striking, than a Society which, by the united zeal of all denominations, has put into circulation nearly four hundred millions of religious publications, in each one of which vast aggregate, the method of a sinner's salvation is so stated, that if he shall never see another book, or hear a sermon, he shall know how to flee from the ‘wrath to come;’ and yet, in not one of which, shall the minor points which distinguish Christians from each other be discovered!

Essentially the same may be said with reference to the American Tract Society, which, taken in all its bearings and influences, is probably doing more for the diffusion of Christian truth, and the salvation of souls, than any other institution in the western hemisphere. Good men, of various denominations, not only “dwell,”

but labor “together in unity;” and God gives to their efforts the clearest tokens of his approbation.

Resignation of Mr. Love.

The Rev. Mr. Love has resigned his connection with the Greek Mission, with consent of the Board, in consequence of his continued inability to endure the climate of that country. The loss sustained by the Mission in this removal, is great, and deeply regretted; but the necessity is not the less apparent, as a return to Greece would inevitably induce an early, and perhaps fatal return of the disease from which he is now happily recovered.

It gives us pleasure to add, that Mr. Love has accepted a temporary agency on behalf of the Board for the collection of funds; and it is hoped that in prosecuting the service, he will receive the hearty coöperation of the ministers and churches who may be addressed by him.

A bold Reason.

“In the early part of my ministry,” says the Rev. Dr. Spring, of New York, “I became acquainted with a heathen youth brought from the Sandwich Islands to this land, where, having dwelt but a few short years, he died in the triumph of faith. God was pleased to open his eyes to his true character as a sinner, and he felt that he was lost. One day he was found sitting alone and in tears. On being asked why he wept, he replied, ‘Because I have been so long in this Christian land, and have not yet accepted Jesus Christ.’ How will the dwellers in pagan lands, who scarcely heard before they cheerfully accepted the gospel, rise up in judgment against the men of this generation, who have so long heard and rejected the only Savior!”

American Baptist Board of Foreign Missions.**Recent Intelligence.****SIAM.—Illness of Mrs. Jones.**

In a letter from Singapore, dated Oct. 22, Mr. Jones writes:—“We thought that possibly a sojourn of a few months on the Pinang hills, might effect such a change for Mrs. J.'s health, as would render our

return to America unnecessary; but Dr. Oxley, a very experienced physician here, of about twenty years' residence, says, ‘Mrs. J. must go out of the tropics, or die,’—but that if she goes to America, she will, without doubt, recover. I have, therefore, been seeking a passage. No one is likely to occur direct. The ex-

passed by way of St. Helena, would, ordinarily, be greater than by China. We have accordingly taken our passage for China, on board the American ship, Akbar, Capt. Hallet, and shall sail to-morrow or next day. Should circumstances indicate that after a few months residence there, we might safely return to Simm, we shall greatly prefer it; but if not, we shall embark thence for America without delay."

ARRACAN.—*Arrival of Mr. and Mrs. Burpé.*

It will be recollected that Mr. and Mrs. Burpé sailed from Boston early in June last. They are missionaries from a Society in Nova Scotia and New Brunswick. Mr. Stilson writes from Akyab, Oct. 27:—"On the 14th inst., we had the great pleasure of welcoming to our humble dwelling dear brother and sister Burpé. After a stay of two weeks, they left Calcutta for this station in a steam vessel which passes regularly between the former place and Maulmain, and reached here in less than five days. Consequently they were but four months and ten days in reaching this place from Boston. We are much interested in our new friends, and believe they are of the right stamp for missionaries."

BURMAH.—*Romanist Missionaries.*

Mr. Vinton says, "The Catholics have recently received an accession of six missionaries, with a view to establish a mission among the Karens; and six others are daily expected to join the mission. I give the facts.—I offer no comments. The Board may draw their own inferences." Happy will it be for the Karens, if the churches in America will allow the Board to draw practical inferences. Must that interesting people, the Karens, be deluded and destroyed by the man of sin?

BASSA.—The last arrival from West Africa brings advices from the Bassa Mission down to Nov. 4. The mission families, with the exception of Mr. Day, were in health, and prosecuting their labors. The proposed removal to Bexley had been

effected. The Edina station house had been conveyed to Bexley village, and the premises at Edina exchanged for another lot at the former place. The schools at the out-stations, under the care of native teachers, were prospering. The missionaries express great sympathy in the pecuniary trials of the Board, and propose to forgo a part of their personal support.

OJIBWA.—The school at St. Mary's has been placed under the care of Miss Susan Warren, of Michigan, in place of Miss Bingham, who has retired on account of ill health. Mr. Cameron has opened a school at Tikvamina. The religious aspect of the several stations is favorable. Last date, Dec. 31.

Rev. Mr. Dean.—During the last four months, Mr. Dean, accompanied by A Bak, has made a tour through the Western States, performing an immense amount of labor, and awakening a delightful interest in the work of missions to the heathen. He has been every where welcomed with great cordiality, and invited into the pulpits of various evangelical denominations. A letter just received from Rev. William Taylor, formerly of New Hampshire, now of Prairie Round, Michigan, says, "Br. Dean and the Chinaman have kindled quite a flame in Michigan. But the churches are not yet half awake to the wants of the world. Holiness must be written on all we have."

Rev. Mr. Abbott.—Since the return of Mr. Abbott to his friends in Falsen, Oswego Co., N. Y., he has suffered severely from the effects of a cold taken in Philadelphia; but, at the last date, he was encouraged to hope for the removal of the difficulty. His language still is,—“I am distressed for Arracan!” He is resolved, Providence permitting, to return at an early day, but fears that he shall be compelled to return alone. Possibly Mr. Kincaid may be able to accompany him. Where are the “six men for Arracan?”

spirit of the home, the wife, the mother, the housewife, and the nurse, many of our devoted sisters have grafted upon all these cares, the task of two schoolmistresses, overseeing the education of their own children in one language, and of the children of the heathen in another. With all these, they have had the additional duty of perfecting themselves in the tongue of their adopted country, and have labored, some of them, earnestly and successfully, as translators and writers in that tongue. Add to these the care of correspondence with friends at home: withhold the aid and sympathy which the Christian woman at home finds in friends and skillful and conscientious servants, but which she must generally forego abroad; and then, it must be seen that singular strength is needed to meet claims so various, and that ordinary health can scarce withstand the pressure and corrosion of cares so keen and so constant.

Now if, which we do not assert, there have been an error in the mission estimate of duty, let it be remedied. Let the duties assumed be fewer, or let them be divided among a larger number of laborers, reinforcing with female teachers and other assistants, the missionary families of each considerable station. If there have been an undue and continuous tension of the mind, and an imprisonment of the body within the precincts of the dwelling, and a neglect of that exercise in the open air, which, at some hours of the day, is needful for health in all climates, in the sultry South no less than in the chilling North, then time should be systematically devoted by our missionary sisters to such exercise, with the same conscientious punctuality with which they would prepare the daily meal, or offer the daily sacrifice of prayer and praise. If, again, the body and mind have been allowed no relaxation, it is an error, not only injurious to the laborer herself, but to her household and the churches in whose service she has gone forth, and the disastrous results of that error must soon appear in sinking spirits and blighted health. David Brainerd had forbidden himself all recreation, until it was prescribed, too late, by his physician; and, then, he found to his surprise, as he records it, that in such hours of recreation he enjoyed peculiar communion with his God. The bow must be unstrung at times, or it will soon lose all power. Christ himself, with his disciples, retired into the wilderness when he and they had been long thronged and harassed by the multitude. Missionaries are but men and women; and need study the laws of health as to exercise in the open air, and as to occasional and innocent relaxation. And if, in the judgment of dispassionate and experienced friends, a temporary return to their native climate be indispensable to dissipate gathering malady, such return should be prompt whenever it has become necessary.

But that this return in quest of health may be prompt and cheerful, on the part of our missionary sisters, it must be cheerfully welcomed on the part of the churches at home. The feeling has been prevalent, (your Committee themselves do not disclaim their share in it,) that our missionaries, few as they are, and great as is their work, should not, except in rare instances, quit the foreign station and intermit their work, to revisit their native land. Yet Mrs. Ann Haseltine Judson and Mrs. Wade, in their visits to this country, not only obtained a recruit of health for themselves, but also contributed greatly to excite and sustain missionary zeal. New friends for the mission were won in the scenes they traversed, and new interest awakened in the minds of its old and attached friends. In the case of the former, one of her hosts, a British Christian of another denomination, testified that her stay in the bosom of his family had brought to his home an explanation of the full force of the Apostle's significant charge, "Be not forgetful to entertain strangers; for in so doing some have entertained angels unawares." And the new interest thus awakened in many quarters, the prayers and aid thus elicited, may be yet again attained by similar visits; and those who come, as meek sufferers, but in quest of returning health, may leave behind among the strangers they have met, a testimony never to be effaced, for missions and for the God of missions. Let us not shut the door

20,00; Juv. Miss. Soc., for support of Rev. E. A. Stevens, 18,77. Other donations 22,02=	
150,94, to constitute Rev. S. F. Smith a life member of the A. B. M. Union. Soc. of Miss. Inquiry of the Theol. Inst., per S. K. Avery, tr., 4,77; Upper Falls, Fem. Miss. and Edu. Soc., per Miss Eliza Jameson, 6,00,	161,71
Barnstable Assoc., Z. D. Bassett tr., per M. Cobb,	88,88
Framingham, ch., mon. con., per Rev. M. M. Dean,	16,00
Hampden Co. For Miss. Soc., N. Norton tr., per Rev. H. A. Graves, viz.—Cabotville, ch. 45,00; Agawam, ch. 5,00; Rev. A. Day, Jr., 2,00,	52,00
Chicopee Falls, ch., per Robert C. Mills,	50,00
Florida, Mrs. Freelove Drury, per J. Hodges, of which, 3,00 for Burman Mission and 3,00 for German Mission,	6,00
Easton, a friend, per Rev. H. A. Graves,	5,00
Halifax, for Assam Mission, per Rev. E. Nelson,	1,00
Boston—Chester Harding 5,00; a friend, for support of a child named Wm. Collier, under charge of Mrs. Bullard, 7,00; a friend, for support of a Karen student named Rollin H. Neale, 18,00,	30,00
do., Harvard St. ch., mon. con. for Jan., per John Putnam, 27,35; do., Fem. For. Miss. Soc., for support of a Karen preacher, per Mrs. Charles S. Kendall, tr., 100,00; Charles S. Kendall, Jr., 1,25,	128,60
do., Charles St. ch., mon. con. for Jan., per Moses Hadley, 15,20; do., a female member, per Mrs. Sharp, 20,00; do., Mrs. Charles H. Nichols, for support of a native preacher under charge of Rev. Mr. Bullard, 25,00,	60,20
do., Bowdoin Square ch., Board of Benevolent Operations, per S. G. Bowdlear, tr., 60,00; do. infant school, per Miss M. C. Smith, 2,50; do., Mrs. Luther Nichols, for support of a native preacher under charge of Rev. Mr. Bullard, 25,00,	77,50
do., Baldwin Place ch., For. Miss. Soc., per N. Nelson, tr., in addition to 362,72, paid before, for support of Rev. Wm. Dean, for 1846, 37,23; do., to constitute Rev. E. A. Stevens a life member of the A. B. M. Union, 100,00,	137,23
do., Tremont Temple, penny-a-week contribution of the Sabbath school, for Mrs. Wade's school,	5,75
	—1219,35
<i>Rhode Island.</i>	
Woonsocket, Miss A. C. Bullock 1,00; do., for support of Mr. Bullard, 5,00,	6,00

Providence, 3d ch., Ladies' Miss. Soc., for Mrs. Wade's school, per Mrs. L. L. Jameson,	100,00
State Convention, per V. J. Bates, tr., viz.:	
Providence, 1st ch., mon. con. for Jan., 49,76; do., Sabbath school, per Charles T. Robbins, 24,80,	74,56
do., Pine St. ch., per Samuel Hunt, tr.,	32,35
do., 3d ch., mon. concerts, F. White tr.,	56,61
Warren, ch., John Hall tr., viz.—Quarterly col., per Rev. J. P. Tustin, 47,94; mon. concerts 23,40; A. B. Read 1,50,	72,84
Wickford, 1st ch., quarterly col., per Rev. N. T. Allen,	14,00
Central Falls, ch., Wm. Gage tr., collections at monthly concerts, last seven months, per Rev. L. O. Lovell,	33,00
Warwick and Coventry, ch., mon. concerts, per Rev. E. K. Fuller,	11,00
Exeter, ch., mon. concerts, per Rev. Benedict Johnson,	10,00
	— 304,06
	— 410,06

New York.

New York city—"A friend to missions," for support of a native Pgwwo Karee assistant under charge of Mr. Bullard, 50,00; John P. Parsons's sub. to Rev. B. Bradford, per Rev. B. M. Hill, 5,00; Oliver St. ch., Miss Elizabeth Caldwell's annual payment for support of a school in Assam, 24,00; collections at the Convention, 91,88,	170,88
Roundout, Peter Philip	10,00
Brooklyn, 1st ch., for the Arracan Mission,	20,00
Union Assoc., Alanson Kniffin tr.,	8,00
Rensselaerville Assoc., per Rev. R. Winegar, sale of cloth,	2,17
per Wm. Colgate,	— 211,05
Wyoming, ch., per Rev. Jesse Elliot,	55,00
East Avon, Samuel Allen	5,00
Lake George Assoc., per Rev. J. P. Huntington, by Rev. A. Jones, agent of the Board,	10,00
Brockport, Miss N. T. 5,00; A. G. Smith 5,00,	10,00
Cazenovia 6,35; Lucy Hull 1,00; Martha Hull 1,00; Solomon Taylor 1,00,	9,35
Peterboro', Presbyterian ch.	16,12
Syracuse, per J. W. T.,	46,54
Madison 17,21; James Gibbs 1,00; Mrs. Taylor 1,00,	19,21

Elbridge 19,04
 per Rev. Wm. Dean, 120,26
 Buffalo, Mrs. Hannah Love, per
 Rev. E. W. Clark, 5,00
 Preston Hollow, ch., mon. con.,
 per Rev. J. J. Teeple, 7,00
 Troy, an annual offering for sup-
 port of a native Pgw Karen
 preacher, by "Ludh," 50,00
 Lockport, ch., mon. con., 12,63;
 Akron, Miss Frances Garnett,
 sale of jewelry, 63c.; per L.
 B. Webster, 13,26
 ——— 476,57

New Jersey.

Keyport, colla. 6,65; Middle-
 town, 1st ch., do. 23,40;
 Shrewsbury, do. 3,50; Perth
 Amboy, do. 6,00; Sampetown
 20,00; Piscataway, with a gold
 ring, 23,33; Marlton, do. 10,00;
 Vincatown, do. 16,26; Mary
 T. Coats 5,00; Trenton and
 Lambertson 17,00; per Rev. E.
 Kincaid, 132,14
 Plainfield, 1st ch., James C.
 Ayres, for a life membership
 of the A. B. M. Union, to be
 named hereafter, per Wm.
 Colgate, 100,00
 ——— 232,14

Pennsylvania.

West Kensington, ch. 20,31;
 Harriet Ketchum 50c.; Mary
 Jane Ketchum, a gold ring,
 per Rev. E. Kincaid, 20,31
 Abington Assoc., L. L. Deming
 tr., 80,00; Belmonte, Welsh
 Bap. ch., by Rev. William
 Morgan, 5,00; per Wm. Col-
 gate, 85,00
 Philadelphia—1st ch., for two
 life memberships of the A. B.
 M. Union, per T. Watson,
 200,00; 3d ch., for two life
 memberships, per Dr. R. Gard-
 ner, 200,00; 10th ch., for a life
 membership, per C. A. Wil-
 son, 100,00; 11th ch., for a life
 membership, per P. B. Mingle,
 100,00; Sansom St. ch., Fem.
 For. Miss. Soc., for two life
 memberships, per Mrs. E.
 Taylor, 200,00; Spruce St. ch.,
 Mrs. Susan Gourley, for Geo.
 W. Anderson's life member-
 ship of the A. B. M. Union,
 100,00; 2d ch., S. J. Creswell,
 for his own life membership,
 100,00; Passyunk, ch. 50,00,
 and Robert W. Mingers, of the
 Spruce St. ch., 50,00, for a life
 membership in the Passyunk
 ch.; Marcus Hook, ch., John
 P. Croser, for his own life
 membership, 100,00,
 per Rev. Edward Bright,
 Jr., agent, 1200,00
 ——— 1305,81

District of Columbia.

Washington, E St. church, an-
 nual col. for 1845, 21,77; mon.
 concerts in do. 28,23; per A.
 Rothwell, tr., 50,00

Virginia.

Parkersburg, ch., per Rev. Geo.
 C. Sedgwick, 3,00

Ohio.

Seneca Assoc., Ohio For. Miss.
 Soc., per Rev. J. Hall, 10,00
 Ohio Bap. For. Miss. Soc., per
 J. B. Wheaton, tr., 191,26;
 do., for the Karen Mission, per
 do., 3,65; do., per L. B. Web-
 ster, 41,23, 236,23
 Middletown, (Butler Co.,)
 Charles Butler, for the educa-
 tion of a youth to be named
 John Butler, per Rev. Dr.
 Sharp, 20,00
 ——— 266,23

Indiana.

Northern Indiana Assoc., per N.
 T. Place, tr., 20,00
 Valparaiso, Rev. Wm. T. Bly,
 per Rev. B. M. Hill, 5,00
 ——— 25,00

Illinois.

H. Cambell 25c.; H. Scrambling
 25c.; Mrs. Abel 1,00, 1,50
 Chicago, colla. Nov. 16th,
 Peru, colla. 4,00; Aaron Gunn
 3,00; Thomas Powell 1,00, 8,00
 Washington, 14,73; Fem. Soc.
 1,60, 16,33
 Tremont 3,52; Springfield 13,05;
 Jacksonville 51,52; Carrolton
 8,90; Dr. Sherwood 10,00, 66,99
 Alton, colla. 5,87; Mrs. Flagg
 1,00; Mrs. French 25c.; Mrs.
 Vial 1,00; Mr. Griggs 5,00;
 Miss Griggs 1,00, 14,12
 per Rev. Wm. Dean, 166,94

Wisconsin.

Racine, Bap. Fem. Benev. Soc.,
 per Silas Tucker, 6,00

Missouri.

Mary Martin, per Dr. Sherwood,
 5,00; col. at Mr. Bullard's ch.
 5,48; a friend, per Wm. Price,
 5,00; North Presbyterian ch.
 4,55; Centenary Methodist
 ch. 11,50; a friend from Illi-
 nois 5,00; 3d Presbyterian ch.
 40,70; Baptist ch. 90,00; per
 Rev. Wm. Dean, 167,23

Alabama.

Mobile, Rev. Thomas P. Miller,
 per Wm. Colgate, 100,00

* Carried forward, 34720,22

The following sums have been
 received on account of the
 debt of the Board, viz.:

Maine.

Portland, H. B. Hart 25,00

Massachusetts.

Boston, James W. Converse 100,00
 Lynn, Jonathan Bacheller 1000,00
 ——— 1100,00

Rhode Island.

Providence, Rev. Henry Jackson, to constitute himself and Rev. D. Benedict, of Pawtucket, life members of the A. B. M. Union, 200,00
 Rev. John Blain, for Mrs. Amey Ann Blain's life membership of the A. B. M. Union, 100,00
 300,00

New York.

Clifton Park, ch. 50,00; Saratoga Assoc. 30,00; per Rev. B. T. Welch, 80,00
 New York city, Oliver St. ch., per Rev. E. Tucker, for the following life memberships of the A. B. M. Union, viz.—Thomas Purser, his own sub., 250,00; Garratt N. Bleecker, do., 100,00; Mrs. Jane Colgate, do., 100,00; Elijah Whittington, do., 100,00; Robert Edwards, do., 100,00; Jeremiah Milbank, do., 100,00; Mrs. Hannah Caldwell, for Mrs. Elizabeth Caldwell's life membership, 100,00; several individuals 163,00; Elizabeth Caldwell 50,00, 1063,00
 do., Norfolk St. ch., for Rev. George Benedict's life membership of the A. B. M. Union, 100,00
 Brooklyn, 1st ch. 341,00
 Hilldale, West ch., per Rev. M. L. Fuller, 16,50
 Wilson, ch. 83,25; Porter 3,00; per L. B. Webster, 86,25
 1686,75

Pennsylvania.

Philadelphia, Spruce St. ch., for the following life memberships of the A. B. M. Union, by their own subscriptions,—D. Jayne 100,00; William Bucknell, Jr., 100,00; per Rev. Edward Bright, Jr., agent, 200,00. do., J. M. Linaud, for Rev. E. Kincaid's life membership, 100,00; Wm. E. Garrett, his own life membership, 100,00; George H. Garratt, do., 100,00; per J. M. Linaud, 300,00, 500,00
 do., 1st ch., for the following life memberships, by their own subscriptions,—Thomas Watson 100,00; Wm. W. Keene 100,00; per Rev. Edward Bright, Jr., agent, 200,00
 700,00

Maryland.

Baltimore, Wm. Crane, for his own life membership of the A. B. M. Union, 100,00

Ohio.

Ohio Bap. For. Miss. Soc., per J. B. Wheaton, tr., 5,00; do., per L. B. Webster, 102,77, 107,77

Total for the debt, \$4019,52
 * Brought forward, 4720,22

\$8739,74

Legacies.

John Knapp, of Effingham, N. H., second payment, per J. Milton Coburn, 30,00
 Mrs. Osgood, of Streetsboro', Ohio, per C. E. Osgood, 50,00
 80,00
 Total receipts in Jan., \$8819,74

BOXES OF CLOTHING, &c.,

From Nov. 8, 1845, to Jan. 7, 1846.

Mass., Foxboro', from N. Carpenter, R. Peckham, and N. Greenwood, for Mr. and Mrs. Bullard, a box of clothing, &c., 54,06
 do., Watertown, from ladies of Bap. Fem. Charitable Soc., per Sarah H. Stone, for distribution, a box of clothing, 50,00
 do., Kingston, from personal friends of missionaries at Shawano, for Rev. F. Barker and others, two boxes of clothing, &c., 56,00
 do., Charlestown, from the Judson Miss. Soc., for Mr. and Mrs. Clarke, of the African Mission, a box of clothing, &c., 56,00
 do., North Oxford, from Fem. Charitable Soc., per E. P. Lyon, for Rev. J. Goddard, a box of clothing, &c., 56,00
 do., one barrel of clothing directed to Rev. F. Barker. *No advice.*
 R. I., Providence, from C. M. Allen, and others, for Mrs. Arnold, Corfu, a box of clothing, &c., 16,87
 do., Bristol, from a few friends, per Edward Savage, for Rev. D. L. Brayton, a box of clothing, &c., 19,40
 Vt., Grafton, from Fem. Miss. Soc., per R. Merriam, for Rev. N. Brown, a box of clothing, 22,29
 do., Weston, from Fem. Benev. Soc., per R. Smith, for Shawano Mission, a box of clothing, &c., 49,33
 N. Y., Whitestown, from Sewing Circle and particular friends, per Rev. A. Newcomb, for Rev. M. Bronson, a box of clothing, 30,00
 do., Brockport, from Rev. Whitman Metcalf, for Rev. L. Ingalls, a box of clothing, &c., 23,78
 do., Utica, from Mrs. C. Sheldon, per Rev. C. Bennett, a box of dry goods and clothing, 32,84
 Ohio, Streetsboro', from O. and C. B. Osgood, for Rev. S. M. Osgood, a box of clothing, &c., &c., \$89,05; a box of cheese, \$2,84, 91,89

It is desired that donations in clothing, &c., should be accompanied with a schedule of the articles, with their value, in order that due credit may be given therefor.

Articles for household use, paper, stationery, school books, and apparatus, domestic cottons, flannel, &c., &c., will be gratefully received; and when not specially designated, will be faithfully distributed where most needed.

R. E. EDDY, Assistant Treasurer.

THE

BAPTIST MISSIONARY MAGAZINE.

VOL. XXVI.

APRIL, 1846.

NO. 4.

American Baptist Board of Foreign Missions.

West Africa.

EXTRACTS FROM THE JOURNAL OF MR. CLARKE.

Jan. 1, 1845. The Lord has graciously spared us another year, and granted us such a degree of health, that we have been able to prosecute our labors with some degree of comfort and satisfaction. Though our dearly beloved br. Crocker has been taken away, and though his wife has suffered much by sickness and grief, and though none of us have been free from sickness and sorrow, yet we feel that we have abundant reason for love and gratitude to our Heavenly Father for the kind providence which he has exercised towards us.

We humbly trust the Lord has converted two of our school boys. Our children, generally, have made good progress, and we devoutly hope a good influence has been exerted over many of the natives. We travelled and preached more the last year than in any previous year; and, wherever we went, the natives were ready to hear. During the year, Matthew's and John's gospels, the Acts of the Apostles, and a small grammar of the Bassa language, have been printed. We have had many trials and discouragements, but, on the whole, we are enabled to sing of mercy and goodness.

2. This day we have removed from Edina to Bexley. We are aware that we have thus incurred great responsibility, but we humbly trust we have acted understandingly, and with reference to the glory of God. Our boys were unwilling to go to Bexley, and several of them went to Little Bassa, to Lewis [Kong Koba], but we trust they will soon return.

17. This afternoon I started for Zuzo; went five or six miles, to Bay's place, and passed the night.

18. Reached Zuzo about 2 o'clock, P. M. Found no one at the station, our teacher having left the day before for Edina. Our school has been suspended nearly a month, and the boys have been at Edina. The people seemed desirous to have the school continued, and faithfully promised to provide half of the food for the children.

19. Preached twice to the people. They seemed much interested. Doe, especially, seems very persevering, and is learning to read and write rapidly. In my preaching I referred to the deluge, and after I had done, he got his book and read me the whole history of the event in his own language. He is not satisfied with learning to read in his own language, but says he intends to learn to read English, which he has already begun. I noticed that he constantly kept his book by him, and was frequently asking questions. He says he wishes to know what God says to man in his word. He is about thirty years old, and is the son of Duawi, the head man of the place, and has as much influence as any man of his age in the country. He is very desirous that the school should be continued, and does more for it than any other man in the place. He informed me that God's word often made him very uneasy, and that he prayed daily.

20. Made arrangements for the school and for a house for the accommodation of a teacher, and went to Little Bassa. Found Lewis and his wife well, and all things in as good a state as I expected. Lewis had collected a few children, and seemed to be exert-

ing a good influence over his people. Had a long talk with him and the boys who had left us when we moved to Bexley. They said they were willing to return.

21. Started this morning for home, accompanied by five of our school boys. Reached home in the evening and found all well. I felt, before I started on my journey, that it was an important one, and that it would be of no avail, unless I had wisdom from on high. Had much satisfaction in committing my way to the Lord, and in remembering that the hearts of all men are in His hands, and that He turneth them as the streams of water are turned. By His blessing I have accomplished all, and even more than I anticipated.

25. Went to king Soldier's early, and preached to twenty-five or thirty people. Preached to an American congregation in the forenoon. In the afternoon went to Frank's town, and preached to about thirty bushmen, who never heard the word of God before. They listened attentively, and asked many pertinent questions. Returned home much fatigued, but with the blessed consolation that I had attempted something for Christ.

During the month of February and the greater part of March, Mr. C. was occupied with secular cares, arising mainly from the change of location from Edina to Bexley.

March 23. Attended Sunday school and addressed our school boys this morning, and was preparing to go to Bassa Cove to fill an appointment, when a countryman came and inquired if I would go and preach in his father's town, saying that I had visited them only once. This expression reminded me, not only of the readiness of the people to hear, but of how little I am able to do, and the weight of care and labor which is pressing upon us. I sometimes feel as though I must sink under the burden; but an almighty arm sustains us.

24. Had Governor Roberts, General Lewis, and br. Day to dine with us. Had some profitable conversation, and spent the time pleasantly.

25. Transferred the mission lot at Edina to Governor Roberts, and took a deed of the one at Bexley, in behalf of the Board.

28. To-day Mr. Vonbrun, whom we

have been sometime expecting from Sierra Leone, arrived with his family. We received him as a messenger of peace to his brethren, and as a fellow-laborer among us.

In the month of April, Mrs. Clarke, whose youngest child was about two months old, had a very severe illness, and narrowly escaped death. Mr. Clarke had, about the same time, other afflictions that occasioned him much anxiety and distress.

May 27. Started this morning for Zuzo; travelled about three hours in a hard rain. Reached Daniel Harris's place, about half a mile from br. Crocker's old station, and passed the night. Harris was br. C.'s interpreter, and for some time led a dissolute life. He seems to have reformed.

28. Proceeded on our way to Zuzo. Reached the place in the evening, after walking much of the way in rain and water in the path, above the knees. Found things, on the whole, in an encouraging state.

29. Reached Duawi's in the evening; the people gave good attention, and requested me to stop and preach the next day; but as the water in the path was increasing, and my presence was needed at home, I did not deem it expedient.

30. Started for home early this morning, and reached Edina about 9 o'clock in the evening. Trust I felt grateful to our Heavenly Father for his kind protection.

31. Attended church meeting at Edina. But few present, and those seemed to be in a very cold state.

June 1. Went to Edina and preached and administered the Lord's supper.

After mentioning a severe trial occasioned by the vicious conduct of two of the scholars, from whom much good was expected, Mr. C. says :—

7. We feel that the hand of the Lord is heavy upon us, and desire to humble ourselves under the heavy stroke, and to search ourselves to see if there is any evil way in us. We know that we are imperfect, and unworthy, and blind, and weak, but yet we have the sweet consciousness of knowing that our intentions are good. I cannot say that we have regarded iniquity in our hearts, but God sees not as man sees. There must be wrong somewhere. I throw myself at

his feet and cry unholy and unclean. Oh Lord, search us as with the candle of the Almighty. But, oh, our Father, remember this mission in mercy. Give not thy heritage to reproach. Let not the infidel and heathen say, "where now is your God?" Much is to be attributed to the corrupt state of society in which we lived at Edina, where this wickedness was commenced. I rejoice that we are away from that place, though not fully beyond its influence. The Lord be merciful to us, for his Son's sake, and for the sake of these poor heathen.

12. Moved into our new house, or rather the old one in which we lived at Edina. Though it is not finished, we find it much more comfortable than the one in which we have lived since we came to Bexley.

15. Sunday. Was quite unwell all the week; not able to go into the country at all. Tried to preach, both forenoon and afternoon;—much fatigued in the evening.

19. A boy who was at work with Mr. Cotton, on our house, died to-day. He had been ill several weeks, and suffered much. I had several times conversed with him on the state of his soul, and found him very ignorant. Although he was sixteen years old, and was born and had lived in Monrovia, he did not know the name of God's Son! A few days before he died, he was more sensible of his state, and prayed earnestly to the Lord for mercy. He was buried on the mission lot. We followed him to the lonely grave, but no one shed a tear over his remains. He sleeps till the resurrection morn.

20. Observed this as a day of fasting, prayer, and humiliation ourselves, and required all connected with the station to observe it in the same way. Had worship in the chapel morning and evening; the children seemed attentive and solemn. Felt to abase myself before God, and deeply to deplore the state of the mission and the low state of religion in the land; but could plead with God for the poor heathen, and his wounded and bleeding cause.

21. Spent the day mostly in preparing for the Sabbath. Preached at Soldier in the evening.

22. Sunday. Prayer meeting in the morning; Sunday school at 9 o'clock. About fifteen natives present, who are not connected with the mission. At eleven o'clock, preached to them about Dagon and the ark of God; a solemn time. At 3 o'clock preached again on

the sufferings and death of our blessed Savior. Never saw a more attentive congregation; every eye was fixed on the speaker, and when describing the death of the Saviour, they inclined forward as though they were about rising from their seats: the Holy Spirit was evidently among us. After meeting, three of the young men came to me and said, they were tired of their country habits, and wished to build their houses close by ours, so that they might hear God's word constantly and learn to read it also. While I am encouraged in the work, I am ashamed that I have no more faith in God. Oh Lord, let not our unworthiness keep salvation from this people.

After a detailed account of the illness of his youngest child, and of a visit from Lewis K. Crocker, [Kong Koba] Mr. C. adds:—

July 13. Sunday. Prayer meeting at sunrise; Sunday school at 9 o'clock. Meeting in the chapel, both forenoon and afternoon; several natives present. Preached at king Soldier's in the evening. Watched with br. Day at night. He is very ill,—has a distressing cough. Very doubtful if he recovers.

16. Br. Day is still sick. Went to Kuiflaw's this afternoon, a native head man, who is quite ill. He was not in his own town, and the people were unwilling for me to see him, but I was resolved to go at all hazard, and as they refused to show me where he was, I started alone. I soon found him and in a low state; he seemed glad to see me, and said he would take some medicine if I would send it to him. One of his sons came home with me for the medicine.

17. Went to see Kuiflaw again, and found him better. Br. Day is very ill; but little hope of his recovery. Have spent considerable time with him, and tried to do him all the good I could.

20. Remained at home and preached in the afternoon. Very rainy, and but few country people present. Watched with br. Day at night; he seemed more comfortable, and hope he is better.

23. Started for Zuzo this morning. Went to br. Day's, and found him so ill that I did not think it proper to proceed. He requested me to be the guardian of his two sons, and to take charge of their education, which I promised to do.

for some time after his marriage, he had the merest pittance, not exceeding, when, in company with a wife and child, he took up his residence in Calcutta, the sum of 120 rupees a month; out of which, I believe, he had to pay house-rent, as well as all other expenses. It is true, that after this, he, through his own exertions and by a somewhat more liberal allowance from the Society, was more amply provided for. Yet what, after all, was his salary? At the time of his death he had not, with the exception of a house, rent free, more than 280 rupees a month, out of which he had not only to support himself and family, but had to pay somewhat for the education of a son in England. But with this he was abundantly contented. Money, compared with the salvation of souls and the glory of God, was no object with him. And so completely was his heart set on his missionary work, that I believe he would, rather than have abandoned it, have consented to have occupied a hut, and to have accepted of a handful of rice, and a draught of water. Bad as our world is, it is not yet altogether destitute of instances of the greatest disinterestedness, and of the most burning love to God and to souls. Poor our friend commenced his missionary career, poor he lived throughout it, and poor he has terminated it. But he is not poor now."

The Calcutta Christian Advocate, of Aug. 9, says:—

"We have this week to record the death of one of the most devoted Christian Missionaries connected with Indian Missions, the Rev. W. Yates, D. D., of the Baptist Mission in this city. The removal of such a man as Dr. Yates from the midst of us, is no ordinary loss. He was not a common man. He was the property, not of a party, but of the church; and his labors have, to a great extent, been useful to all. He has been in India upwards of thirty years, during which time he has been diligently and successfully engaged in his Master's cause. His labors in translation, and in other literary and scholastic pursuits, have been of no ordinary character. The following list will afford some idea of his unwearyed efforts in this important department of labor:

LITERARY WORKS AND SCHOOL BOOKS, ETC.

"In English.—Essays in reply to Rammohan Róy;—Memoirs of Chamberlain;—Memoirs of Pearce;—Theory of the Hindustani particles *as*;—Theory of the Hebrew verb, in the *Christian Observer*.

"In Sanscrit.—A Grammar, the 2d edition of which will be published in a few days;—A Vocabulary;—A Reader;—Elements of Natural Philosophy;—An expurgated edition of the Hitopadesh;—The Nalodaya;—A Dictionary, of which 672 pages are printed. The work will contain in all about 900 pages.

"In Hindustani.—An Introduction to the Language;—Selections;—Spelling Book I. and II.;—Reader I., II., and III.;—Pleasing Stories;—Student's Assistant.

"In Hindi.—Reader I., II., and III.;—Elements of History.

"In Arabic.—A Reader.

"In Bengáli.—Pleasing Tales;—Elements of Natural Philosophy;—Epitome of History;—Celebrated Characters of Ancient History;—Abridgment of Ferguson's Astronomy;—An expurgated edition of the Hitopadesh;—Sársangraha, or Vernacular Class Book;—An Introduction to the Language, with Selections,—not yet printed, but nearly ready for press.

"Religious works in Bengáli.—Buxton's Pilgrim's Progress, Part I.;—Baxter's Call to the Unconverted.

BIBLE TRANSLATIONS.

"Bengáli.—The whole Bible.

"Sanskrit.—The New Testament;—the Psalms;—Proverbs, Genesis, with twenty chapters of Exodus, Isaiah;—and in MS. the whole Pentateuch;—Job, the writings of Solomon, Daniel.

"Hindi.—The New Testament.

"Hindustani.—The New Testament."

It will be gratifying to the friends of missions to know that God has raised up a laborer who promises to be a worthy successor of the lamented Yates. A letter just received from Calcutta says:—"God is able to make up our loss. He is now, even now, maturing the mind of one of his servants, a younger one, to fill the place vacated by his faithful servant taken home. He has an uncommon aptitude for the languages, and is considered a good linguist. We expect much from him, should his life be spared."

The Rev. J. Wenger, the individual referred to, has, for several years, been associated with Dr. Yates in the work of translation. Thus God raises up a succession of good men to do his work, and execute the purposes of his gracious covenant.

Christian Union.

A London paper in an able article on this subject says:—

“The Religious Tract Society is one of the most beautiful specimens of Christian union of which any country, or any age could boast. It is composed and supported, with equal ardor, by Churchmen and Dissenters, Independents and Baptists, Congregationalists and Presbyterians, who meet to conduct its affairs in the sweetest spirit of brotherly confidence and love, and who have never known a discordant note. This holy confederation is pouring forth a flood of light, not only over our own land, but to the very ends of the earth. If any thing beyond union, for union's sake, were intended by the present movement, and an object and a model were sought for among our various institutions, we could almost persuade myself it might be found in this invaluable Society, which is, in fact, an association of Christians, of various opinions in minor matters, for the purpose of diffusing those evangelical sentiments in which they all agree. What can be conceived of, more striking, than a Society which, by the united zeal of all denominations, has put into circulation nearly four hundred millions of religious publications, in each one of which vast aggregate, the method of a sinner's salvation is so stated, that if he shall never see another book, or hear a sermon, he shall know how to flee from the ‘wrath to come;’ and yet, in not one of which, shall the minor points which distinguish Christians from each other be discovered!

Essentially the same may be said with reference to the American Tract Society, which, taken in all its bearings and influences, is probably doing more for the diffusion of Christian truth, and the salvation of souls, than any other institution in the western hemisphere. Good men, of various denominations, not only “dwell,”

but labor “together in unity;” and God gives to their efforts the clearest tokens of his approbation.

Resignation of Mr. Love.

The Rev. Mr. Love has resigned his connection with the Greek Mission, with consent of the Board, in consequence of his continued inability to endure the climate of that country. The loss sustained by the Mission in this removal, is great, and deeply regretted; but the necessity is not the less apparent, as a return to Greece would inevitably induce an early, and perhaps fatal return of the disease from which he is now happily recovered.

It gives us pleasure to add, that Mr. Love has accepted a temporary agency on behalf of the Board for the collection of funds; and it is hoped that in prosecuting the service, he will receive the hearty coöperation of the ministers and churches who may be addressed by him.

A BOLD REASON.

“In the early part of my ministry,” says the Rev. Dr. Spring, of New York, “I became acquainted with a heathen youth brought from the Sandwich Islands to this land, where, having dwelt but a few short years, he died in the triumph of faith. God was pleased to open his eyes to his true character as a sinner, and he felt that he was lost. One day he was found sitting alone and in tears. On being asked why he wept, he replied, ‘*Because I have been so long in this Christian land, and have not yet accepted Jesus Christ.*’ How will the dwellers in pagan lands, who scarcely heard before they cheerfully accepted the gospel, rise up in judgment against the men of this generation, who have so long heard and rejected the only Savior!”

American Baptist Board of Foreign Missions.**Recent Intelligence.****SIAM.—Illness of Mrs. Jones.**

In a letter from Singapore, dated Oct. 22, Mr. Jones writes:—“We thought that possibly a sojourn of a few months on the Pinang hills, might effect such a change for Mrs. J.'s health, as would render our

return to America unnecessary; but Dr. Oxley, a very experienced physician here, of about twenty years' residence, says, ‘Mrs. J. must go out of the tropics, or die,’—but that if she goes to America, she will, without doubt, recover. I have, therefore, been seeking a passage. No one is likely to occur direct. The ex-

passed by way of St. Helena, would, ordinarily, be greater than by China. We have accordingly taken our passage for China, on board the American ship, Akbar, Capt. Hallet, and shall sail to-morrow or next day. Should circumstances indicate that after a few months residence there, we might safely return to Simm, we shall greatly prefer it; but if not, we shall embark thence for America without delay."

ARRACAN.—Arrival of Mr. and Mrs. Burpé.

It will be recollected that Mr. and Mrs. Burpé sailed from Boston early in June last. They are missionaries from a Society in Nova Scotia and New Brunswick. Mr. Stillson writes from Akyab, Oct. 27 :— "On the 14th inst., we had the great pleasure of welcoming to our humble dwelling dear brother and sister Burpé. After a stay of two weeks, they left Calcutta for this station in a steam vessel which passes regularly between the former place and Maulmain, and reached here in less than five days. Consequently they were but four months and ten days in reaching this place from Boston. We are much interested in our new friends, and believe they are of the right stamp for missionaries."

BURMAH.—Romanist Missionaries.

Mr. Vinton says, "The Catholics have recently received an accession of six missionaries, with a view to establish a mission among the Karens; and six others are daily expected to join the mission. I give the facts,—I offer no comments. The Board may draw their own inferences." Happy will it be for the Karens, if the churches in America will allow the Board to draw practical inferences. Must that interesting people, the Karens, be deluded and destroyed by the man of sin?

BASSA.—The last arrival from West Africa brings advices from the Bassa Mission down to Nov. 4. The mission families, with the exception of Mr. Day, were in health, and prosecuting their labors. The proposed removal to Bexley had been

effected. The Edina mission house had been conveyed to Bexley village, and the premises at Edina exchanged for another lot at the former place. The schools at the out-stations, under the care of native teachers, were prospering. The missionaries express great sympathy in the pecuniary trials of the Board, and propose to forego a part of their personal support.

OJIBWAS.—The school at St. Mary's has been placed under the care of Miss Susan Warren, of Michigan, in place of Miss Bingham, who has retired on account of ill health. Mr. Cameron has opened a school at Tikuamina. The religious aspect of the several stations is favorable. Last date, Dec. 31.

Rev. Mr. Dean.—During the last four months, Mr. Dean, accompanied by A. Bak, has made a tour through the Western States, performing an immense amount of labor, and awakening a delightful interest in the work of missions to the heathen. He has been every where welcomed with great cordiality, and invited into the pulpits of various evangelical denominations. A letter just received from Rev. William Taylor, formerly of New Hampshire, now of Prairie Round, Michigan, says, "Br. Dean and the Chinaman have kindled quite a flame in Michigan. But the churches are not yet half awake to the wants of the world. Hoiness must be written on all we have."

Rev. Mr. Abbott.—Since the return of Mr. Abbott to his friends in Fulton, Oswego Co., N. Y., he has suffered severely from the effects of a cold taken in Philadelphia; but, at the last date, he was encouraged to hope for the removal of the difficulty. His language still is,— "I am distressed for Arracan!" He is resolved, Providence permitting, to return at an early day, but fears that he shall be compelled to return alone. Possibly Mr. Kincaid may be able to accompany him. Where are the "six men for Arracan!"

what they have not. It is an abundant commendation to any woman, "She hath done what she could."

A third, and perhaps principal cause of premature death in this class of our missionary helpers, is the neglect of resorting *seasonably* to the methods most approved for restoring an enfeebled constitution. We would speak with cautiousness; such is the delicacy and difficulty of the subject. Still, the thought we have to express, has been forced upon us by a long succession of these painful occurrences; and though not sufficiently matured for action, we hope it will serve as an index to observation and advisement in future years.

The missionary enlists for life, and is expected, whether soon or late, to die on the field. The nature of the service seems to compel to this, and generally the necessity is also choice. But life is not to be squandered, even in a holy cause. The more valuable the service, the more sacred the duty to cherish life, that the work may be the better done. And this duty is the more imperative, when a succession of laborers is difficult to effect, and of little service if effected.

Now it cannot be questioned, that the labors of a missionary the second ten years of service must, in ordinary cases, be far more profitable than the previous ten. The language will have been acquired, together with a knowledge of the character of the people, and of the happiest modes of access to them. The missionary, also, will have reached the maturer period of life, and with his ripened experience, will have the power of influence which is secured by years, and by an established, irreproachable name. The reflex influence would be scarcely less worthy of note. Deaths often recurring, bring homeward discouragement with grief. In every point of view, it is greatly desirable that our missionaries and assistant missionaries have "length of days;" and that their advancing years be healthful and vigorous, *so far as the best appliances can avail*. The thought we have had in mind respects the expediency of encouraging, more expressly than we have hitherto, the temporary return of enfeebled assistant missionaries. We have now to lament the premature decease of more than one, whose lives, in the ordinary arrangements of Providence, would have been preserved to the mission and to their families, had they felt at liberty, at a suitable period, to avail themselves of this most effective means of restoration to health; could it have seemed compatible with higher considerations, and in accordance with their own sense of duty, to retire temporarily from their field of labor and seek a renewal of strength in revisiting their native land. The admission as a principle in missionary operations, that provision be made for the temporary return of missionaries or assistants, for the renewal of health and vigor, would unquestionably be liable to abuse; and might sometimes, also, be an occasion to the introduction of unsuitable persons into the work, who, otherwise, on counting the cost, would

20,00; Juv. Miss. Soc., for support of Rev. E. A. Stevens, 18,77. Other donations 22,02=	
180,94, to constitute Rev. S. F. Smith a life member of the A. B. M. Union. Soc. of Miss. Inquiry of the Theol. Inst., per S. K. Avery, tr., 4,77; Upper Falls, Fem. Miss. and Edu. Soc., per Miss Eliza Jameson, 6,00,	161,71
Barnstable Assoc., Z. D. Bassett tr., per M. Cobb,	88,88
Framingham, ch., mon. con., per Rev. M. M. Dean,	16,00
Hampden Co. For Miss. Soc., N. Norton tr., per Rev. H. A. Graves, viz.—Cabotville, ch. 45,00; Agawam, ch. 5,00; Rev. A. Day, Jr., 2,00,	52,00
Chicopee Falls, ch., per Robert C. Mills,	50,00
Florida, Mrs. Freeloove Drury, per J. Hodges, of which, 3,00 for Burman Mission and 3,00 for German Mission,	6,00
Easton, a friend, per Rev. H. A. Graves,	5,00
Halifax, for Assam Mission, per Rev. E. Nelson,	1,00
Boston—Chester Harding 5,00; a friend, for support of a child named Wm. Collier, under charge of Mrs. Bullard, 7,00; a friend, for support of a Karen student named Rollin H. Neale, 18,00,	30,00
do., Harvard St. ch., mon. con. for Jan., per John Putnam, 27,35; do., Fem. For. Miss. Soc., for support of a Karen preacher, per Mrs. Charles S. Kendall, tr., 100,00; Charles S. Kendall, Jr., 1,25,	128,50
do., Charles St. ch., mon. con. for Jan., per Moses Hadley, 15,20; do., a female member, per Mrs. Sharp, 20,00, do., Mrs. Charles H. Nichols, for support of a native preacher under charge of Rev. Mr. Bullard, 25,00,	60,20
do., Bowdoin Square ch., Board of Benevolent Operations, per S. G. Bowdlear, tr., 50,00; do. infant school, per Miss M. C. Smith, 2,50; do., Mrs. Luther Nichols, for support of a native preacher under charge of Rev. Mr. Bullard, 25,00,	77,50
do., Baldwin Place ch., For. Miss. Soc., per N. Nelson, tr., in addition to 362,72, paid before, for support of Rev. Wm. Dean, for 1846, 37,28; do., to constitute Rev. E. A. Stevens a life member of the A. B. M. Union, 100,00,	137,28
do., Tremont Temple, penny-a-week contribution of the Sabbath school, for Mrs. Wade's school,	5,75
	—1219,35
<i>Rhode Island.</i>	
Woonsocket, Miss A. C. Bullock 1,00; do., for support of Mr. Bullard, 5,00,	6,00

Providence, 3d ch., Ladies' Miss. Soc., for Mrs. Wade's school, per Mrs. L. L. Jameson,	100,00
State Convention, per V. J. Bates, tr., viz.:	
Providence, 1st ch., mon. con. for Jan., 49,76; do., Sabbath school, per Charles T. Robbins, 24,80,	74,26
do., Pine St. ch., per Samuel Hunt, tr.,	32,35
do., 3d ch., mon. concerts, F. White tr.,	56,51
Warren, ch., John Hall tr., viz.—Quarterly col., per Rev. J. P. Tustin, 47,94; mon. concerts 23,40; A. B. Read 1,50,	72,84
Wickford, 1st ch., quarterly col., per Rev. N. T. Allen,	14,00
Central Falls, ch., Wm. Gage tr., collections at monthly concerts, last seven months, per Rev. L. O. Lovell,	33,00
Warwick and Coventry, ch., mon. concerts, per Rev. E. K. Fuller,	11,00
Exeter, ch., mon. concerts, per Rev. Benedict Johnson,	10,00
	— 304,06
	— 410,06

New York.

New York city—"A friend to missions," for support of a native Pgwō Kareā assistant under charge of Mr. Bullard, 50,00; John P. Parsons's sub. to Rev. B. Bradford, per Rev. B. M. Hill, 5,00; Oliver St. ch., Miss Elizabeth Caldwell's annual payment for support of a school in Assam, 24,00; collections at the Convention, 91,88,	170,88
Roundout, Peter Philip	10,00
Brooklyn, 1st ch., for the Arracan Mission,	20,00
Union Assoc., Alanson Kniffin tr.,	8,00
Rensselaerville Assoc., per Rev. R. Winegar, sale of cloth,	2,17
per Wm. Colgate,	— 211,05
Wyoming, ch., per Rev. Jesse Elliot,	55,00
East Avon, Samuel Allen	5,00
Lake George Assoc., per Rev. J. P. Huntington, by Rev. A. Jones, agent of the Board,	10,00
Brockport, Miss N. T. 5,00; A. G. Smith 5,00,	10,00
Cazenovia 6,35; Lucy Hull 1,00; Martha Hull 1,00; Solomon Taylor 1,00,	9,35
Peterboro', Presbyterian ch.	16,12
Syracuse, per J. W. T.,	46,54
Madison 17,21; James Gibbs 1,00; Mrs. Taylor 1,00,	19,21

Elbridge 19,04
 per Rev. Wm. Dean, ——— 120,26
 Buffalo, Mrs. Hannah Love, per
 Rev. E. W. Clark, 5,00
 Preston Hollow, ch., mon. con.,
 per Rev. J. J. Teeple, 7,00
 Troy, an annual offering for sup-
 port of a native Pgw Karen
 preacher, by "Ludh," 50,00
 Lockport, ch., mon. con., 12,63;
 Akron, Miss Frances Garnett,
 sale of jewelry, 63c.; per L.
 B. Webster, 13,26
 ——— 476,57

New Jersey.

Keyport, colla. 6,65; Middle-
 town, 1st ch., do. 23,40;
 Shrewsbury, do. 3,50; Perth
 Amboy, do. 6,00; Sampetown
 20,00; Piscataway, with a gold
 ring, 23,33; Marlton, do. 10,00;
 Vincastown, do. 16,26; Mary
 T. Coats 5,00; Trenton and
 Lambert 17,00; per Rev. E.
 Kincaid, 132,14
 Plainfield, 1st ch., James C.
 Ayres, for a life membership
 of the A. B. M. Union, to be
 named hereafter, per Wm.
 Colgate, 100,00
 ——— 232,14

Pennsylvania.

West Kensington, ch. 20,31;
 Harriet Ketchum 50c.; Mary
 Jane Ketchum, a gold ring,
 per Rev. E. Kincaid, 20,81
 Abington Assoc., L. L. Deming
 tr., 80,00; Belmonte, Welsh
 Bap. ch., by Rev. William
 Morgan, 5,00; per Wm. Col-
 gate, 85,00
 Philadelphia—1st ch., for two
 life memberships of the A. B.
 M. Union, per T. Watson,
 200,00; 3d ch., for two life
 memberships, per Dr. R. Gard-
 ner, 200,00; 10th ch., for a life
 membership, per C. A. Wil-
 son, 100,00; 11th ch., for a life
 membership, per P. B. Mingle,
 100,00; Sanson St. ch., Fem.
 For. Miss. Soc., for two life
 memberships, per Mrs. E.
 Taylor, 200,00; Spruce St. ch.,
 Mrs. Susan Gourley, for Geo.
 W. Anderson's life member-
 ship of the A. B. M. Union,
 100,00; 2d ch., S. J. Creswell,
 for his own life membership,
 100,00; Passyunk, ch. 50,00,
 and Robert W. Mingers, of the
 Spruce St. ch., 50,00, for a life
 membership in the Passyunk
 ch.; Marcus Hook, ch., John
 P. Croser, for his own life
 membership, 100,00,
 per Rev. Edward Bright,
 Jr., agent, 1200,00
 ——— 1305,81

District of Columbia.

Washington, E St. church, an-
 nual col. for 1845, 21,77; mon.
 concerts in do. 23,23; per A.
 Rothwell, tr., 50,00

Virginia.

Parkersburg, ch., per Rev. Geo.
 C. Sedgwick, 3,00

Ohio.

Seneca Assoc., Ohio For. Miss.
 Soc., per Rev. J. Hall, 10,00
 Ohio Bap. For. Miss. Soc., per
 J. B. Wheaton, tr., 191,36;
 do., for the Karen Mission, per
 do., 3,65; do., per L. B. Web-
 ster, 41,23, 236,23
 Middletown, (Butler Co.,)
 Charles Butler, for the educa-
 tion of a youth to be named
 John Butler, per Rev. Dr.
 Sharp, 20,00
 ——— 266,23

Indiana.

Northern Indiana Assoc., per N.
 T. Place, tr., 20,00
 Valparaiso, Rev. Wm. T. Bly,
 per Rev. B. M. Hill, 5,00
 ——— 25,00

Illinois.

H. Cambell 25c.; H. Scrambling
 25c.; Mrs. Abel 1,00, 1,50
 Chicago, colla. Nov. 16th,
 Peru, colla. 4,00; Aaron Gunn
 3,00; Thomas Powell 1,00, 8,00
 Washington, 14,73; Fem. Soc.
 1,60, 16,33
 Tremont 3,52; Springfield 13,05;
 Jacksonville 31,52; Carrollton
 8,90; Dr. Sherwood 10,00, 66,99
 Alton, colla. 5,87; Mrs. Flagg
 1,00; Mrs. French 25c.; Mrs.
 Viall 1,00; Mr. Griggs 5,00;
 Miss Griggs 1,00, 14,12
 per Rev. Wm. Dean, ——— 166,94

Wisconsin.

Racine, Bap. Fem. Benev. Soc.,
 per Silas Tucker, 6,00

Missouri.

Mary Martin, per Dr. Sherwood,
 5,00; col. at Mr. Bullard's ch.
 5,48; a friend, per Wm. Price,
 5,00; North Presbyterian ch.
 4,55; Centenary Methodist
 ch. 11,50; a friend from Illi-
 nois 5,00; 3d Presbyterian ch.
 40,70; Baptist ch. 90,00; per
 Rev. Wm. Dean, 167,23

Alabama.

Mobile, Rev. Thomas P. Miller,
 per Wm. Colgate, 100,00

* Carried forward, 34720,22

The following sums have been
 received on account of the
 debt of the Board, viz.:

Maine.

Portland, H. B. Hart 25,00

Massachusetts.

Boston, James W. Converse 100,00
 Lynn, Jonathan Bacheller 1000,00
 ——— 1100,00

Rhode Island.

Providence, Rev. Henry Jackson, to constitute himself and Rev. D. Benedict, of Pawtucket, life members of the A. B. M. Union, 200,00
 Rev. John Blain, for Mrs. Amey Ann Blain's life membership of the A. B. M. Union, 100,00
300,00

New York.

Clifton Park, ch. 50,00; Saratoga Assoc. 30,00; per Rev. R. T. Welch, 80,00
 New York city, Oliver St. ch., per Rev. E. Tucker, for the following life memberships of the A. B. M. Union, viz.—Thomas Purser, his own sub., 250,00; Garratt N. Bleecker, do., 100,00; Mrs. Jane Colgate, do., 100,00; Elijah Whittington, do., 100,00; Robert Edwards, do., 100,00; Jeremiah Milbank, do., 100,00; Mrs. Hannah Caldwell, for Mrs. Elizabeth Caldwell's life membership, 100,00; several individuals 163,00; Elizabeth Caldwell 50,00, 1063,00
 do., Norfolk St. ch., for Rev. George Benedict's life membership of the A. B. M. Union, 100,00
 Brooklyn, 1st ch. 341,00
 Hilldale, West ch., per Rev. M. L. Fuller, 16,50
 Wilson, ch. 83,25; Porter 3,00; per L. B. Webster, 86,25
1686,75

Pennsylvania.

Philadelphia, Spruce St. ch., for the following life memberships of the A. B. M. Union, by their own subscriptions,—D. Jayne 100,00; William Bucknell, Jr., 100,00; per Rev. Edward Bright, Jr., agent, 200,00 do., J. M. Linnard, for Rev. E. Kincaid's life membership, 100,00; Wm. E. Garrett, his own life membership, 100,00; George H. Garrett, do., 100,00; per J. M. Linnard, 300,00, 500,00
 do., 1st ch., for the following life memberships, by their own subscriptions,—Thomas Watson 100,00; Wm. W. Keene 100,00; per Rev. Edward Bright, Jr., agent, 200,00
700,00

Maryland.

Baltimore, Wm. Crane, for his own life membership of the A. B. M. Union, 100,00

Ohio.

Ohio Bap. For. Miss. Soc., per J. B. Wheaton, tr., 5,00; do., per L. B. Webster, 102,77, 107,77

* Total for the debt, \$4019,52
 * Brought forward, 4720,22

\$8739,74

Legacies.

John Knapp, of Effingham, N. H., second payment, per J. Milton Coburn, 30,00
 Mrs. Osgood, of Streetsboro', Ohio, per C. B. Osgood, 80,00
80,00
 Total receipts in Jan., \$8819,74

BOXES OF CLOTHING, &c.,

From Nov. 8, 1845, to Jan. 7, 1846.

Mass., Foxboro', from N. Carpenter, R. Peckham, and N. Greenwood, for Mr. and Mrs. Bullard, a box of clothing, &c., 54,06
 do., Watertown, from ladies of Bap. Fem. Charitable Soc., per Sarah H. Stone, for distribution, a box of clothing, 50,00
 do., Kingston, from personal friends of missionaries at Shawanoce, for Rev. F. Barker and others, two boxes of clothing, &c., 58,00
 do., Charlestown, from the Judson Miss. Soc., for Mr. and Mrs. Clarke, of the African Mission, a box of clothing, &c., 58,00
 do., North Oxford, from Fem. Charitable Soc., per E. P. Lyon, for Rev. J. Goddard, a box of clothing, &c. do., one barrel of clothing directed to Rev. F. Barker. No advice. 58,00
 R. I., Providence, from C. M. Allen, and others, for Mrs. Arneid, Corfu, a box of clothing, &c., 16,87
 do., Bristol, from a few friends, per Edward Savage, for Rev. D. L. Brynton, a box of clothing, &c., 19,40
 Vt., Grafton, from Fem. Miss. Soc., per R. Merriam, for Rev. N. Brown, a box of clothing, 21,29
 do., Weston, from Fem. Benev. Soc., per R. Smith, for Shawanoce Mission, a box of clothing, &c., 49,53
 N. Y. Whitestown, from Sewing Circle and particular friends, per Rev. A. Newcomb, for Rev. M. Bronson, a box of clothing, 30,00
 do., Brockport, from Rev. Whitman Metcalf, for Rev. L. Ingalls, a box of clothing, &c., 23,78
 do., Utica, from Mrs. C. Sheldon, per Rev. C. Bennett, a box of dry goods and clothing, 91,89
 Ohio, Streetsboro', from O. and C. B. Osgood, for Rev. S. M. Osgood, a box of clothing, &c., &c., \$2,84; a box of cheese, \$2,84,

It is desired that donations in clothing, &c., should be accompanied with a schedule of the articles, with their value, in order that due credit may be given therefor.

Articles for household use, paper, stationery, school books, and apparatus, domestic cottons, flannel, &c., &c., will be gratefully received; and when not specially designated, will be faithfully distributed where most needed.

R. E. EDDY, Assistant Treasurer.

THE

BAPTIST MISSIONARY MAGAZINE.

VOL. XXVI.

APRIL, 1846.

NO. 4.

American Baptist Board of Foreign Missions.

West Africa.

EXTRACTS FROM THE JOURNAL OF MR. CLARKE.

Jan. 1, 1845. The Lord has graciously spared us another year, and granted us such a degree of health, that we have been able to prosecute our labors with some degree of comfort and satisfaction. Though our dearly beloved br. Crocker has been taken away, and though his wife has suffered much by sickness and grief, and though none of us have been free from sickness and sorrow, yet we feel that we have abundant reason for love and gratitude to our Heavenly Father for the kind providence which he has exercised towards us.

We humbly trust the Lord has converted two of our school boys. Our children, generally, have made good progress, and we devoutly hope a good influence has been exerted over many of the natives. We travelled and preached more the last year than in any previous year; and, wherever we went, the natives were ready to hear. During the year, Matthew's and John's gospels, the Acts of the Apostles, and a small grammar of the Bassa language, have been printed. We have had many trials and discouragements, but, on the whole, we are enabled to sing of mercy and goodness.

2. This day we have removed from Edina to Bexley. We are aware that we have thus incurred great responsibility, but we humbly trust we have acted understandingly, and with reference to the glory of God. Our boys were unwilling to go to Bexley, and several of them went to Little Bassa, to Lewis [Kong Koba], but we trust they will soon return.

17. This afternoon I started for Zuzo; went five or six miles, to Bay's place, and passed the night.

18. Reached Zuzo about 2 o'clock, P. M. Found no one at the station, our teacher having left the day before for Edina. Our school has been suspended nearly a month, and the boys have been at Edina. The people seemed desirous to have the school continued, and faithfully promised to provide half of the food for the children.

19. Preached twice to the people. They seemed much interested. Doe, especially, seems very persevering, and is learning to read and write rapidly. In my preaching I referred to the deluge, and after I had done, he got his book and read me the whole history of the event in his own language. He is not satisfied with learning to read in his own language, but says he intends to learn to read English, which he has already begun. I noticed that he constantly kept his book by him, and was frequently asking questions. He says he wishes to know what God says to man in his word. He is about thirty years old, and is the son of Duawi, the head man of the place, and has as much influence as any man of his age in the country. He is very desirous that the school should be continued, and does more for it than any other man in the place. He informed me that God's word often made him very uneasy, and that he prayed daily.

20. Made arrangements for the school and for a house for the accommodation of a teacher, and went to Little Bassa. Found Lewis and his wife well, and all things in as good a state as I expected. Lewis had collected a few children, and seemed to be exert-

ing a good influence over his people. Had a long talk with him and the boys who had left us when we moved to Bexley. They said they were willing to return.

21. Started this morning for home, accompanied by five of our school boys. Reached home in the evening and found all well. I felt, before I started on my journey, that it was an important one, and that it would be of no avail, unless I had wisdom from on high. Had much satisfaction in committing my way to the Lord, and in remembering that the hearts of all men are in His hands, and that He turneth them as the streams of water are turned. By His blessing I have accomplished all, and even more than I anticipated.

26. Went to king Soldier's early, and preached to twenty-five or thirty people. Preached to an American congregation in the forenoon. In the afternoon went to Frank's town, and preached to about thirty bushmen, who never heard the word of God before. They listened attentively, and asked many pertinent questions. Returned home much fatigued, but with the blessed consolation that I had attempted something for Christ.

During the month of February and the greater part of March, Mr. C. was occupied with secular cares, arising mainly from the change of location from Edina to Bexley.

March 23. Attended Sunday school and addressed our school boys this morning, and was preparing to go to Bassa Cove to fill an appointment, when a countryman came and inquired if I would go and preach in his father's town, saying that I had visited them only once. This expression reminded me, not only of the readiness of the people to hear, but of how little I am able to do, and the weight of care and labor which is pressing upon us. I sometimes feel as though I must sink under the burden; but an almighty arm sustains us.

24. Had Governor Roberts, General Lewis, and br. Day to dine with us. Had some profitable conversation, and spent the time pleasantly.

26. Transferred the mission lot at Edina to Governor Roberts, and took a deed of the one at Bexley, in behalf of the Board.

28. To-day Mr. Voubrun, whom we

have been sometime expecting from Sierra Leone, arrived with his family. We received him as a messenger of peace to his brethren, and as a fellow-laborer among us.

In the month of April, Mrs. Clarke, whose youngest child was about two months old, had a very severe illness, and narrowly escaped death. Mr. Clarke had, about the same time, other afflictions that occasioned him much anxiety and distress.

May 27. Started this morning for Zuzo; travelled about three hours in a hard rain. Reached Daniel Harris's place, about half a mile from br. Crocker's old station, and passed the night. Harris was br. C.'s interpreter, and for some time led a dissolute life. He seems to have reformed.

28. Proceeded on our way to Zuzo. Reached the place in the evening, after walking much of the way in rain and water in the path, above the knees. Found things, on the whole, in an encouraging state.

29. Reached Duawi's in the evening; the people gave good attention, and requested me to stop and preach the next day; but as the water in the path was increasing, and my presence was needed at home, I did not deem it expedient.

30. Started for home early this morning, and reached Edina about 9 o'clock in the evening. Trust I felt grateful to our Heavenly Father for his kind protection.

31. Attended church meeting at Edina. But few present, and those seemed to be in a very cold state.

June 1. Went to Edina and preached and administered the Lord's supper.

After mentioning a severe trial occasioned by the vicious conduct of two of the scholars, from whom much good was expected, Mr. C. says:—

7. We feel that the hand of the Lord is heavy upon us, and desire to humble ourselves under the heavy stroke, and to search ourselves to see if there is any evil way in us. We know that we are imperfect, and unworthy, and blind, and weak, but yet we have the sweet consciousness of knowing that our intentions are good. I cannot say that we have regarded iniquity in our hearts, but God sees not as man sees. There must be wrong somewhere. I throw myself at

his feet and cry unholy and unclean. Oh Lord, search us as with the candle of the Almighty. But, oh, our Father, remember this mission in mercy. Give not thy heritage to reproach. Let not the infidel and heathen say, "where now is your God?" Much is to be attributed to the corrupt state of society in which we lived at Edina, where this wickedness was commenced. I rejoice that we are away from that place, though not fully beyond its influence. The Lord be merciful to us, for his Son's sake, and for the sake of these poor heathen.

12. Moved into our new house, or rather the old one in which we lived at Edina. Though it is not finished, we find it much more comfortable than the one in which we have lived since we came to Bexley.

15. Sunday. Was quite unwell all the week; not able to go into the country at all. Tried to preach, both forenoon and afternoon;—much fatigued in the evening.

19. A boy who was at work with Mr. Cotton, on our house, died to-day. He had been ill several weeks, and suffered much. I had several times conversed with him on the state of his soul, and found him very ignorant. Although he was sixteen years old, and was born and had lived in Monrovia, he did not know the name of God's Son! A few days before he died, he was more sensible of his state, and prayed earnestly to the Lord for mercy. He was buried on the mission lot. We followed him to the lonely grave, but no one shed a tear over his remains. He sleeps till the resurrection morn.

20. Observed this as a day of fasting, prayer, and humiliation ourselves, and required all connected with the station to observe it in the same way. Had worship in the chapel morning and evening; the children seemed attentive and solemn. Felt to abase myself before God, and deeply to deplore the state of the mission and the low state of religion in the land; but could plead with God for the poor heathen, and his wounded and bleeding cause.

21. Spent the day mostly in preparing for the Sabbath. Preached at Soldier in the evening.

22. Sunday. Prayer meeting in the morning; Sunday school at 9 o'clock. About fifteen natives present, who are not connected with the mission. At eleven o'clock, preached to them about Dagon and the ark of God; a solemn time. At 3 o'clock preached again on

the sufferings and death of our blessed Savior. Never saw a more attentive congregation; every eye was fixed on the speaker, and when describing the death of the Saviour, they inclined forward as though they were about rising from their seats: the Holy Spirit was evidently among us. After meeting, three of the young men came to me and said, they were tired of their country habits, and wished to build their houses close by ours, so that they might hear God's word constantly and learn to read it also. While I am encouraged in the work, I am ashamed that I have no more faith in God. Oh Lord, let not our unworthiness keep salvation from this people.

After a detailed account of the illness of his youngest child, and of a visit from Lewis K. Crocker, [Kong Koba] Mr. C. adds:—

July 13. Sunday. Prayer meeting at sunrise; Sunday school at 9 o'clock. Meeting in the chapel, both forenoon and afternoon; several natives present. Preached at King Soldier's in the evening. Watched with br. Day at night. He is very ill,—has a distressing cough. Very doubtful if he recovers.

16. Br. Day is still sick. Went to Kuiflaw's this afternoon, a native head man, who is quite ill. He was not in his own town, and the people were unwilling for me to see him, but I was resolved to go at all hazard, and as they refused to show me where he was, I started alone. I soon found him and in a low state; he seemed glad to see me, and said he would take some medicine if I would send it to him. One of his sons came home with me for the medicine.

17. Went to see Kuiflaw again, and found him better. Br. Day is very ill; but little hope of his recovery. Have spent considerable time with him, and tried to do him all the good I could.

20. Remained at home and preached in the afternoon. Very rainy, and but few country people present. Watched with br. Day at night; he seemed more comfortable, and hope he is better.

23. Started for Zuzo this morning. Went to br. Day's, and found him so ill that I did not think it proper to proceed. He requested me to be the guardian of his two sons, and to take charge of their education, which I promised to do.

The Foundry has been under the joint care of brethren Jones and Chandler. The fount of Siamese type, ordered last year for the Commissioner at Maulmain, has been completed and forwarded. A fount has also been cast for Chau-fa-yai, on double Small Pica. The fount on English body has progressed but very little; no native help can be obtained capable of cutting the punches properly, and the whole work must be executed by Mr. Chandler's own hands. To keep the native help in work, a fount on two line Bourgeois has been commenced and nearly half the punches cut.

In our report last year it was stated that br. Chandler had aided prince T. Mowfanoi in building various kinds of machinery, and awakened considerable interest in the work. At the urgent request of the prince, br. Chandler continued to visit his palace for three or four months, during which time a machine shop, commenced a short time before, was finished, and many tools and machines for the use of the shop, made. The shop is ninety feet long by twenty wide. Every thing was made and arranged as much as possible after American fashion. Almost from the commencement of br. C.'s labors, the prince directed his men to cease from labor on the Sabbath; and though they have often been hurried with work for the king, we are not aware that any work has been done on the Sabbath for more than a year. The shop and tools are cleaned up every Saturday, as regularly as in a Christian land.

In conclusion, we would express our concurrence in the statement made before your Convention, April, 1844,—“That the Siam Mission, in each of its departments, stands preëminent both in its wants and in its promise.” We might indeed have hesitated, ourselves, to use the word “preëminent,” as we know that many other stations are languishing for want of help, and are also exceedingly fruitful in promise. But our wants are manifest; weakness characterizes all our efforts, and the multiplicity and variety of cares devolving on so few individuals, rapidly exhaust all our energies. Hence the opinion of the Committee of your Convention, that “the Siam Mission must become extinct unless speedily reinforced,” is, doubtless, correct. And with regard to the promise of this field, it is true, that, especially in the Siamese department, we have long been

called to labor under great discouragements; we have, thus far, sowed only in hope, and have not yet, to any great extent, been made partakers of our hope. No one can be more sensible of the difficulties and discouragements connected with this mission than we are, having long labored under them; and if there be any good reason why it should be abandoned, or allowed quietly to become “extinct,” we have the best means of knowing it. But we know no such reason. On the contrary, we see numerous and weighty reasons for continuing our work. In the Siamese department, the New Testament has been translated, and numerous valuable tracts prepared, and the means for printing them have been brought to a very satisfactory degree of perfection. We have thus, at immense labor and expense, attained a position of permanency. Preliminary work is mostly done; and we have the means of going forward to as great an extent as the Master and his stewards in America see fit. There is here an immense population, and there are great facilities for spreading the knowledge of the truth among them. They can generally read, and they do read; they read our tracts, and they understand them to a considerable extent, and they will listen to conversation when there is any one to go and converse with them. We doubt whether a people is often found, where there are so great facilities for spreading the knowledge of the truth, as among the Siamese. And this is the great work of the missionary; he is sent to make known the way of life, whether men will hear or whether they will forbear. The truth is a sweet savor unto God as well in those who perish as in those who are saved; and if God should see fit to glorify his name, by sending the gospel to a people who will not receive it,—who are we, that we should refuse to be the bearers? But we have no evidence that such is the case with the people of Siam. True, the present institutions and government of the country are peculiarly unfavorable to the reception of Christianity; but is any thing too hard for God? True, also, the gospel has long been proclaimed without any apparent fruit in the conversion of the Siamese; but seed must have its appointed time before it spring up. How often, even in many important places in America, has the cause of Christ struggled long and been repeatedly crushed, to all human appear-

ance, before it has become established. It is not for us to fix limits to the times and seasons which God has put in his own power. Our time of discouragement, and want of apparent success, has not yet equalled that of the first missionaries to the South Sea Islands; and if, eventually, our success shall be as complete as theirs, who will say that one effort has been put forth in vain? or if our success should not be like theirs, who will venture to say that God is not equally glorified, and that our labors are not equally agreeable to him?

There is another consideration growing out of the connexion of the two departments of this mission, and the assistance which they mutually confer on each other. Labor in the Chinese department has already been crowned with an encouraging measure of success; and with a church of twenty-four members, and several inquirers living in different parts of the land,—two valuable assistants, and several other brethren, able and willing to assist to some extent, the cause has attained to a state in which it makes *some* progress with a comparatively small amount of missionary labor. To abandon it, therefore, would be to give up advantages of no ordinary character, already secured, for what is entirely uncertain. But the present openings in China, in connexion with the state of public feeling in America, render it almost certain that this department will, for some time, be but feebly supported; of course, it must lean on the Siamese department, and the two must assist

each other. We have here, in reality, two missions; and by the encouragement and assistance which they impart to each other, *much more* can be accomplished than by two missions of equal strength differently situated. Indeed, *feebly supported* as they *have been*, they could not stand alone; the Chinese department could by no means have survived until now, but for the encouragement and support which it has derived from the Siamese. Hence, to relinquish one department, would, probably, lead to the abandonment of the other; it would be giving up the advantages which result from the mutual coöperation of two missions, as well as all the other advantages which have been secured by a long and patient endurance of the trials which have attended our progress thus far. But our hope and prayer is, that laborers may be sent forth to this field; and our *unwavering expectation* is, that in due time, every effort put forth in the fear of God for the salvation of this people, will be crowned with the most glorious success. In the mean time, we humbly beseech the friends of Christ, instead of adding to the almost overwhelming trials which have ever clustered around this mission, to come up at once to the help of the Lord against the mighty. Break not the bruised reed,—but let the "*Siam Mission be speedily reinforced*," that it may not "*become extinct*."

By order and in behalf of the mission, I remain, dear brother, yours truly,
J. GODDARD, Sec.

Miscellany.

The Divine Method of Raising Charitable Contributions.

The following article, from the pen of a distinguished minister of the gospel, has been published as a "*Missionary Paper*," by the American Board of Commissioners for Foreign Missions. It contains suggestions which we beg our readers seriously to ponder. The more closely we conform our plans of action to those of infinite Wisdom and Love, the more rationally may we anticipate success.

Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. 1 Cor. xvi. 2.

Love gives a cup of cold water to a disciple. Love visits the needy and the afflicted. Love goes forth to seek and save the lost. In a distant country, under the burning sun, amid privations, many and great, love cheers the weary, drooping stranger, while he pities, and instructs, and guides the returning wanderer. So God sent his Son into the world to save sinners. So the Son came, saying, "I delight to do thy will, O my God." To

build the tabernacle, the willing-hearted brought enough, and more than enough. Said the man after God's own heart, "Because I have set my affections to the house of my God, I have of mine own proper good, of gold and silver, prepared with all my might three thousand talents of gold, and seven thousand talents of silver. Who then is willing to consecrate his service this day unto the Lord?"

Love was the grace of God bestowed upon the churches of Macedonia. Then, in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality. They were willing of themselves beyond their power. They prayed the Apostles with much entreaty to receive the gift. They first gave themselves to the Lord, and then were they ready to do his will in every good work. Love inspires the grateful recollection of the grace of our Lord Jesus Christ, who, though he was rich, yet for our sakes became poor, that we through his poverty might become rich. We are not our own, but are bought with a price; and, in the exercise of love, we devote to him that loved and bought us, all that we are and have, and all that we can do, to carry into effect his designs of mercy to perishing men, and we ask, each one for himself,

"What can I do for Him that died,
To save my wretched soul?"

Knowing, as we do, the languishing state of the missionary enterprise, in all its departments, we shall rejoice to find the *Divine method of raising all the funds we need.*

Let us examine this *DIVINE METHOD.*

1. It is to *contribute frequently and statedly.* Upon the first day of the week. This is frequently, for it is once in seven days. Nor shall we think that God calls too frequently, if he calls once a week, to make some appropriate acknowledgment of his right, by giving a portion of what he gives us, to carry on his peculiar work in the world, and to save the perishing; to save them, not from starvation, but from perdition. Can once a week be too frequently to lay by in store to feed the hungry and clothe the naked? Was it not ordered in the churches of Galatia, as well as in the church of Corinth, that the same rule should be observed? And can we hesitate for a moment to adopt it in regard to the evangelizing of the world? Once a week—can this be too often to make a pecuniary contribution to send the word of life, or the messenger of mercy, announcing life to those who are dead in sins?

Were our souls where theirs are, should we think once a week too often to be thought of, and prayed for, and labored for, that we might live? Relief must be had. God has ordered it to be given by us, and given on the first day of the week. *Frequently*, so that we may never forget it.

Statedly also. Upon the first day of the week. What day could be more appropriate? The Redeemer's birth-day. As it is said, "This day have I begotten thee." The day of the church's foundation: for, on the first day of the week, the stone which the builders rejected, became the head of the corner. What precious associations! A rising Savior! A church founded! Now, on the same day, we lay by in store that which may honor the Savior, add lively stones to the building, send hope to the benighted world. It must be good also to begin the week with this labor of love. Let God have the first fruits of all our time; let the noble object of saving lost men, as co-workers with God, pre-occupy our thoughts and our plans, give tone to our spirit, and direction to all our movements. To commence the week in this manner assimilates earth to heaven, the employments of Christians to the employments of angels. The sanctity and the blessedness of the Sabbath are thus spread over all our time and all the work of our hands. Thus frequently and statedly the *Divine Method* requires to lay by in store.

2. It is to *contribute universally.* "Every one of you." Is it a duty to contribute frequently and statedly for evangelizing the world? Whose duty is it? the duty of every Christian. Is it a *privilege*? Whose privilege? Does our Lord demand the service of every one? Does he not, at the same time, allow every one the privilege? Who is it, then, among all his friends, that is to be exempt from the duty? Who that is to be deprived of the privilege? Not one. Due allegiance is expected of all, and due favor is shown to all. It is ordained that *every* one shall lay by him in store. How suitable and how beautiful is this arrangement! Here the whole church of Christ, the high and the low, the rich and the poor, the male and the female, appear before him on the first day of the week. Nor does any one appear empty. Every one lays by him in store an offering, as an acknowledgment of obligation and thanksgiving. This being done frequently and statedly, and on that day of consecration and blessing, it is suited to produce the most happy results. Here all hearts beat in unison before the face of the Lord. This act is done by every one in his own dwelling, under the

eye of the Lord, who seeth not as man seeth, but looketh upon the heart. From a principle of obedience and love every re-deemed sinner gives an offering to the Lord. While this method cherishes the best feelings towards God our Savior, and towards his people and cause, it does, at the same time, lie at the basis of all that is needful by way of contribution.

For a moment think of the power which the mighty Savior can call into action on this principle. Suppose a church of two hundred and fifty members. Let every one be poor, and every one lay by only the widow's two mites, which make a farthing. One cent a week from two hundred and fifty Christians, will amount, in a year, to at least one hundred and twenty-five dollars! Is not the DIVINE METHOD one of great power? How vast the sum from a million of Christians!—from a million of poor Christians! Not less than five hundred thousand dollars!

But this is by no means the divine standard of contribution. It is only the frequency and universality that we have yet considered. And far be it from us to intimate that the rich are to contribute no more than the poor. Such is by no means the DIVINE METHOD.

3. It is to contribute in due proportion. "As God hath prospered him." It is supposed that every Christian is engaged in business. It is needful while in this world that every one should have some honest and laudable mode of acquiring property, both to supply personal and domestic wants, and afford a surplus for the needy. Believers were generally poor in apostolic times, and obtained the means of their support by their daily labor. At the end of the week, their work being done, they could be ready to observe the Divine Providence in regard to them, and to know how they had been prospered in their business. And this was the rule of proportion for their contribution. They might lay by in store a certain per cent., five, ten, twenty, or any other proportion, just as they were able or as their love prompted them to do, either more or less. If, at any time, they had received more than common, then their proportion would be the same, while the amount would be greater. And so if they had received less. This would operate equally upon all the members; for the rich would give abundance from their abundant income, and the poor would give a little, just in the same proportion.

The Apostle does not say, however, how much each man should give, only that it should be proportionate to each one's pros-

perity. Every one is able to exercise his own judgment. God wishes not that we should feel as tributaries, but as friends and children; that he is Lord of all, the Father of mercies, and the Savior of the lost; that we should understand the work he is engaged in, and that we are allowed and expected to cooperate in it. And, that our views may be enlarged and our affections engaged, he allows us the unspeakable privilege of considering his kingdom as our kingdom, his work as our work, his glory as our glory, and the happiness and glory of all that is achieved and done, as his joy, in which we are permitted to share. With such a work before us, and such results as our ultimate reward and portion, he calls us to take part in the work, with the assurance that every one shall receive a reward according to his own labor. With our eyes fixed on the future joy, he allows us to deny ourselves, to labor, to make sacrifices, and bear his cross, just in proportion to our faith and love; all proceeding spontaneously from our ardent affection for him, and his cause, and the souls of men. In this blessed enterprise he lays out before us, not only this world, which is the field in which he works and employs us, but heaven and hell, with their eternal realities. Heaven, the dwelling of all that become holy and happy, on the one hand; and hell, with the wicked and the lost, on the other, God reveals to us as the final destination of every soul of man. It is not, then, a mere estimate of our doing a certain amount of labor, or giving a certain amount of contribution, or bearing a certain weight of sorrow and affliction, that is to regulate our action, or our suffering; but it is the worth of the soul, the bliss of heaven, the pains of hell, the example of God, angels, and good men, that are to be always before us. Such are the themes of thought, the expanding, ennobling, and invigorating realities, which are to move us. And, with these in view, God allows us to judge and determine how great shall be the amount that we will consecrate to this noble, angelic, godlike enterprise. The purpose and the act are to be our own, in the sight of God, with the glory and joy that are set before us.

Such is the DIVINE METHOD.

4. It is such as requires order and care. "Let every one of you lay by him in store." Laborers have store-houses. In them they preserve the fruits of their labor. They have also a place for their money; their iron chest or some other place of safety. This is their treasury. In this they deposit the results of their industry and frugality. For what? For the

double purpose of order and safe-keeping. On this place of deposit, how much thought may be expended! It is the store, perhaps, laid up for a day of trouble, or for the helplessness of old age, or as an inheritance for children. In view of this store, one may say to his soul, "Thou hast much goods laid up for many years." Another may calculate how much he may gain by the provident use of this store; or he may pride himself on the power he can exert with his wealth. Others may look towards their little store with an anxious eye, unable to tell how their wants shall be supplied amid the vicissitudes of an uncertain hereafter.

But where is the man who keeps a treasury for God? I mean a place of deposit, in which he may lay up in store, as God has prospered him, his contribution for the relief of the needy, especially the needy soul. It would be no great stretch of the imagination to suppose that a pious mind would find as much pleasure in thinking of the Lord's treasury as of his own. It is the testimonial of his heavenly Father's bounty. Every thought of it calls forth a new emotion of love, with a strong desire to do good to the needy. In this treasury the money is safe, and it is ready. This was one design of the Apostle in ordering this deposit—"that there be no gatherings when I come." He was making collections in Asia and Europe, among the churches of the Gentiles, to relieve the poor saints at Jerusalem. He was the general agent in this concern. As he was passing from one church to another to promote their spiritual interests, he was willing to take charge of their collections, and be the bearer of them for the relief of the poor. But he did not wish to do what they could do themselves. Nor did he wish to be diverted or detained from his great work while their collections were being made. If they would follow his directions, all would be ready. He would receive their bounty, and rejoice with them in their readiness and liberality. Then God would be pleased with their cheerfulness, and honored by the abundance of their contribution and their joy. So in all cases of charitable liberality, if the DIVINE METHOD were followed, how pleasant, how delightful would be the aspect of the church! Every member laying by him in store upon the first day of the week, as God had prospered him, what an abundance would there be for every want! How promptly, how cheerfully, how satisfactorily would every want be met! Then would there be no complaint of hard times; for every one's bounty would be ready. Then would there be no complaint of too

many calls; for on every Lord's day the store would be replenished. Let there be a call on one Lord's day for the Bible Society; on another, for the Tract Society; on a third, for the Foreign Missionary Society; on a fourth, for the Home Missionary Society; on a fifth, for the Education Society; on a sixth, for the Sabbath School Society; and so on, till all the Societies, which deserve our aid, have called—and then—what? *Let them call again*; for again we shall be ready. Note, however, that the Apostle does not direct these supplies to be laid by in the house of God on the first day of the week; but every one in his own house. Then, at the call of the Lord, there may be brought forth, from every one's store, whatever has been laid by, or as much as may be needful and proper for that object.

(To be continued.)

Missionary Meetings in Philadelphia.

Soon after the late meeting of the Convention, in New York, the Acting Board were so happy as to procure the services of the Rev. Edward Bright, Jr., of Homer, N. Y., as temporary agent, to visit Philadelphia, and cooperate with the pastors in that city, in an effort to raise funds. He received a most cordial welcome; and, aided by *all* the pastors, and by our esteemed missionaries, the Rev. Messrs. Judson, Kincaid, and Abbott, the results of his agency have been of the most gratifying character. Meetings were held successively in the different churches, and the services are represented as having equalled in interest throughout, "the best hours" of the meeting of the Convention in New York. The amount contributed and subscribed exceeds fourteen thousand dollars. Much as we rejoice in the pecuniary aid thus afforded, we feel a higher pleasure in the assurance that great spiritual benefit will result to the pastors and churches who have thus, in affectionate union, placed so large an offering on the missionary altar. They have shown what can be done by Christians when private interests are held subordinate, and the claims of Christ and the heathen have the supremacy in their judgments and sympathies. The effect of this worthy example will surely be good in

all our churches. New York, Boston, Cincinnati, Albany, Providence, Rochester, Salem, Hartford, Portland, Bangor, Utica, Buffalo, and all our cities, towns, and villages, will be stimulated to "go and do likewise," and the treasury of the Board will soon be so replenished, as that new laborers may speedily be despatched to fields where brethren are toiling alone and fervently imploring assistance. The changes in our prospects that have occurred within a few weeks, will be quite as cheering to the hearts of our missionaries, as they are to ourselves.

Debt of the Convention.

We are gratified in being able to say, that not only has the amount necessary to extinguish the debt of forty thousand dollars been subscribed, but, within a few weeks, a considerable portion of it has been paid. Among the subscriptions to this object, were several of *one thousand dollars* each. These were, of course, much beyond the fair proportion of the individuals who made them; but they were pledged at a time when the prospect of securing the necessary amount was peculiarly dark and discouraging, and when circumstances imperatively required special effort and liberal sacrifice on the part of a few. At that trying crisis, these steadfast friends of Foreign Missions came forward with a prompt and manly generosity, and made a demonstration of their fidelity to the cause which at once inspired the hope of ultimate success. They felt, and justly, that the demand upon them was disproportionate; but, for the sake of Christ and the heathen, they met it with cheerfulness, and upon them will come the blessing of millions ready to perish.

The hope is now indulged that the subscribers will be so prompt in payment, as to enable the Board to report to the Convention, in May next, that the last dollar of the debt is paid. Should such be the result, how great and how numerous will be the occasions of our joy and gratitude! What changes in one short year!

Life Memberships.

The sum necessary to constitute "any person" a life member of the American Baptist Missionary Union, is one hundred dollars. Many have already availed themselves of the privilege, and thus become partners in the great enterprise. Let the number be indefinitely increased. Thousands in our churches are able to make themselves members, by the payment of this sum. Where the amount cannot be afforded by one, the union of two, three, or four, can easily effect the object on behalf of their pastor, or some other individual. The larger the number, the better for the cause.

Reinforcement of the Missions.

For several years past, the call has been loud and imperative from different portions of the heathen field, for additional laborers. From Assam, where the door is widely open, and access easy to the perishing multitudes, the little band of faithful missionaries have sent home repeatedly the imploring cry for help. Sinking under the severity of their labors, and seeing thousands around them descending annually to the miseries of a pagan's eternity, they have asked, they have entreated the American churches to send them assistance. From the Telinga country, where Mr. and Mrs. Day are toiling alone for the benefit of millions, appeal after appeal has reached these western shores, "Send us help, or the mission will become extinct!" "Six men for Arracan,"—the plea of the lamented Comstock, has rung upon the ears of Baptists from the St. Lawrence to the Gulf of Mexico, from the Aroostook to the Rocky Mountains. From Siam we have often heard the cry for aid, and we hear it still in tones that thrill upon the heart and conscience. Louder than all is the voice from China, where God, by special providences, has made openings for the introduction of gospel light, and is saying, in most emphatic terms, "Go up and possess the land!"

Brethren of the Baptist churches in the United States! shall these appeals remain

unheeded? Several brethren, already under appointment, are detained only because the Board has not the means to send them. Others are ready to offer themselves for missionary service the moment they shall receive an encouraging intimation that their service is wanted. *Men and women can be had, if only the requisite funds are provided.* Will you consider this fact, and inquire at the foot of the Divine throne what is *your* duty? The prospect is now fair, that the receipts for the current fiscal year will meet the regular expenditures of the year, and also pay the debt that had accrued during the preceding years. Will the Churches, the Missionary Societies, and individuals, furnish more, and enable the Board to say to the candidates for missionary work, "We will send you as early as next summer to the heathen, whose souls you love?" May the Board say to their brethren now toiling and fainting in distant lands, "The help which you have long implored shall soon be on their way, and, by the favor of Providence, shall, before the close of the year, gladden your hearts by their arrival?" Brethren, Christ has a great work for us to do. Let us gird ourselves for vigorous, prolonged, self-denying service. Our rest and reward are in heaven.

Recent Intelligence.

SIAM.—A letter just received from Mr. Goddard, of Bangkok, gives the following interesting facts in addition to those of former date. The letter was written Aug. 18.

Baptism of three converts.

On the first Sabbath in this month, three hopeful converts were added to the church by baptism. One is rising of seventy years of age,—his hair and beard are white,—he walks with a staff,—cannot read,—and obtains a hard subsistence by gardening. For about ten months he has been a regular and attentive attendant on Sabbath worship. He now speaks of enjoying a peace to which he had ever been a stranger, and of looking forward with light and joy where, before, all was gloomy darkness. Another is somewhat past the meridian of life,—has a

family and a *valuable* farm,—can read well,—and was formerly a leader in idol worship. He has attended worship regularly more than a year; and a meeting every Tuesday evening is held at his house. The third is a man in the strength of his days; he cannot read, and obtains a living by various kinds of work. It is more than two years that he has been a regular attendant on worship. His mind has been led through a long and somewhat painful course of conviction. On first hearing the gospel, he acknowledged its truth and excellency, and soon requested baptism; but his sins gradually came up more distinctly before him, till he seemed to despair of help. In this state he continued for some time, when his faith gradually increased; and he now seems to rely simply on the merits of Christ, while he cherishes a trembling hope of his salvation. Our hope and prayer is, that these three individuals may prove a real blessing to this people, and each secure for himself a crown of life through the atonement of Christ.

The letter subsequently mentions the recent death of Mrs. Bradley, of the mission of the American Board of Commissioners for Foreign Missions, by consumption; also the continued illness of Mrs. Jones, of the result of which, the "missionaries were not without fears."

SHAWANOE MISSION.—Missionary labor has been interrupted at several of the stations by general and severe sickness. At Ottawa, Mr. and Mrs. Meeker have been ill, and many of the Indians have died,—among them two members of the Ottawa church. At Delaware nearly all of Mr. Blanchard's family have been sick, but at our last dates had recovered, with one or two exceptions.

Return of Mr. Simons.—Rev. Mr. Simons, of Maulmain Mission, arrived in England, Nov. 2, six months from Maulmain; and will shortly reëmbark for this country. He is accompanied by his four children, on whose account chiefly, the voyage was undertaken. Mrs. Simons, it will be recollected, died near Tellicherry, off Malabar coast, in 1843.

Donations		
RECEIVED IN DECEMBER, 1845.		
<i>Maine.</i>		
Guilford, Fem. For. Miss. Soc., Rachel Hatch tr., per Z. Grover,	11,08	
Leeds, 1st ch., mon. con., 83c.; S. S. Leighton, for Cherokee Mission, 1,17,	2,00	
Wiscasset, John Sylvester Saco River Assoc.—Parsonfield, 1st ch. and cong. 14,56; Livingston, do. 3,65; Alfred do. 12,12; Alfred Gore, do. 2,80; Kennebec and Lyman, do. 2,50; Lyman, do. 2,00; Westboro', 1st do. 12,55; Saco do. 8,88; Cornish, For. Miss. Soc. 18,25; do., Cent Soc. 18c.; do., Juvenile Miss. Soc. 8,28; J. Pease, for African Mission, 1,00,	86,56	
Oxford Assoc.—Turner, ch. and cong. 21,93; Hebron, do. 18,70,	40,68	
Waldo Assoc.—Frankfort, 2d ch.	,75	
Bowdoinham Assoc.—Litchfield, ch. and cong. 9,75; Dea. J. Dennis, subscription at Winthrop, 25,00; Gardiner, 1st ch. and cong. 2,25; Carrier and Clark's subscription at Winthrop, 25,00,	62,00	
Lincoln Assoc.—Hope, Mrs. Morse	,50	
Hancock Assoc.—Sullivan, ch. and cong. 8,75; Blue Hill, 1st ch. 36,93; Hancock, 1st ch. 6,76; do., 2d do. 5,18; Ellsworth, do. 18,89; Trenton, East, do. 21,12; do., West, do. 1,48; do., 3d do. 5,07; Surry, do. 5,09; Eden, do. 1,20; Rev. Mr. St. Clair 5,00, per Rev. J. Wilson, agent of the Board,	115,47	305,96
East Stonington, ch., per Samuel Allen,	1,61	
	322,65	
<i>New Hampshire.</i>		
"A friend to Missions" 100,00; do., for Karen Miss., 100,00,	200,00	
Keene, Mrs. Mary Brown, per H. Richardson,	3,00	
State Convention, per George Porter tr., 643,75; do., for China Mission, 87,00; do., for Assam Mission, 49,25; Fisherville, balance for support of native preachers, 50,00	800,00	1003,00
<i>Vermont.</i>		
Woodstock Association, in part, for support of Rev. N. Brown,	100,87	
Russel Smith's subscription, in part, for support of a native Karen preacher under the direction of Rev. Mr. Bul-lard,	12,50	
State Convention, W. Kimball tr., per J. A. Conant,	209,63	323,00
Fairhaven, Miss Sally Whitlock, per S. C. Dillaway,	1,00	
Barnet, Levi P. Parks	10,00	
Mount Holly, Waldo B. Allen, per Rev. Daniel Packer, for Burman Mission,	1,00	
Enosburg, Miss Elizabeth Wright, per Rev. L. A. Dunn,	1,00	336,00
<i>Massachusetts.</i>		
"A friend" to constitute Rev. Henry J. Ripley a life member of the Am. Bap. Miss. Union,	100,00	
Lowell, 1st ch., Fem. For. Miss. Soc., per J. A. Brabrook, 50,22; Worthen St. ch., Amos Hyde 10,00; Thomas Wormersley 10,00,	50,22	
Raynham, For. Miss. Soc., G. Robinson tr., per E. Ward, Heath, "A friend," for the Te-logoo Mission, per Mrs. Van Husen,	5,00	
West Scituate, John Collamore, per A. F. Collamore,	5,00	
Northboro', ch. and soc., mon. con., per Samuel Wood,	9,00	
South Hadley, Miss Lucy T. Lyon, per Rev. Wm. Heath, Boston, Charles St. ch., mon. con., per Moses Hadley 12,88; Fem. For. Miss. Soc., per Mrs. Sharp, tr., 100,00,	112,88	
do., Harvard St. ch., mon. con., per John Putnam,	30,00	
do., Bowdoin Square ch., Board of Benevolent Operations, per S. G. Bowdlear, tr.,	50,00	
do., Federal St. ch., Miss Cheeseman, per C. D. Gould,	2,00	
do., Jesse Haycock 110,00; a friend, 3,85,	113,85	
do., "A donation to propa-gate the gospel among the heathen,"	100,00	408,73
Worcester, Boardman Miss. Soc., connected with the High School, per E. A. Battel,	6,00	
do., 1st ch., mon. con., Z. Berry tr., 50,00; Rev. S. B. Swaim, his semi-annual sub., 25,00,	75,00	
do., Thomas E. Daniels, of Pleasant St. ch., to con-stitute himself and his wife, Lucy S. Daniels, life members of the Am. Bap. Miss. Union, per Rev. J. Jennings,	200,00	281,00
Shelburne Falls, ch., to consti-tute Rev. E. H. Gray a life		

member of the A. B. M. Union,	100,00
do.do., Nathaniel Lamson, to constitute himself a life member of the A. B. M. Union,	100,00
do. do., Horatio Benton, per A. W. Benton,	3,00
	<hr/> 203,00
Franklin Assoc., N. Lamson tr., per E. G. Lamson,	41,45
Gloucester, ch., per Rev. Wm. Lamson,	33,00
Waterville, Sab. school, for Burman schools, per J. W. Capen,	4,00
Woburn, 1st ch., Burman Bible Soc., for Burman bible,	14,00;
do., to constitute John Cummings a life member of the A. B. M. Union,	100,00,
per Rev. S. B. Randall,	114,00
North Attleboro, Mrs. Mary Arnold, per Rev. R. Morey,	50,00
Medford, 1st ch., per Mr. Eils,	12,89
Cambridge, Mrs. Eunice Nichols, per Wm. Brown,	10,00
Newton Theol. Inst., Soc. for Miss. Inquiry, S. K. Avery tr., Brookline, ch., per Rev. Wm. H. Shailer, viz. :—Elijah Corey, to constitute himself a life member of the A. B. M. Union,	125,00;
a friend 25,00;	
D. Sanderson 50,00; E. R. Seecomb 50,00; W. Dearborn, 25,00; T. Seaverns 25,00,	300,00
Newburyport, ch., mon. con., per Stephen Caldwell, tr.,	50,00
Foxboro, Mrs. Mary Morse, for support of Rev. N. Brown, per Rev. C. Ripley,	3,00
	<hr/> —1726,15

Rhode Island.

Westerly, a friend	10,00
Rhode Island State Convention, per V. J. Bates, tr., viz. :—Fruit Hill, ch., mon. con. for December, per Rev. H. T. Love,	4,00
Valley Falls, ch., annual collection 94,00; mon. con. 42,05, per Rev. B. P. Byram,	136,05
Providence, 1st church, mon. con. for Dec., 51,54; do., Fem. For. Miss. Soc., Mrs. Sarah Bolles tr., to constitute Ko-tha-a and Richard E. Eddy life members of the A. B. M. Union,	262,10,
	316,64
Henry Marchant, for the support of a missionary,	400,00
Rhode Island Bap. Sab. School Assoc., G. B. Peck tr., for support of schools in Burmah, viz. :—Warren, Sab. school 20,00; Providence, 3d ch. do. 9,15; do., 4th do. 20,86; Fruit Hill, do. 5,60; Pawtucket, High St. do. 2,00; Newport, 1st	

ch. do. 9,87; Wickford, 1st ch. do. 2,16,	71,44
	<hr/> 928,13
	<hr/> 938,13

Connecticut.

New London Co. Miss. Soc., A. Wickham tr., per Rev. M. G. Clark,	50,00
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New York.

New York city, a friend, by Rev. Lewis Colby,	5,00
do., Oliver St. ch., Isaac Newton, to constitute Ky-ing a life member of the A. B. M. Union,	100,00
do., 1st ch., per Rev. S. H. Cone, for the following life memberships of the Union, to be expended in the Greek Mission, viz. :—Rev. Benjamin M. Hill, Wm. Cooper, Wm. Durbrow, Wm. Hillman, and Nathan C. Platt,	500,00
	<hr/> 606,00
Madison Assoc., Wm. Coolidge tr., per Loel Wood, viz. :—Georgetown, ch., 5,00; Fenner, do., 12,00; Chittanooga, do., 7,75; Lebanon, do., 1,13; Brookfield, 2d do., 11,39; Eaton, 1st do., 1,40; a female friend in Otsego Co., 25,00,	63,67
Catskill, Francis A. Wilson, to constitute himself a life member of the A. B. M. Union,	100,00
Sherburne, ch., per Rev. C. B. Post,	18,00
Covert, Lewis Porter, \$100 of which, is to constitute Rev. Edward Hodge, of Fairfield, Michigan, a life member of the A. B. M. Union,	200,00
Granville, J. Dayton	1,00
Lake, ch., (Washington Co.,) mon. con. for Nov. and Dec.,	2,00
	<hr/> 989,67

New Jersey.

Burlington, "towards six men for Arracan,"	13,00
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Pennsylvania.

Washington, ch., Fem. Miss. Soc., Miss Eliza M. Wilson tr., per Rev. A. K. Bell,	15,00
Holidaysburg, ch., John Stover, per Rev. A. K. Bell,	2,00
	<hr/> 17,00

Ohio.

Warren, church, (Tuscarrawas Co.,)	1,50
Hagerstown, ch., (Carrol Co.,) Dea. Miller,	,88
Sugar Creek, ch., (Stark Co.,) Noah Chace,	1,75
Canal, Dover, (Tuscarrawas Co.,)	4,87
per J. N. Deardorff,	<hr/> 9,00
Cincinnati, 9th St. ch., mon. con., 19,85; A. Ross 1,00,	20,85
Grand River Assoc., "cash received for goods,"	7,00

Dayton, ch., mon. con.,	18,00	
Lima, Wm. Chaffee	50	
per Rev. J. Stevens, agent of the Board,		46,35
Joseph Elliot, on his pledge,	91	
Bath, ch., Mrs. Elder Jordan and grand-daughter, 2,00; Miss E. Mack, Mrs. Damon, and Mrs. L. Doolittle 75c.; O. G. Bingham 50c.; Mrs. Doo- little 50c.; Mrs. H. Van Sickle 25c.; collected by Rev. J. Elliot,	4,00	
	4,91	60,26

Michigan.

State Convention, per R. C. Smith, tr., viz.:		
Jackson, ch. and soc., mon. con.,	1,24	
Kalamazoo, do. do., do. do., 1,25; do., after an address by Rev. Wm. Dean, 11,16,	12,41	
Comstock, ch. and soc., mon. con.,	68	
Battle Creek, ch. and soc., on subscriptions,	6,37	
Marengo, do. do., mon. con.,	1,00	
Sandstown, do. do., do. do.,	3,00	
Ann Arbor, do. do., do. do., 1,33; do., for China Mission, 3,00; do., col. after an address by Rev. Wm. Dean, 26,82,	31,15	
Jackson, ch. and soc., col. after an address by Rev. Wm. Dean,	26,31	
Ypselante, do., do. do. do.,	18,75	
Marshall, do., do. do. do.,	10,00	
C. W. Calkins 5,00; Rev. T. Z. R. Jones, on pledge, 5,00; Mrs. S. A. Cornell, do., 1,00; W. P. Bowen, do., 1,00; J. Cothran, do., 50c.; B. Tobey, do., 50c.; J. A. Twiss, do., 50c.; G. Ingersol, do., 4,84; Rev. R. J. Hewitt, do., 1,00; Mrs. Fanen, do., 50c.; J. W. Jencks, do., 1,00; P. Min- nis, do., 25c., for China Miss.,	21,09	132,00

Illinois.

Alton city, ch. and cong.	1,94
Kane, ch. and cong.	2,90
Springfield Assoc., per J. Fran- cis, tr., for support of a Karen preacher,	66,90
Springfield ch. and cong. 4,70; Rev. A. Edson 5,00; Miss S. A. Brayman 35c.,	10,05
Jacksonville, ch. and cong., for support of a Karen preacher,	19,01
Jersey Prairie, do. do., for do. do.,	5,00
Cla. Grove and Rock Creek, do. do., for do. do.,	5,37
Martin's Prairie, do. do., for do. do.,	4,87
Diamond Grove, do. do., for do. do.,	5,00
Winchester, do. do., for do. do.,	11,56
Quincy Assoc., M. Shuey tr., for do. do.,	105,08
Peoria, Rev. J. D. Newell, a gold pen.	
Illinois River Assoc., R. Van- meter tr.,	75,17

A friend in Northern Illinois per Rev. B. F. Brabrook, agent of the Board,	1,00	313,85
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Missouri.

Fefee Creek, James Brecken- ridge, per Rev. B. F. Bra- brook, agent of the Board,	5,00
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Iowa.

Davenport Assoc., Rev. E. A. Byron tr., per Rev. B. F. Bra- brook, agent of the Board,	3,75
Sale of jewelry by Rev. B. F. Brabrook, agent of the Board,	3,00
	6,75

* Carried forward, \$5913,46

The following sums have been
received towards discharg-
ing the debt of the Board,
viz.:

Maine.

Portland, Wm. Hammond 50,00; N. Ellsworth 20,00; B. Green- ough 50,00; per N. Ellsworth,	120,00
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Massachusetts.

Boston, Gardner Colby 1000,00 do., Richard Fletcher, of Federal St. ch.,	1000,00
do., James Loring and Mrs. P. C. Loring, to constitute James Lor- ing a life member of the A. B. M. Union, per S. G. Shipley,	100,00
do., Asa Wilbur, of Bow- doin square ch.,	500,00
do., to constitute Rev. D. Newton Sheldon a life member of the A. B. M. Union,	100,00
do., Tremont St. ch., per T. Gilbert,	1000,00
do., a few members of 1st church, to consti- tute Rev. R. H. Neale a life member of the A. B. M. Union, per S. G. Shipley,	100,00
do., South Boston, ch., per Rev. D. Dunbar, to constitute the Hon. Geo. N. Briggs a life member of the A. B. M. Union,	100,00
	3900,00
Charlestown, 1st ch. and cong., Miss. Soc., to constitute Rev. Wm. C. Child a life member of the A. B. M. Union, per Joseph Goodnow,	100,00
Northboro', ch. and soc., per Samuel Wood,	11,60
Waltham, George Lawton	100,00
	4111,60

Rhode Island.

Providence, Henry Marchant	500,00
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<i>Connecticut.</i>	
New Haven, Rev. Orin B. Judd, to constitute himself a life member of the A. B. M. Union,	100,00
<i>New York.</i>	
New York city, William Colgate	1000,00
do., Oliver St. ch., Isaac Newton, in part of his subscription,	500,00
do., 1st ch., per Rev. S. H. Cone, to constitute the following persons life members of the A. B. M. Union, viz.:—R. W. Martin, Mrs. Maria C. Todd, John M. Bruce, Wilson G. Hunt, and Ezra P. Davis,	500,00
	2000,00
Otsego Co., "A female friend"	25,00
	2025,00

<i>Ohio.</i>	
Madison, ch., (Lake Co.), per Rev. J. Wetherby,	17,00
Zoar Assoc., Sandy, ch.,	1,50
East Fork Assoc.—Dutch Creek, ch.,	7,00
2d Tenmile, do.,	4,00
New Richmond, do.,	2,25
Cheviot, do.,	11,50
	24,75
Miami Assoc.—Cincinnati, 9th St. ch.,	102,00
Dayton, do.,	31,30
Mount Carmel, do.,	1,60
Middletown, do.,	8,25
	143,25
Ohio Assoc.—Sand Fork, ch., Wm. Johns 50c.; Beulah, do., James Haskell 2,00,	2,50
Piketon, A. Bumgarner	3,00
Geauga Assoc.—Painesville, ch.,	10,00
Concord, do.,	7,00
	17,00
Auglaize Assoc., by Wm. Chaffee,	13,00
Meigs Creek Assoc., Mc Connelsville, ch.,	8,00
Scioto Assoc., Walnut Creek, ch.,	4,00
Walnut Hill, J. Lyon 1,00; Avon, J. B. Jamison 1,00,	2,00
per Rev. J. Stevens, agent of the Board,	219,00
Bath, ch., after a missionary sermon,	4,34
Richfield, ch., do. do.,	5,13
D. Oviatt 1,25; J. Lockhart 80c.; Mrs. Lockhart 44c.; N. Oviatt 21,00; Dea. Hawkins 2,75; O. Peney 2,50; George Doolittle 25c.; Mrs. Hawkins 25c.; V. A. Payne 38c.; collected by Rev. J. Elliot, per O. Oagood,	34,75
	39,09
	275,09

Illinois.
Alton city, ch. and cong., Capt. S. Pierson 5,00; Wm. Hayden

3,00; S. Griggs 1,00; Mrs. B. E. Viall 2,00; do., her sixth semi-annual subscription for support of a Karen preacher,	15,00
	26,00
Upper Alton, Prof. W. Leverett and wife 2,00; W. Leverett and wife 2,00; Oliver Olcott 6,50; Rev. H. A. Gardiner 1,00,	11,50
Carrolton, D. Pierson	1,00
Jacksonville, ch. and cong., Rev. A. Bailey 1,00; J. A. Bailey 5c.; Miss J. Burditt 5c.,	1,10
Canton, ch. and cong. 6,65; Rev. A. Gross and wife 1,00; Mrs. S. Cox 50c.; Mr. —	8,40
Campbell 25c.,	1,00
Peoria, Rev. J. D. Newell	2,50
Washington, J. Crandall 2,50; Chauncy Crandall 70c.,	3,20
Mount Palatine, Rev. T. Powell and family 3,66; Rev. O. Fisher 1,00; O. and E. Winters 4,00; P. and A. Howe 4,00; W. and H. Johnson 1,00; Mrs. M. J. Curtis 5,00; Mrs. E. A. Beck 1,00; Miss S. Bruces 6,00; Miss S. G. Kendrick 1,00; A. Wilcox 1,00; A. M. Howard 1,00; G. S. Parks 1,00; John Olney 1,00; D. Renniff 50c.; H. Larned 50c.; O. Whitcomb 60c.; W. H. Boutwell 50c.,	32,66
Granville, J. W. Ames 1,00; Mrs. D. Ames 50c.; Miss J. A. Ames 30c.; Harrison Rice 1,00,	3,00
Vermilionville, Rev. N. Alvord 1,00; Joel Alvord 3,00; J. M. Leonard 1,75; Henry Kingsley 1,00; Mrs. E. F. Wood 50c.,	7,25
Ottawa, R. Sizer 1,00; W. Reddick 5,00; John Shuler 1,00; Mrs. M. A. True 50c.,	7,50
per Rev. B. F. Brabrook, agent of the Board,	102,61

Missouri.

Fefee Cr., M. Brotherton, per Rev. B. F. Brabrook, agent of the Board,	2,00
	37236,30
Total for the debt,	5913,46
* Brought forward,	13,149,76

Legacies.

Estate of Andrew Cole, Middleboro, Mass.,	250,00
Medad Jackson, of West Meredith, N. Y., deceased, per Rev. A. Bennett, agent of the Board,	1500,00
John Allen, of Warwick, R. I., deceased, per Henry Hamilton and Edward K. Fuller executors,	500,00
	2250,00
Total receipts in Dec.,	15,399,76

R. E. EDDY, Assistant Treasurer.

BAPTIST MISSIONARY MAGAZINE.

VOL. XXVI.

MARCH, 1846.

NO. 3.

American Baptist Board of Foreign Missions.

CHINA.

NOTICE OF NINGPO.

BY D. J. MACGOWAN, M. D.

The following account of the city of Ningpo, in China, together with the accompanying sketch, was prepared by Dr. Macgowan. Though somewhat extended, yet we are unwilling to injure its effect by division, or to diminish its value by abridgment. To the patient and careful reader, who desires authentic and accurate information, its importance, as a document of facts, will be obvious. The Chekiang province is, doubtless, to become an interesting field of missionary labor, and we hope to be permitted, in future numbers, to chronicle the wide-spread successes of the gospel among a people whom Divine Providence has, in such a wonderful manner, made accessible to its enlightening and saving influences.

Province.

Ningpo* ("peaceful billows,") is the chief city of a department of the Chekiang province, ("meandering

* The accent in Chinese proper names should always be on the second syllable. Can-ton' is commonly, but very improperly, called Can'-ton. They all follow the same rule thus,—Ning-po', Shang-hái', Pe-kin', &c. The system of orthography which I prefer, is that which was prepared by Sir William Jones, and afterwards recommended by Mr. Pickering. It has been adopted, with some variations, among the native tribes of North America, through the greater part of India, and in the islands of the Pacific, and is the one followed in the Chinese Repository. It has fewer objections than Dr. Morrison's, which many still follow, and has the advantage of being generally known.

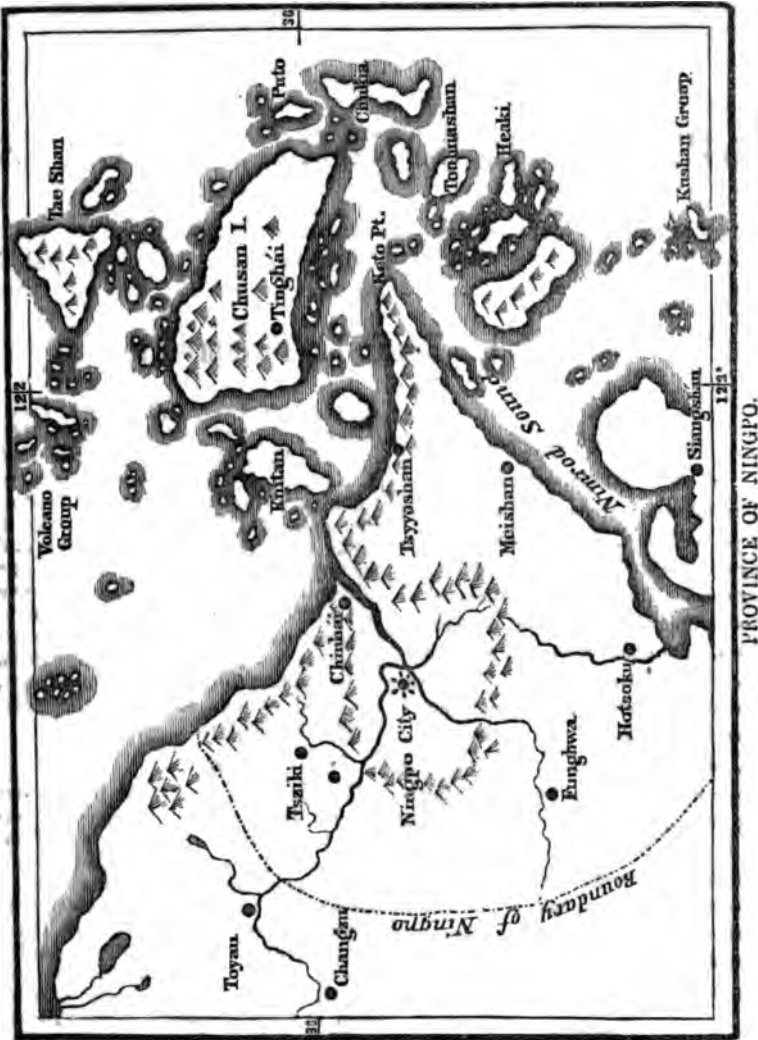
streams,") N. Lat. 29° 55' 12"; E. Long. (Greenwich) 121° 22' 19", about 1000 miles N. E. of Canton, and above 1200 S. E. from Peking. The province of Chekiang, though among the least of the empire in geographical extent, ranks among the first for wealth and fertility. In extent, it is about the size of Kentucky, with a population of above 26,000,000, or about 670 inhabitants to a square mile. The green teas, so extensively used in the United States, come mostly from this province; rice, silk, and cotton, are also among its staple productions.

Rivers.

The province is divided into eleven *fús*, or departments; Ningpo *fú* contains six *hiens*, or districts, viz.:—Kin, Tsiki, Fungwha, Chinhái, Tsíangshan, and Tinghái, the capital of the Chusan Archipelago; in each of these districts there is a walled city of the same name. Ningpo is about fifty-four miles west of Chusan, and twelve from the sea, in the midst of a large alluvial plain, at the confluence of two rivers, the Yan and the Yung, whose united stream is called the Tatsieh. This river, at its broadest part, is but about the eighth of a mile, but so deep as to be navigable for vessels drawing sixteen or seventeen feet; the approach is rendered difficult by the numerous islands of the Chusan group at its embouchure.

Approach.

Chinhái, a city containing a population of about 9000, is situated at the mouth of the river. From the throng of junks constantly anchored there, it would appear to be a place of considerable trade, dividing the commerce of the region with Ningpo. A fortress of



imposing appearance, on the summit of a hill, commands the entrance to the river; but the breaches made in it when it fell into the hands of the English, show that the work is exceedingly defective. Immediately above Chin-hai, for some distance up the river, are an immense number of salt mounds, resembling groups of African kraals. From this city the hills on either side of the river diverge until intersected by another range some ten or fifteen miles west of Ningpo, thus circumscribing this beautiful plain. Though the country is densely populated, no houses are met with on the river, and but a single

village. In order to be secure from robbers and pirates, the people all live in hamlets and villages, and unless these are populous, for greater security, are situated at some distance from the river.

Appearance.

In approach to the city, Ningpo does not present to the traveller that monotonous aspect so common to Chinese cities. There is much to diversify the scene. The stately pagoda in the distance; a large assemblage of ice-houses, in the form of pyramids, and which, though only made of straw, look very

imposing; the fleet of junks, with large, flaming eyes, white bulks, and red ports, and from each mast long streamers flying, of every color; the bridge of boats, seemingly alive with human beings; and, finally, a long line of black wall, with its parapet embrasures and ports, concealing the roof of every house in the city. The flower and tanka boats, which adorn the Canton river, are wanting here, and, indeed, there is no floating population, or community living in boats, in any of the cities except Canton.

Wall.

The city wall is nearly five miles in circumference, somewhat in the form of a fan, built of granite, enclosing loose earth, twenty-five feet high, exclusive of the parapet, which is five feet. At the base it is twenty-one feet thick, and at the top, fifteen, affording a beautiful promenade; but as the Chinese never walk for pleasure, or exercise, it is always deserted. At convenient distances on the top, there are look-out stations of one and two stories, all in a dilapidated condition. The sides and top are covered with vegetation. Just now vast quantities of the honeysuckle are in bloom, diffusing a fragrance which in a measure counteracts the noisome smells which arise from every quarter. The city is entered by six double gates, the outer of the two separated from the inner by a space about twenty-five yards square, enclosed by the walls. The gates are shut by night, but the soldiers open them at any hour for a small fee. The walls were erected about 1000 years ago.

Canals.

Canals form a striking feature in almost every Chinese landscape. Whilst every one has heard of the Grand Canal, which, commencing at the capital of this province, extends through seventeen degrees of latitude, constituting one of the master pieces of human labor, few are aware that this great work forms but a small part of the same kind which the industry of this people has accomplished. I hazard little in saying, that they are almost as numerous as roads in America. The plain of Ningpo is intersected by them in every direction, ranging from thirty to ninety feet in breadth. It is difficult to say which is their chief design, to serve as channels of communication, or for irrigating the land.

As roads are scarcely known in China, they are the common thoroughfares; but commerce is subordinate to agriculture here; the canals are, therefore, most prized by the husbandman. At the base of the hills enclosing the plain, artificial reservoirs of great size have been constructed, which serve to feed the canals. One of the canals enters the city and expands into two little lakes, from which small canals ramify into the remotest parts of the city; these are navigated by small boats, and being the receptacle for all kinds of garbage not eaten by the people, render the city extremely filthy; still, it must be remembered, that this is the cleanest, or rather the least filthy, of Chinese cities. A branch of one of the canals forms a moat without that part of the city walls not protected by the rivers.

Streets—Signs.

The streets, as in Asiatic cities generally, are narrow and irregular. A smooth flagging extends from door to door; those in the business parts of the city are constantly crowded with pedestrians of both sexes; the wealthy travel in sedans. The stores are two stories high, the side walls of brick and the fronts of wood, a more expensive material here; the first floor being entirely open in front, exposes the whole of the shop to the passers by. Much taste and ingenuity are displayed in the carving and trellis work of the second story, and as the horizontal signs, which hang from the roofs, are studded with prominent gold characters, the stores give the principal streets a very gay appearance. The shop signs, in the absence of newspapers, are used as vehicles for puffing, and illustrate, in a measure, the character of the people.—Take the following, "Celestial perfection," (shop's name,) "Lán Wan sells renowned silvery tobacco pouches, also ebony and ivory pipes, plain and ornamental, of unequalled workmanship. The goods of this shop are really genuine, and the prices according to the principles of equity." "Felicitous extravagance," (shop's name,) "Lúí, fashionable shoemaker, sells shoes of variegated lustres, not two prices." "Chin Lan Yú feels pulses of those affected with colds, and sells the world renowned pain-curing plaster." "Everlasting righteousness," (shop's name,) Ming sells effulgent, sun-like candles. Trade conducted solely for ready money," i. e., no trust.

Monuments.

Some parts of the city are adorned with beautiful monumental gateways of stone; though possessing no affinity with any of the received orders of architecture, they are always admired for their elegance. They are ornamented designs in alto relievo, which though grotesque, display great skill and taste in the sculptors. They are almost the only monuments met in China, and are usually designed to commemorate the virtues of some distinguished individual.

Buildings.

The public buildings in China differ but little from the private residences; those of this city are still in ruins, having been singled out for destruction in the late war. In the retired portions of the city, the better class of houses are surrounded by high walls, and contain numerous apartments, with several paved courts. They are the abode always of several families, or rather branches of the same family. The dwellings of the poor are low, mud huts, covered with bamboo matting, and having the cold, damp soil for floors. The windows, both of the poor and wealthy, are without glass; white paper and thin shells being employed for that purpose.

Priests and temples.

The buildings for religious purposes are the best in the city. Reserving a description of them for another occasion, I merely give my teacher's estimate of their number. This gentleman is a *sintsei* graduate, equivalent to an A. B. in the West, and may be relied on in his statement. The Buddhist sect, 100 temples and monasteries with about 1000 priests, sixty nunneries with about 200 nuns. The Tabu sect have but four temples, and not above twenty priests. There are two Confucian temples, where the great sage of China receives divine honors from the magistrates. There are also fifty city temples and 200 ancestral temples for the worship of ancestors, and also a small Mohammedan mosque. In a financial point of view alone, there would be a great gain to the city by rejecting idolatry and embracing the gospel; and though there is no Sabbath observed, yet the time devoted to feasts, shows, processions, and ceremonies, is equal, at least, to one seventh. It is no less a physical than a moral law, that man should refrain

from labor at intervals as frequent as the Christian Sabbath, and where it is unknown or unobserved, something equivalent will be substituted, as in China.

Tower.

Connected with one of the Buddhist temples is the pagoda, or tower, an imposing structure, though only about 100 feet high. It is built of brick, in the form of a hexagon, ten stories; as it slightly inclines from the perpendicular, it may be classed with the leaning towers. When subscriptions can be raised for the purpose by the priests, which is seldom the case, it is brilliantly illuminated by night with lanterns. It was erected about the middle of the eighth century. Such structures are common in China; they are designed to propitiate the gods and to secure the adjacent region from all evil influences.

Scenery.

The prospect from the summit of the tower is extremely beautiful. The landscape is girted by lofty hills, rising, at some points, into elevated mountains; the fruitful sources of those broad, silvery canals which are stretched over the plain like net-work, affording a delightful contrast with the varied verdure, blue-tiled hamlets, and scarlet temples around; whilst the winding rivers, crowded with sail, from the small market-boat to the unwieldy junk, unite, with the busy city below, in giving the scene a highly picturesque character.

Filthy habits.

But every thing Chinese should be viewed in the distance; proximity destroys all the previous charm. Filthy sights and noisome smells annoy you at every step; in their persons and in their dwellings these people are extremely filthy. This remark applies even to the wealthy, their garments are rarely changed, and seldom washed. One cutaneous disease is so common amongst all classes, that gentlemen and ladies do not hesitate to tell you that they are never exempt from it. The filthy practices of the people, which most disgust foreigners, need not be mentioned; but there is one custom so offensive and so prevalent as to merit particular notice, viz., the exposure of coffins containing the dead. In all parts of the empire it is the practice of the head of a family to have his coffin

kept in his own dwelling, but it is only in the northern, or central parts, that when once occupied, they are left uninterred. Here they are met with at every step, in the streets and in the vacant lots, in gardens and in fields, on the banks of the rivers and on the sides of the hills; in fine, turn where you will, these perishable tenements of the dead are before and around you; nor is it uncommon to see the skeletons, in whole or in part, as the coffins decay. At certain seasons, however, the agents of a benevolent Society, instituted for the purpose, remove the coffins to secluded places among the hills. The graves of the wealthy are numerous and beautiful. The coffin is first laid on the ground and then enclosed with brick, over which earth is piled until a mound is formed from ten to fifteen feet high. This green mound is surmounted by a bush or shrub, and surrounded by the mourning cypress.

Infanticide.

The bodies of deceased infants are often merely rolled up in a piece of matting and placed at low water mark, by the river side. This practice has given rise to the impression that the common crime of Chinese infanticide was of frequent occurrence at Ningpo; but it is not so. I know of but one mother who has been guilty of this unnatural crime. "Can a woman forget her sucking child, that she should not have compassion?" Yea, she does forget. According to the accounts of the natives, the destruction of female children among the poor is of frequent occurrence at Funghwá, a city of the Ningpo district, about twenty miles from this. By their early death, these poor children are saved from much subsequent torture and a life of servitude.

Bridge of boats.

Kongtung, a large village on the south bank of the Yung, is connected to the city by a bridge of boats. At this place the stream is very rapid, and not more than 120 yards in breadth. Ten or twelve rude boats, covered with thick planks, are held together by iron chains. Nothing could be more simple or economical; nor could any other bridge meet the wants of the place. The banks of the river are too low to admit of the arch, which the Chinese elsewhere employ, and the stream is too rapid for piers. By a very simple manœuvre of two of the boats, forming

the central part of the bridge, a passage is made for vessels passing up and down the river. There are some American rivers where bridges of this description might be constructed with advantage.

Population.

Like all Chinese cities I have yet seen, Ningpo contains vacant lots, both numerous and extensive, and as the dwellings are all very low, it is wonderful that it contains such a large population as it undoubtedly does. But on entering their houses, the circumstance is explained, for they team with people. The population of Ningpo and its suburbs may be safely estimated at half a million.

People.

The people are friendly, but so timid that confidence is not easily gained; the sight of a foreigner, in most places, is the signal for the flight, or rather howling of women and the screams of children. But when once acquainted, they are never more pleased than when you take a cup of tea with them. This beverage, which has proved such a blessing to China by averting intemperance and promoting social and friendly intercourse, is always ready made. No one thinks of drinking water in China.

Trade.

Hitherto there has been but little foreign commerce at Ningpo; there is but one foreign merchant here, and a square-rigged vessel is a rare sight. It is thought that in time it will be a place of considerable trade with the Americans, as it is the most convenient port for shipping green tea, and also because the people like to clothe themselves with Lowell cottons. But Shanghai will always have the commercial preëminence, its geographical position as well as the greater mercantile enterprise of its inhabitants, have caused it to absorb almost all the foreign trade of the north. Shanghai and Ningpo in many respects bear the same relation to each other, in China, that New York and Boston do in the United States.

Climate.

The climate is salubrious. But the western coast of the Pacific, like the western coast of the Atlantic, only in a greater degree, is subject to great vicissitudes of temperature. While we have the winter of Charleston, S. C., we have the summer of Calcutta, the

thermometer rising at times to 104° (Fahrenheit) and upwards in the shade. The sudden transitions of temperature to which the climate is subjected, occasion disorders of the alimentary canal, and the continued irrigation of the soil, making the whole region a vast marsh, renders intermittent fevers very common here, especially among foreigners. On the other hand, we enjoy the usual exemption from pulmonary affections which miasmatic districts afford.

The market in winter is abundantly supplied with mutton, game, and fish; and in summer with poultry, eggs, and a great variety of vegetables. Fruit is abundant, but, for the most part, of an inferior quality, the apples, pears, peaches, plums, etc., can scarcely be eaten.

Historical notice.

Of this city there are no historical records anterior to the Christian era, but it is probable that ere a stone was quarried on the hills of the "eternal city," that the peaceful children of Shem had pitched their tents in this fertile plain, and led their flocks by the side of its still waters. It is said that the tomb of Yü,* who was almost contemporary with Noah, if not the same individual, may still be seen near one of the chief cities of the province. During the successive millenniums of its existence, the city has been subjected to many vicissitudes; war and pestilence, fire and flood, have, at different periods, carried desolation through its streets. It was once the seat of an extensive European trade. The first Europeans who traded here were the Portuguese, more than 300 years ago. The enterprise was so successful, that in a few years they had numerous factories, and a large population at Ningpo; but as they acquired wealth they became exceedingly rapacious, and often resorted to violence, until at length the indignant people, under their authorities, burnt their factories and massacred many of their number. The Portuguese were thus expelled about twenty years after their arrival.

The Japanese also carried on an ex-

* Yü is represented in Chinese history as having succeeded in draining the empire after a deluge, which took place, according to their chronology, fifty-seven years after the received date of the deluge of Noah. It is represented as covering the highest mountains, and is supposed to refer to the universal deluge.

tensive traffic at this port, but were expelled for piratical acts. Their trade is now confined to the neighboring port of Chápú.

The English East India Company made several attempts to open a trade at Ningpo; the first, about a century ago, and the last in 1832, but failed, through the opposition of the authorities.

Ningpo appears at one time to have been a missionary station of the Roman Catholics, but there is now no vestige of their labors that is apparent, except in a few persons who have concealed about their necks a small brass medal, with the inscription, "Sacred heart of Jesus," in Latin.

In December, 1842, Rev. Mr. Milne, of the London Missionary Society, came to Ningpo and resided here seven months, and engaged in distributing tracts and in conversing with the people. I arrived in the autumn of the following year, and commenced missionary operations by means of a small hospital.

Last year Dr. McCartee and Rev. Mr. Way, of the American Presbyterian Mission, arrived; they have since been joined by the Rev. Messrs. Lowrie, Culbertson, and Loomis; the latter is, for the present, stationed at Chusan; but as the English are to evacuate Chusan in February next, it is not likely that foreigners will be permitted to remain there. These brethren have formed a presbytery, organized a church, and have regular services on the Sabbath in English. The Church Missionary Society will be, shortly, represented here by several laborers, and also the London Missionary Society. In addition to the above, there is an English lady here, who has a school of twenty Chinese girls under her roof, receiving Christian instruction; two of these are Christians, the fruit of her labors at Sourabaya. Miss Aldersey is not connected with any Society.

Advantages as a missionary station.

As a missionary station, Ningpo has a signal advantage over the neighboring port of Shanghai, viz.;—being a place of but little foreign trade, as a residence it is more agreeable, and the people are less coarse in their manners and more friendly to foreigners; but the geographical position of the latter, renders it of the highest importance for missionary operations. It is the key of the empire, being to China what London is to England, or New York to the

United States. Though extremely anxious for a colleague, I am willing to work alone for many years, if the American Baptist churches could thereby be represented at Shanghai. It has peculiar claims on us, as it contains a large Tschid population. Br. Goddard's church, at Bangkok, and br. Dean's, at Hongkong, are composed of these people; and as the missionaries of no other Board are turning their attention to that dialect, they may be considered more especially entrusted to us. There is something in their character which exalts them above the mass of their countrymen,—they are bold and enterprising, and seem to have embraced the gospel more readily than others, and to exhibit more zeal and self-denial as Christians. Shanghai also contains a large population speaking the Canton dialect, so that should our brethren at the south, of either department of the mission, require a northern clime, they may obtain it, and have the benefit of a sea voyage, without quitting the field. I visited Shanghai in 1843, in company with Messrs. Medhurst and Lockhart, of the London Missionary Society, at which time they resolved to adopt it as a station for their Society, and as Ningpo was an unoccupied city, at the suggestion of my colleagues, I chose it as our station for the north of China, in the hope that the Board would, ere long, be enabled to establish a mission at Shanghai also.

Residence.

Although the treaties lately made with several foreign powers secure to their citizens the privilege of residing within the cities of the several ports opened for trade, yet the jealousy of the authorities has hitherto made that section a dead letter. As yet, no foreigner has been allowed to enter the gates of Canton. At Shanghai they all reside without the walls, except the English consul. At Amoy and Fuchau they are hardly less jealous, but at Ningpo no difficulty has been experienced until lately. Whilst here in 1843, though there was no consul of any nation, and before the port was opened for trade, I was permitted to occupy a house in the centre of the city. But on my return, after several months absence, I found it almost impossible to get a dwelling in the city, on account of Mrs. M. It was a change for which they were not prepared, to allow a foreign woman to reside within

the walls of their city. I had almost despaired of success, and was on the eve of renting a tenement on the opposite side of the river, where the foreigners reside, when a householder in the city ventured to let me have a portion of his small house. My dwelling is very inconvenient, but we are willing to subject ourselves to any inconvenience for the time, knowing that the fears of the people, or rather the secret opposition of the authorities, will soon wear away, when we shall have a more wholesome abode. Mrs. M. now walks about the streets without molestation, though the crowds are sometimes annoying; the people receive us into their houses, and, we trust, will become attached to us by the time that we are able to converse with them freely on religion.

Dispensary—Religious instruction.

For want of a suitable place as a hospital, I confine my professional labor mainly to dispensary practice. Dr. McCartee, who, like myself, is an agent of the China Medical Missionary Society, attends to patients requiring assistance at their own dwellings. I prescribe on the alternate days of the week, in a large room of the principal temple of the Taou sect, (sect of Reason) which the monks let for the purpose. The patients are admitted by tens, and when prescribed for, are exhorted first by myself very briefly, to renounce idolatry and to believe in Jesus. My assistant, Ching, then follows at greater length, explaining the gospel; when these are dismissed, ten more are admitted, until night, when many are obliged to return to their homes, sometimes many miles distant, without being seen. Every applicant for medical aid, who can read, and others occasionally, are supplied with tracts, published at the expense of the American Tract Society. Tracts are always gladly accepted, and I have rarely found any objection made to the gospel; the Chinese almost invariably express their approbation of all we say, particularly any thing directed against idolatry. Yet our friends must be careful not to regard this as a source of encouragement; it affords me none. I would have more hope for these people were they to manifest some feeling on hearing our message, but the same politeness which causes them to exalt the person they are addressing, and to study to debase themselves, also forbids them saying aught against any

opinions he may advance, or to defend their own. Their excessive politeness has, in fact, served as much as any thing else to make them the nation of liars they are. A gentleman is no more ashamed of being detected in a falsehood, than of exhibiting his diseases, the result of filth. The commendations of these people in favor of the gospel must then be received with much allowance. No impression will be made on them by preaching the terrors of the law. The priesthood of the Buddhist sect have exhausted their ingenuity in depicting the terrors of hell, and as neither priest nor the people believe these things, they have no fears for the future. But the moving theme of the atonement, and the startling doctrine of the resurrection, when fairly preached to them, cannot fail, with the blessing of God, to excite them to earnest and serious inquiry. Then, and not till then, will there be reason for rejoicing over these people.

Reading.

Every Sabbath we use our room in the temple for a chapel; br. Ching delivers a sermon, and I attempt an exhortation, which, at present, is little more than the reciting of a few phrases committed to memory during the week. They are such as the following, "These idols are unable to save themselves from the rain, they require money to be kept in repair, and cannot protect themselves from the rats, how can they protect you?" "Your incense sticks are of no use, the idols cannot smell, there is no use in beating your gongs, and ringing bells, they can never hear, nor can they see your prostrations." "Believe in Jesus, he is able to save your souls,—he came into the world and died to save you,—if you believe, your souls will be forever happy, if you do not believe, you will certainly perish."

An incident occurred on the first Sabbath we had service, which shows how readily the Chinese will fall into any system which in any manner addresses itself to the senses. We placed a sheet over a table, intending to make a kind of pulpit; this some of our auditors took for an object of worship, so that when we knelt, at prayer, they kept prostrating themselves before the table as before their own idols. Since then we have discarded the covering for the table, and these superstitious practices have ceased.

Br. Ching and myself, on the afternoon of each Sabbath, take our stations on a bench at the salt gate, where a crowd instantly collects, whom we address, and to whom we give tracts. We are always listened to with respect. Last Sabbath, however, there was some murmuring. The following is from Ching's journal.

Ching's Journal—Opium smoking—Remedy.

"5th month, 4th day. Worship day. Went with my elder brother, Macgowan Sien Sang, to proclaim the gospel at the salt gate. The hearers were several tens in number. In the first place, my mean self discoursed of God, the creator of heaven and earth, the originator of all things and the nourisher of men. In the second place, spake of Jesus coming into the world to save men, atoning for sin in their stead, they repenting and reforming. Thirdly, the mean one said that this apostle, journeying thousands of miles, had come on purpose to teach men to cast away their idols, and believe on the true God. Also told them that the Lord protects men every day. If in ten years it were not to rain, men would perish from starvation. Pusa is unable to prevent this calamity. How unlimited is the power of the supreme Lord! He has made it the duty of men to worship Him, and believe in the religion of Jesus, that you should do what is right, be peaceful, live in harmony with your brethren, be obedient to your parents, and loving men as yourselves, hope to save your souls and obtain salvation. Words were not finished, when some asked, saying, 'This is a foreigner, engaged in carrying on the opium trade in China, selling opium to the people; how is it that he comes here exhorting men not to smoke it, what does this mean?' The mean one replying, said, 'He came from the flowery flag nation, to follow the commandments of Jesus and do God's business. Regarding the world as one family, therefore he exhorts men not to smoke opium. They also asked, saying, 'Why does he give out medicine, and warn against opium, and why not give us medicine to cure opium smoking?' Replying, said, 'The Lord only is able to cure you of that; if you believe in Jesus, and pray for the gift of the Holy Spirit, to be converted in the heart, you will not think of smoking it. This, then, is the remedy.' The hearers were all pleased

with the doctrine, but there were not enough books for them, truly."

Ching Sien Sang.

Wishing you to become acquainted with my assistant, Ching Sien Sang,* I would state a few particulars concerning him. His surname is Ching, his name Yü, and his style, or literary name, Howéi, aged twenty-nine, a native of the department of Tiéchiü, in the northern part of the province of Canton, coterminous with the south part of the province of Fukien. After quitting school, which was before he rose to mediocrity as a scholar, he engaged as an apothecary in his native village, but was subsequently employed as a clerk in the office of his paternal uncle, who is a subordinate mandarin, or magistrate, in the city of Fuchou. About two years since, he received a letter from his cousin, Atui, the deacon of the Tiéchiü church in Victoria, informing him that some foreign teachers there, taught the true way of being saved. Our brother quitted his employment and came to Hongkong, and was a constant attendant on the ministry of brother Dean for nearly a year, when he was baptized. It is now a year since his conversion, and I am thankful to say that he continues to run well. You are aware that he is the first home missionary China has had, being supported mainly by the Tiéchiü church at Hongkong. Until lately, we were unable to hold any conversation together, his dialect being as different from the one I have studied, as if it were Dutch; but he has a nice musical ear, and, consequently, quickly acquires a new dialect. He is now able to preach intelligibly to the people here, and I hope that ere long we shall be able to exchange thoughts without resorting to our present mode of writing. As he has lately commenced the study of English in the same class with Mrs. M.'s scholars, I have hopes that he will soon be able to qualify himself for more extensive usefulness amongst his poor countrymen. May I solicit your prayers for him, and for all the others who have in this land renounced idolatry. Our hope for Sinim rests on her own sons; they are to be its evangelists, apostles, and bishops. O that the Lord of the harvest would greatly multiply the num-

* Sien Sang means, literally, "first born," and is used among the Chinese as Mr. in English.

ber of such, until this, and all the neighboring nations, become the kingdoms of Immanuel.

ASSAM.

EXTRACT OF A LETTER FROM MR. BROWN.

Sibsagar, Aug. 7, 1845.

In my last, I informed you of the baptism of Batiram, a young man in br. Cutter's office. We have since then been cheered by the addition of another, Kolibor, the dhoby or washerman, of whose hopeful conversion I gave you an account in my journal, about two years ago. After his conversion, his mind became darkened, but he never, I believe, entirely relinquished his hope. He went with me to Nowgong and Gowahati last cold season, and during the tour his mind became more at rest; and since then his conduct has been such as to afford pleasing evidence of grace. He was accordingly baptized in the Sibagar tank on the 13th ult. Batiram appears extremely well. He and Nidbi have composed several very good hymns, which we are publishing in a small Assamese Hymn Book, which I have been preparing during the last month. I have also been engaged recently in revising and carrying through the press an arithmetic for native schools, prepared by Mrs. Brown. Our church articles, adopted last January, at Gowahati, I have translated into Assamese, and they will soon be through the press. I hope, ere long, to send you a copy of these publications, together with several of the Epistles, which are nearly ready for the press. In the midst of discouragements, we have much that is encouraging. We have attentive audiences every Lord's day in the bazaar, and the people are beginning to be more bold in listening to our exhortations. A great sensation has been produced throughout India, by the conversion of several students of the Free Church (Presbyterian) College, in Calcutta. A new heathen college is to be set up in opposition, and every effort is to be made to deter Hindus from sending their children to missionary schools. A circular has already been sent to the brahmins here, and they will, doubtless, use all their influence to break up our schools; but we trust their machinations may be brought to naught.

It is now about six months since we have received any papers from America, and, with a few exceptions, no letters. Of course, we get no information except what we glean from the English papers, and which is generally confined to politics.

We have had some apprehensions that war might result from the hostile tone of the English ministers on the Oregon question; but we hope the dictates of benevolence and good sense will prevail over those of honor and ambition, and prevent so melancholy an event as war.

We are all at present enjoying as good health as we could expect during this excessively hot weather. Sister Cutter, who was in so critical a state of health at the commencement of the season, has recovered beyond our expectation; and although far from well, is at present quite comfortable.

Mr. Brown writes under date of October 23,—

I had the pleasure yesterday to receive your very kind note of July 31st, in the almost incredibly short period of two months and twenty-two days. We had already heard of the division between the Northern and Southern churches, though we have not yet learned the particulars. I trust it will be overruled for the good of Zion. At the same time with your letter, br. Cutter received a very kind note from Capt. Hannay, making over his brick house, and all the premises, to the mission. This was quite unexpected, and is a most valuable donation to the mission. The whole cost, I believe, between 2000 and 3000 rupees, though, of course, it would not sell for any thing like that sum now. The house is extremely well built, and has attached to it a valuable brick godown, which stands but a few rods from br. Cutter's present printing office, and will afford a secure place for types, &c.

We are all enjoying our usual health at present. Mrs. Brown had become so feeble during the hot season, that we thought it best for her to take a change. She has gone as far as Gowahati, and has, apparently, received considerable benefit from the trip. I hope to see her back by the middle of next month.

I have been engaged for the last two months in completing and carrying through the press an arithmetic commenced and partly finished by Mrs. Brown, for the use of our schools.

The brethren were so urgent to have this work completed for their schools, that I thought it duty to revise and make it a thorough work, and I hope the time spent on it will not prove to have been lost. I made up and sent by Mrs. Brown, a bundle of our latest publications; and should she not have an opportunity of forwarding them from Gowahati, I will send them by dawk banghy, through the agents in Calcutta.

Our esteemed friends, Mr. and Mrs. Bruce, whose connexion with the Assam Tea Company has been dissolved, have concluded to spend the remainder of their days in America; and had they gone at the time we expected, the Barkers, Bronsons, and ourselves, had intended to send our little girls home by the opportunity; but as they have deferred the voyage till spring, and it is uncertain whether they go even then, we fear we shall not be able to avail ourselves of their kind offer to take charge of the children. Assam is so far inland, that it is difficult to get intelligence of the sailing of a ship in season to reach Calcutta before it leaves.

I have just heard from Mrs. Brown, who left Gowahati on the 16th instant, on her way home, in company with br. and sister Robinson, who are to spend the cold season in Upper Assam.

Burmah.

LETTER FROM MR. BINNEY.

Karen Theological School.

The following letter of Mr. Binney, received by the overland mail, is dated Maulmain, Oct. 22, 1845. The school of which he speaks, is designed exclusively for the instruction of native assistants in the Karen department of the mission. The Board regard this seminary as one of special importance, and solicit, for both instructor and pupils, the prayers of all who feel an interest in the salvation of the Karens.

Our school, which opened on the 26th of May, closed on the 1st inst. As I had been studying the language but one year, and had no text-books, (the New Testament excepted;) and as the pupils were unaccustomed to much restraint, and had, most of them, left their families at a great distance, it was expected that some difficulty would be

found in commencing this work. Quite as much pleasure, however, has been experienced, on the whole, as was anticipated. I found less embarrassment in giving instruction, and more difficulty in discipline, than I had looked for. During the first few weeks of the term, many, perhaps most of the pupils, manifested a spirit of insubordination, (wishing a more expensive mode of living, etc.) which gave me some anxiety, and required the most prompt and decided measures. Perversions of the scriptures also appeared, and a tenacity in defending them, which were not expected. I had commenced an exegetical study of Matthew, as a feeler, to ascertain, if possible, how much I might take for granted they knew, and how fast I might proceed in my own instruction. I soon found that no instruction could be judiciously given, which supposed them to know much of the meaning of the bible—even of the gospels. The manner in which they quoted and explained scripture, settled the question of what they needed.

After the first few weeks, no more difficulty in discipline appeared than we may expect to see at any time among well-disposed persons. Erroneous views, &c., are not so soon removed. I have been pleased, however, to witness a *growing* spirit of humility and docility in the study of the bible. I regard the dispositions above referred to, as favorable indications rather than otherwise. Our brethren have not toiled in vain,—the leaven has been long working,—and the effects, mental, I mean, will appear. These dispositions are themselves the natural ebullition of a spirit in the process of being emancipated, without sufficient mental discipline and knowledge to restrain, and rightly to direct them. But they are sufficient to shew the necessity of thorough instruction and mental training, before the native can be safely trusted with the care of the churches.

There has been, during the term, a good degree of diligence and of interest in their studies, and they have made as much improvement as could reasonably have been expected. Their studies have been directed with special reference to their abilities and necessities, and not at all by what is done at home, or by what would have been deemed best even here, under other circumstances. Much importance has been attached, and much time has been devoted to some things, which it is hoped

will, before many years, require but comparatively little attention.

The first class,—or those who are wholly under my own care, sixteen in number,—have attended daily to an exegesis of Matthew, and then of the four gospels in connexion, in part according to the Harmony of Newcombe, but altered to meet the abilities and circumstances of the pupils. Having finished these, they commenced a continuation of the same course through the Acts and the Epistles, in chronological order, nearly according to Townsend's New Testament. In this they progressed as far as Acts, 17th chapter, with the first three chapters of Galatians. The school room is within distinct sight and hearing of my study. The pupils are there left to study by themselves, and talk over the different subjects, &c., before their recitations. At recitation, at first they give their own views, one or more of them, as the character of the passage, or as the views expressed, seem to require. Having no notes to aid them,—not even a text-book,—they, of course, could not do much at first. The object is to bring out their own views, to detect their weak points, and to compel them to think with some order, as a preparation to receive instruction. Having exerted their own powers, and expressed their own views of the meaning of a passage or of the subject of a paragraph, I then explain the passage, or give them the subject. Sometimes discuss with them a point involved,—this last, however, I never do, when it can be fairly avoided. After this, they commit the subjects to writing, in the form of a reference book,—according to my own manuscript text-book,—which I am compelled daily to prepare, as I proceed. I require this, partly that they may retain it for future use, and partly that they may learn to analyze and classify for themselves, and to make permanent the instruction they may any where and at any time receive. They have devoted much time to writing, chiefly of this character. In their Sabbath class they have gone through an exegetical study of the Epistles to Timothy and Titus. This has been an exceedingly profitable exercise. The direct personal bearing of the whole, experimentally and practically, upon ourselves as Christian ministers, was, at times, deeply solemn. The immediate results of my labor have nowhere appeared, as here.

They have also had a daily exercise

in reading (an exceedingly important exercise for Karen preachers). In this they have passed through the whole New Testament. The great object of this has been to correct their mode of reading, that they may better present the truths of the bible in this important part of worship. It also serves to make them familiar with the bible and its teachings, and more definitely to point out to them what is yet to be learned in the bible itself. Some one or more of them, is required to speak at public worship not less than five evenings out of seven. In addition to these studies, they have had a daily recitation in arithmetic with Mrs. Binney, which, together with the care of their families, &c., &c., has given Mrs. B. as much as she could do.

Every student is required daily to work at least one hour, with the teacher, upon the roads or in some other active, physical exercise. In order that they may do it cheerfully, I have to go into it myself, as though I loved it. I know they must do it, or they would immediately fail in health. The second class (being also under the instruction and under the entire care of Rev. Mr. Vinton,) have no connexion with the Institution except for two exercises daily. They have attended a daily exegesis of Matthew and of the four gospels in connection in the same manner, though not as rapidly as the first class, and have also attended the daily exercise in reading. The members of this class (five in number) are yet young, and one or two of them give much promise. I need not tell you that I have often wanted the *gift of tongues*,—it is no small matter so to learn this language, as to talk off hand without embarrassment. I have avoided failure only by the most rigid, daily preparation. I love my work, and I love my pupils very much. I only pray that we may be permitted and enabled so to labor, as that it may not be in vain. My br. Vinton views the work in the right manner, and does his best rightly to influence the assistants. I feel myself very deeply indebted to his kind and liberal views.

Telooqoo.

EXTRACTS OF A LETTER FROM MR. DAY.

Mr. Day, in a letter dated Nellore, Mission house, Aug. 16, 1845, after mention-

ing the date of a previous communication, says:—

Since then, the health of both Mrs. Day and myself has been almost prostrated; so much so, that we could do little more than attend to family duties, and care for our bodies so as to keep from entirely sinking under the influence of this unusually protracted and excessively hot season. We have found our strength decreasing, week after week, until, for *present relief*, we have been under the necessity of resorting to the sea-side for the breeze and sea bathing, which, I am happy to say, have proved quite reviving. The family has been there a month to-morrow; and I have been back and forth, as circumstances would allow, and have found some benefit myself.

Last Tuesday I was returning here for the purpose of writing the Board a long communication concerning the state and wants of the mission,—the horse fell and threw me violently on the ground, (which was there baked almost as hard as brick,) so that it is a wonder my life was not suddenly terminated. Through mercy, no bones were broken, and only my right shoulder and wrist were somewhat injured; not seriously, I trust, but so much as to make me unable to use that hand much, and thus to prevent my accomplishing the object for which I returned to the mission house. However, *I can write a little*, and I am unwilling the time for this overland mail should pass, without at least letting you know we are all alive, and that though feeble, we are trying to keep up some missionary work. In former letters I have informed you of first a cough, which seized me in December and continued so distressing, that I could not preach or converse but little until just before br. Van Husen left; and after that left me, there was so great weakness in my lungs, or somewhere connected with the organs of breathing and speaking, that I was still nearly as unable to preach, or read aloud, as before. This weakness has continued to the present, though it has gradually decreased, and I have again been able to preach both in Telooqoo and in English. At the same time, the assistants have been able to go on steadily in the work; and preaching in the chapel on Lord's days, and at the school-house on Fridays, and in the streets the other days, with few exceptions, has been continued as usual. The distribution of scriptures

and tracts is again more encouraging than for a whole year past; numbers even come now to get books, which are given mostly at the chapel. The school department has suffered much this year. Two schools were broken up just about the time Mr. Van Husen left. Since then, another small one. And last week, on account of the cholera, which broke out in this place about a fortnight ago, another, our most promising Telogoo school, was entirely broken up, at least, for the present. I hope, however, if it please God to spare our lives, and stay the plague, this school will be gathered again after a few weeks. A school of twenty girls commenced with the month, but on account of the cholera, this has scarcely become established. But we have strong hopes of succeeding hereafter, though *there are obstacles.*

Among ourselves, are peace, love, and harmony. Though we cannot but feel, at times, much disheartened that none come to our help, and that we are not permitted to see much fruit of our labors, still it may be said of us as of certain ones of old, "faint, yet pursuing." But in this place are 20,000 inhabitants; in this district, which may all be considered, geographically, as the field of *this* mission, almost a million of souls. For this multitude, to

point them to the Lamb of God, there are *one missionary* and *his wife*; three missionary assistants; one male and one female convert, shedding abroad some light! Surely if numbers are in the account, for any thing of importance to be accomplished, we must look for the fulfilment of the promise, "One shall chase a thousand, and two shall put ten thousand to flight." But, whether such be the result or not, I cannot forbear the inquiry, What account will be required of the dear brethren and sisters in America, who have stood aloof and withheld their persons from the work, or their money and influence from the support of the cause of missions.

After expressing, in strong language, his grief, occasioned by the apathy and indifference of professed Christians in his native land, he adds:—

Oh! unfaithful as I have been, little as I have done, or been the means of doing, I would not, for all that earth can give, take the responsibility of those, who, calling themselves the disciples of Jesus, have, with one fell stroke, (as far as their influence can effect it,) consigned the whole heathen world to an endless hell, without a single effort to save them!

Miscellany.

The Divine Method of Raising Charitable Contributions.

(Concluded.)

LET THESE DIVINE INSTRUCTIONS BE APPLIED.

1. *Personal responsibility is an essential element of the DIVINE METHOD.*

Our Lord does not intend that the individual shall be lost in the mass. His eye is upon the treasury. He observes every offering. The rich may cast in much. But his eye is upon every one. He orders every one of us, on the first day of the week, to lay by in store as he has prospered us. And he looks as carefully at the gift of the poor as at the gift of the rich. He kindly takes notice of the love, the hard labor, the self-denial of the poor disciple who presents a small oblation. The turtle-dove, the young pigeon, the two mites, the hard-earned shilling, given cheer-

fully, joyfully, with a heart overflowing with faith and love, attracts the notice of the "High and Lofty One." But if there be among his professed followers, one, or two, or any other number, who present no oblation, how do you think the Omniscient views them? They have no treasury for God. They lay by nothing in store. They have no present for him in their hand, nor in their house. He sees nothing in all they possess designed for him, unless connected with some self-interest. Do you think that Christ is pleased with such? They may think, indeed, that the church to which they belong does much; and they may think that they shall pass along with the church, as being bountiful. But what theology, what logic is this? The church is bountiful; therefore, every member is bountiful? Do such expect to die with the mass, to be judged with the mass, to be admitted into heaven with the mass?

Is it not written that, "Every one of us shall give account of himself to God?" And does not the same authority order that "upon the first day of the week, every one shall lay by him in store as God hath prospered him?" As certainly as every member of the church is an individual being, just so certainly is every one ordered to lay by in store as God hath prospered him.

2. *The Divine Method is feasible.*—In regard to many plans there is doubt whether they will operate well in practice, because it may be difficult to carry them out. But there is no difficulty in regard to this; for only one person is concerned in carrying it out. He is not dependent on any one but himself. None need inquire whether the whole church, or any considerable number, or even any other one, will do it. It is a personal matter. Nor can any one say he is not able; for it is only to lay by in store as God has prospered you. It is the simplest of all methods, and can be easily carried into effect by every one that desires to do it. Let there be but a willing mind, and you will do as did the contributors to build the tabernacle or the temple; or, as did the Gentile churches to relieve the poor saints at Jerusalem. A willing mind makes a cheerful giver, and God loveth a cheerful giver.

3. *The Divine Method is for the best interest of the church.*—Let every member try it at once. It will give new views to many on this most practical subject. It will greatly enlarge the mind. It will put every one on a desire to arrange his affairs with system. It will tend to inspire every one with energy. It will dilate the heart with joy. It will open a new source of enjoyment. And it will give an unwonted impulse to all religious feeling and action, and to the common business of life; for, as you adopt this *Divine Method*, you will feel more than ever before that you live for God, for the church, for the benefit of souls, and for a vast eternity. Your meditations, your prayers, your plans, your whole manner of life will be improved. You will at once become more like Christ in your regard to the great work of evangelizing the world; and, in many important respects, the aspect of the world, of time and eternity, will be changed. You will aim at higher, nobler, more enduring, and more glorious objects, for you will more readily understand the mind of Christ, and more justly estimate the superlative excellence of his kingdom and glory.

4. *The Divine Method carried out, will furnish abundant supplies.*—If one cent a week from a million will furnish five hundred thousand dollars, as the contributions of the poor, what an abundant supply will be furnished when the more able and the rich shall lay by in store as God has prospered them! Fifty cents are but the tenth part of five dollars. If every one should adopt Jacob's vow, what an income would annually flow into the Lord's treasury! For every ten dollars one; for every hundred dollars ten; for every thousand a hundred! But we are not to suppose that the more able will be content to give no larger proportion than the poor. Where much is forgiven, the love will be much. Where the Lord bestows bountifully, he expects to reap bountifully. And the pious soul, that receives much from the Lord, delights to consecrate much to him in return. There can, therefore, be no doubt of abundant supplies, if the *Divine Method* be carried out.

5. *The Divine Method affords a test of Christian love.*—In some parts of the world a man becomes a Christian at the risk of his life. So it was generally during the first three hundred years after the Christian era. And thus were verified the words of Christ to his disciples: Ye shall be hated of all nations for my name's sake. He added, "He that hateth his life shall lose it; and he that hateth his life for my sake, shall find it." But what is the test of love to Christ, at this time, and in this land? It is not the name of Christ. So many are called Christians, that the name is far from being a term of reproach. It requires no self-denial, no sacrifice, no cross, to assume the Christian name, at this time, and in this country. What then is a test of Christian love? Is it orthodox doctrine? Is it moral duty or religious form? Is it penance or abstinence? Is it frequent or long continued exercises of prayer, preaching, or effort to persuade sinners to become such sort of Christians as every where abounds? None of these, nor all of them together; for all these may be where there is nothing of the peculiarities of that love which would die for Christ. *But here is a test of Christian love.* When one hears the command of Christ, "Go into all the world and preach the gospel to every creature," and says, "Lord, here am I, send me," and goes forth: when another perceives that he is not qualified to go, but is willing to do as much at home, and deny himself as much, and suffer as much to encourage and sustain him that goes,—this is Christian love; and this is precisely what is needed in this

country at this time. For the sake of illustration, suppose that you were to devote yourself and your all to the missionary cause, just as the most devoted missionary of whom you ever heard, and labor at home instead of going abroad. You live in as good a house, and wear as good apparel, and spread as good a table, and regulate all your expenses, and improve all your time, and train your family just as you think it becomes your brother, the missionary, to do; at the same time you deny yourself as much, and do all in your power as much to promote the cause, as you expect him to do. In all these things you keep the Lord Jesus Christ in view, and seek to please him, and imitate his example, and bear his cross, and seek his kingdom. You also, as a true yoke-fellow, work shoulder to shoulder with them who toil abroad; pray as they pray, and feel as they feel, and hope as they hope. Tell me now, is not this Christian love? Tell me, again, does not the *Divine Method* lead to this very course? Is it not then a test of Christian love? Is not this the very thing that is needed at this time and in this country? It is not a bloody test, to be sure; but is it not as surely a test? Admit, indeed, if it be demanded, that all this might be without love to Christ. We contend, too, that a man might "give his body to be burned," without charity; but this alters not the nature of the test. It still stands good for this purpose; and by this must Christian love, at this day, and in this land, be tried.

6. Finally. *Shall the Divine Method be adopted and pursued?*—For one, I answer in the affirmative. I will not preach to others what I will not do myself. I have weighed this matter; and I beg you to allow me to say, without being thought ostentatious, that I have practised this method, substantially, for about thirty years. I do not say that I have, *literally*, laid by on the first day of the week, as God has prospered me; but that I have done the same as to the general amount. I do not say that I have loved Christ, or his cause, or the souls of men, or denied myself and suffered so much as I might have done. But I do say that I have, during these years, devoted a certain proportion, a tenth at least, of all that God has given me, to his treasury. Nor would I have said this publicly, were it not that consistency seemed to require it, for I wish to bear testimony that the *Divine Method* is good. It impresses upon the Christian a sense of personal responsibility; it is feasible; it is good to the one who follows it; it enables one to do his part in con-

tributing to evangelize the world; it is a test of Christian love. And now, I must urge every one to adopt and pursue this method. The single fact that it is of God, is sufficient to recommend it to every one that loves God. Then the fact that it is called for at the present time to sustain and carry forward the missionary enterprise, should recommend it to every one who loves Christ and the souls of men. It proposes that something be done; that it be done now; that every Christian should do it, and continue to do it. It is no oppressive method; but one of equality. It is no partial method; but one to be adopted by every Christian. It is no fitful method; but one to be pursued steadily, as based on Christian principle. It is no unsuitable method; but one adapted to the exigency of the times and adequate to all the demands of charity. It is no novel invention; but it has stood the test of ages. Nor is it just now discovered; for it is written in the ancient records. The author of "The Great Commission" urges it as appropriate to the present wants of the world, as well as of divine authority. We expect of our missionaries as much at least as this *Divine Method* requires. And why should not every one of us do as they do, and bring all our love, and self-denial, and practical energy to bear upon this heavenly enterprise? "Who, then, is willing, this day, to consecrate his services to the Lord," and to a perishing world? "His God be with him, and make him a blessing to thousands of millions."

Rev. William Yates, D. D.

This eminent oriental scholar and Christian missionary died July 8, 1845, on board a steamer on the Red Sea. He was on his way from India to England, for the improvement of his health, when a righteous Providence saw fit to conclude his career of usefulness, and summon him to his final reward. His body was, eight hours after he expired, committed to the deep in Lat. 19° N., and Long. 39° E. He had, as a fellow-passenger from Madras, the Rev. J. S. Wardlaw, who, with true Christian kindness and the greatest assiduity, attended on him until he breathed forth his spirit into the hands of his Redeemer. Mr. W., who is a son of the Rev. Ralph Wardlaw, of Glasgow in Scotland, wrote an account of Dr. Yates's illness and truly

peaceful death, which has been published and extensively read.

Within a few days we have received from Calcutta a copy of a funeral discourse preached in that city, Aug. 17, by the Rev. Andrew Leslie, in English, and also an extract of a discourse preached by the Rev. George Pearce, on the same day, in the Bengali language. Both sermons were occasioned by the same afflictive bereavement, and are deserved memorials of a man of genuine worth.

Mr. Yates was born, Dec. 15, 1792, at Loughborough, a town in Leicestershire, England, about 100 miles from London. At the age of fourteen, he was brought to the knowledge of the truth, baptized, and received as a member of the Baptist church in his native town. Soon afterwards, his mind was directed to the work of the Christian ministry, and he commenced study under the instruction of the Rev. J. Sutcliffe, of Olney, who was one of the founders of the Baptist Mission, and, probably, directed the attention of his pupil to the wants and claims of the heathen. He subsequently removed to Bristol, and prosecuted his collegiate studies under the tuition of the Rev. Dr. Ryland, another of the fathers of the Baptist Mission. In the year 1813, while at Bristol, he wrote a letter to the Rev. Robert Hall, of Leicester, declaring his sentiments with regard to missionary labor, and soliciting advice. Mr. Hall replied in a manner that encouraged him to offer his services to the Committee. He was accepted, and on the occasion of his ordination, which took place at Leicester, Aug. 31, 1814, those distinguished men, Andrew Fuller, John Ryland, and Robert Hall, were present, and took part in the services.

Capt. Kemp, of the ship *Maria*, generously gave Mr. Yates a free passage to India, and he landed in Calcutta, April 16, 1815. After having spent one year at Serampore, he wrote to Dr. Ryland as follows:—

“The way I spend my time is this. In a morning, before breakfast, I study Hebrew about an hour and a half. After worship I attend to Bengali and Sanskrit.

I have read about five volumes in Bengali, and all the Bengali proofs with Dr. Carey, having before compared them with the Greek. I have got through the Sanskrit roots once; have not yet got through the grammar, but am reading the *Ramayan* with my pundit. My afternoons are chiefly taken up with reading or hearing Latin and Greek. I have read ten volumes of Greek since I left England, but not more than three of Latin. In the evening, after worship, I generally read English, or look over English proofs. I take my turn in all the services here; preach at Barrackpore, two miles over the river, once and sometimes twice a week, to about twenty-five; a small, but attentive congregation. We go to Calcutta in turn: it comes to me about once a month. There are six services every Lord's day, so that it is necessary for some one to go from Serampore.”

The Greek books to which he referred, were Longinus, Demosthenes, Pindar, Sophocles, Aristotle's *Ethics*, Dionysius Halicarnassus, Herodotus and Thucydides; the Latin, Tacitus and Cicero de *Officiis*;

After he had resided at Serampore about a year and a half, he removed to Calcutta, where he continued to prosecute his studies with equal zeal and perseverance. His time, however, was not wholly devoted to books. Mr. Pearce says:—

“In the early part of his missionary career, he engaged very zealously in the preaching of the gospel to the natives of this country. For this purpose he made several missionary tours to various parts of the country; and also took his turn in occupying a matted bungalow, at Chitpore, for six months at a time; which the missionaries had erected there, with a view to more familiar and constant intercourse with the natives, than their residence in the city of Calcutta afforded. He was also for some time pastor of the native church, for whom the Colingah chapel was afterwards erected by the late Mr. Pearce; and on the death of the Rev. J. Lawson, he undertook the supply of the pulpit of the Circular Road Chapel, and subsequently on his return from England, the pastorship of the church which is connected with that place of worship; which he continued to fill for many years, and with how much ability and labor, many can bear witness. In addition to these numerous labors, he carried on, for several years, in connexion with the late Mr. Penney, a boys' boarding school; many of the scholars of which are still living to testify the advantages

which they received from his instructions ; and one of them is now a valuable missionary in China, and owes his conversion, instrumentally, to the instructions which he received when at school."

In the year 1827, for the purpose of recruiting his exhausted strength, he suspended his labors, and took a voyage, by the way of America, to his native land. Mr. Leslie says :—

"The impression produced by him at this time on others was thus recently described in a public meeting in London, by the Rev. Dr. Sharp, of Boston, America, at whose house he lived when in that city,—an impression which will be instantly recognized by all who were at any time acquainted with him, as correct to a degree. 'I had the honor,' says Dr. Sharp, 'of receiving Dr. Yates into my house, when he was on his way to his native land, some years ago. I know, from the simplicity of his character, and the parity of his purposes, and his true and solid learning, that the greatest reliance may be placed on any version he may send out to the world.' Of his history in England I know nothing excepting the following very characteristic anecdote of him which was communicated to me by a fellow-student of my own, the Rev. Mr. Marsell, of Leicester, who happened to be then occasionally with him. Mr. Marsell knowing in some way or another (certainly not from Dr. Yates himself) the extraordinary quantity of work he was accustomed to get through, once said to him : 'Well, Mr. Yates, what plan do you adopt for the accomplishing of any thing you take in hand?' In reply to this, he, in his own quiet and unassuming manner, simply said : 'I have no particular plan, Mr. Marsell : when I have any thing to do, I go and do it,—that is all.'"

After his return to India, Dr. Yates resumed his labors with his accustomed industry, and gave himself especially to the work of translating the scriptures. Mr. Leslie says :—

"Within the course of the last fourteen years, he translated the whole of the scriptures into the Bengali language, the whole of the New Testament into Urdú, the same into Hindi, the same into Sanskrit, and the half of the Old Testament into the same difficult tongue. And beside these, he published a large Urdú grammar, translations of some difficult Sanskrit books, a number of other works in different languages, and has left, partly through the

press, a complete Sanskrit dictionary, which, when fully printed off, will make a volume of at least 900 pages. How he, with his constant labors in English preaching, accomplished all this, it is impossible for me to explain. And what adds to our astonishment is the fact, that he was always very weakly in body, and not unfrequently laid aside, by severe indisposition, for weeks together. And be it remembered, too, that he never encroached upon the hours required for rest in the night, never omitted any family duty, was never absent, either on the Sabbath or the week days, from the house of God ; occasionally visited in the evening his friends, and read very considerably for the improvement of his own mind. As an instance of the extent of his reading, I know from himself that he perused the whole of the four large volumes of the *Alif Leila*, in the Arabic language, shortly after they were published,—a task which, it may be doubted, whether any one has as yet performed but himself."

The following facts, supplied by Mr. Leslie, are creditable to the memory of this worthy servant of Christ :—

"As a missionary, his whole heart was engaged. During the first years of his residence in this country he labored, as we have already seen, with the greatest diligence in preaching to the natives, both at home and abroad. Of late years, it is true, that this was not the case, but then it is to be recollected, that owing to his weak state of body, he was no longer able to engage in this laborious employment. Besides, he had a settled conviction that God had particularly called him to the work of translation ; and to this he gave himself, as was formerly noticed, with all his might. Nothing could divert him from it. The government of India, aware of his great abilities as a linguist, offered him, some four or five years ago, no less a sum than 1000 rupees a month, (or £1200 a year) if he would devote himself wholly to their service, in the preparation of books ; and when this was refused, they offered him 500 rupees a month, (or £600 a year) if he would give them only half his time : but neither was this accepted. And for what, in a pecuniary sense, did he labor ? At the commencement of his career in India, and until his marriage, he had only, besides his food and lodging, the small sum of sixteen rupees a month, (the personal allowance, at that time, of each missionary at Serampore) out of which he had to supply himself with clothes, and with whatever else he might require. And

for some time after his marriage, he had the merest pittance, not exceeding, when, in company with a wife and child, he took up his residence in Calcutta, the sum of 120 rupees a month; out of which, I believe, he had to pay house-rent, as well as all other expenses. It is true, that after this, he, through his own exertions and by a somewhat more liberal allowance from the Society, was more amply provided for. Yet what, after all, was his salary? At the time of his death he had not, with the exception of a house, rent free, more than 250 rupees a month, out of which he had not only to support himself and family, but had to pay somewhat for the education of a son in England. But with this he was abundantly contented. Money, compared with the salvation of souls and the glory of God, was no object with him. And so completely was his heart set on his missionary work, that I believe he would, rather than have abandoned it, have consented to have occupied a hut, and to have accepted of a handful of rice, and a draught of water. Bad as our world is, it is not yet altogether destitute of instances of the greatest disinterestedness, and of the most burning love to God and to souls. Poor our friend commenced his missionary career, poor he lived throughout it, and poor he has terminated it. But he is not poor now."

The Calcutta Christian Advocate, of Aug. 9, says:—

"We have this week to record the death of one of the most devoted Christian Missionaries connected with Indian Missions, the Rev. W. Yates, D. D., of the Baptist Mission in this city. The removal of such a man as Dr. Yates from the midst of us, is no ordinary loss. He was not a common man. He was the property, not of a party, but of the church; and his labors have, to a great extent, been useful to all. He has been in India upwards of thirty years, during which time he has been diligently and successfully engaged in his Master's cause. His labors in translation, and in other literary and scholastic pursuits, have been of no ordinary character. The following list will afford some idea of his unwearied efforts in this important department of labor:

LITERARY WORKS AND SCHOOL BOOKS, ETC.

"In English.—Essays in reply to Rammohan Róy;—Memoirs of Chamberlain;—Memoirs of Pearce;—Theory of the Hindustani particle *ns*;—Theory of the Hebrew verb, in the *Christian Observer*.

"In Sanscrit.—A Grammar, the 2d edition of which will be published in a few days;—A Vocabulary;—A Reader;—Elements of Natural Philosophy;—An expurgated edition of the Hitopadesh;—The Nalodaya;—A Dictionary, of which 672 pages are printed. The work will contain in all about 900 pages.

"In Hindustani.—An Introduction to the Language;—Selections;—Spelling Book I. and II.;—Reader I., II., and III.;—Pleasing Stories;—Student's Assistant.

"In Hindi.—Reader I., II., and III.;—Elements of History.

"In Arabic.—A Reader.

"In Bengáli.—Pleasing Tales;—Elements of Natural Philosophy;—Epitome of History;—Celebrated Characters of Ancient History;—Abridgment of Ferguson's Astronomy;—An expurgated edition of the Hitopadesh;—Sársangraha, or Vernacular Class Book;—An Introduction to the Language, with Selections, not yet printed, but nearly ready for press.

"Religious works in Bengáli.—Bunyan's Pilgrim's Progress, Part I.;—Baxter's Call to the Unconverted.

BIBLE TRANSLATIONS.

"Bengáli.—The whole Bible.

"Sanskrit.—The New Testament;—the Psalms;—Proverbs, Genesis, with twenty chapters of Exodus, Isaiah;—and in MS. the whole Pentateuch;—Job, the writings of Solomon, Daniel.

"Hindi.—The New Testament.

"Hindustani.—The New Testament."

It will be gratifying to the friends of missions to know that God has raised up a laborer who promises to be a worthy successor of the lamented Yates. A letter just received from Calcutta says:—"God is able to make up our loss. He is now, even now, maturing the mind of one of his servants, a younger one, to fill the place vacated by his faithful servant taken home. He has an uncommon aptitude for the languages, and is considered a good linguist. We expect much from him, should his life be spared."

The Rev. J. Wenger, the individual referred to, has, for several years, been associated with Dr. Yates in the work of translation. Thus God raises up a succession of good men to do his work, and execute the purposes of his gracious covenant.

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A London paper in an able article on this subject says:—

“The Religious Tract Society is one of the most beautiful specimens of Christian union of which any country, or any age could boast. It is composed and supported, with equal ardor, by Churchmen and Dissenters, Independents and Baptists, Congregationalists and Presbyterians, who meet to conduct its affairs in the sweetest spirit of brotherly confidence and love, and who have never known a discordant note. This holy confederation is pouring forth a flood of light, not only over our own land, but to the very ends of the earth. If any thing beyond union, for union's sake, were intended by the present movement, and an object and a model were sought for among our various institutions, we could almost persuade myself it might be found in this invaluable Society, which is, in fact, an association of Christians, of various opinions in minor matters, for the purpose of diffusing those evangelical sentiments in which they all agree. What can be conceived of, more striking, than a Society which, by the united zeal of all denominations, has put into circulation nearly four hundred millions of religious publications, in each one of which vast aggregate, the method of a sinner's salvation is so stated, that if he shall never see another book, or hear a sermon, he shall know how to flee from the ‘wrath to come;’ and yet, in not one of which, shall the minor points which distinguish Christians from each other be discovered!

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Resignation of Mr. Love.

The Rev. Mr. Love has resigned his connection with the Greek Mission, with consent of the Board, in consequence of his continued inability to endure the climate of that country. The loss sustained by the Mission in this removal, is great, and deeply regretted; but the necessity is not the less apparent, as a return to Greece would inevitably induce an early, and perhaps fatal return of the disease from which he is now happily recovered.

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A BOLD REASON.

“In the early part of my ministry,” says the Rev. Dr. Spring, of New York, “I became acquainted with a heathen youth brought from the Sandwich Islands to this land, where, having dwelt but a few short years, he died in the triumph of faith. God was pleased to open his eyes to his true character as a sinner, and he felt that he was lost. One day he was found sitting alone and in tears. On being asked why he wept, he replied, ‘*Because I have been so long in this Christian land, and have not yet accepted Jesus Christ.*’ How will the dwellers in pagan lands, who scarcely heard before they cheerfully accepted the gospel, rise up in judgment against the men of this generation, who have so long heard and rejected the only Savior!”

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for some time after his marriage, he had the merest pittance, not exceeding, when, in company with a wife and child, he took up his residence in Calcutta, the sum of 120 rupees a month; out of which, I believe, he had to pay house-rent, as well as all other expenses. It is true, that after this, he, through his own exertions and by a somewhat more liberal allowance from the Society, was more amply provided for. Yet what, after all, was his salary? At the time of his death he had not, with the exception of a house, rent free, more than 250 rupees a month, out of which he had not only to support himself and family, but had to pay somewhat for the education of a son in England. But with this he was abundantly contented. Money, compared with the salvation of souls and the glory of God, was no object with him. And so completely was his heart set on his missionary work, that I believe he would, rather than have abandoned it, have consented to have occupied a hut, and to have accepted of a handful of rice, and a draught of water. Bad as our world is, it is not yet altogether destitute of instances of the greatest disinterestedness, and of the most burning love to God and to souls. Poor our friend commenced his missionary career, poor he lived throughout it, and poor he has terminated it. But he is not poor now."

The Calcutta Christian Advocate, of Aug. 9, says:—

"We have this week to record the death of one of the most devoted Christian Missionaries connected with Indian Missions, the Rev. W. Yates, D. D., of the Baptist Mission in this city. The removal of such a man as Dr. Yates from the midst of us, is no ordinary loss. He was not a common man. He was the property, not of a party, but of the church; and his labors have, to a great extent, been useful to all. He has been in India upwards of thirty years, during which time he has been diligently and successfully engaged in his Master's cause. His labors in translation, and in other literary and scholastic pursuits, have been of no ordinary character. The following list will afford some idea of his unwearied efforts in this important department of labor:

LITERARY WORKS AND SCHOOL BOOKS, ETC.

"In English.—Essays in reply to Rammohan Róy;—Memoirs of Chamberlain;—Memoirs of Pearce;—Theory of the Hindustani particle *ne*;—Theory of the Hebrew verb, in the *Christian Observer*.

"In Sanscrit.—A Grammar, the 2d edition of which will be published in a few days;—A Vocabulary;—A Reader;—Elements of Natural Philosophy;—An expurgated edition of the Hitopadesh;—The Nalodaya;—A Dictionary, of which 672 pages are printed. The work will contain in all about 900 pages.

"In Hindustani.—An Introduction to the Language;—Selections;—Spelling Book I. and II.;—Reader I., II., and III.;—Pleasing Stories;—Student's Assistant.

"In Hindi.—Reader I., II., and III.;—Elements of History.

"In Arabic.—A Reader.

"In Bengali.—Pleasing Tales;—Elements of Natural Philosophy;—Epitome of History;—Celebrated Characters of Ancient History;—Abridgment of Ferguson's Astronomy;—An expurgated edition of the Hitopadesh;—Sársangraha, or Vernacular Class Book;—An Introduction to the Language, with Selections, not yet printed, but nearly ready for press.

"Religious works in Bengali.—Banyan's Pilgrim's Progress, Part I.;—Baxter's Call to the Unconverted.

BIBLE TRANSLATIONS.

"Bengali.—The whole Bible.

"Sanskrit.—The New Testament;—the Psalms;—Proverbs, Genesis, with twenty chapters of Exodus, Isaiah;—and in MS. the whole Pentateuch;—Job, the writings of Solomon, Daniel.

"Hindi.—The New Testament.

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passed by way of St. Helena, would, ordinarily, be greater than by China. We have accordingly taken our passage for China, on board the American ship, Akbar, Capt. Hallet, and shall sail to-morrow or next day. Should circumstances indicate that after a few months residence there, we might safely return to Simm, we shall greatly prefer it; but if not, we shall embark thence for America without delay."

ARRACAN.—*Arrival of Mr. and Mrs. Burpé.*

It will be recollected that Mr. and Mrs. Burpé sailed from Boston early in June last. They are missionaries from a Society in Nova Scotia and New Brunswick. Mr. Stilson writes from Akyab, Oct. 27:—"On the 14th inst., we had the great pleasure of welcoming to our humble dwelling dear brother and sister Burpé. After a stay of two weeks, they left Calcutta for this station in a steam vessel which passes regularly between the former place and Maulmain, and reached here in less than five days. Consequently they were but four months and ten days in reaching this place from Boston. We are much interested in our new friends, and believe they are of the right stamp for missionaries."

BURMAH.—*Romanist Missionaries.*

Mr. Vinton says, "The Catholics have recently received an accession of six missionaries, with a view to establish a mission among the Karens; and six others are daily expected to join the mission. I give the facts.—I offer no comments. The Board may draw their own inferences." Happy will it be for the Karens, if the churches in America will allow the Board to draw practical inferences. Must that interesting people, the Karens, be deluded and destroyed by the man of sin?

BASSA.—The last arrival from West Africa brings advices from the Bassa Mission down to Nov. 4. The mission families, with the exception of Mr. Day, were in health, and prosecuting their labors. The proposed removal to Bexley had been

effected. The Edina mission house had been conveyed to Bexley village, and the premises at Edina exchanged for another lot at the former place. The schools at the out-stations, under the care of native teachers, were prospering. The missionaries express great sympathy in the pecuniary trials of the Board, and propose to forgo a part of their personal support.

OJIBWAH.—The school at St. Mary's has been placed under the care of Miss Susan Warren, of Michigan, in place of Miss Bingham, who has retired on account of ill health. Mr. Cameron has opened a school at Tikumina. The religious aspect of the several stations is favorable. Last date, Dec. 31.

Rev. Mr. Dean.—During the last four months, Mr. Dean, accompanied by A Bak, has made a tour through the Western States, performing an immense amount of labor, and awakening a delightful interest in the work of missions to the heathen. He has been every where welcomed with great cordiality, and invited into the pulpits of various evangelical denominations. A letter just received from Rev. William Taylor, formerly of New Hampshire, now of Prairie Round, Michigan, says, "Br. Dean and the Chinaman have kindled quite a flame in Michigan. But the churches are not yet half awake to the wants of the world. Hoffness must be written on all we have."

Rev. Mr. Abbott.—Since the return of Mr. Abbott to his friends in Falton, Oswego Co., N. Y., he has suffered severely from the effects of a cold taken in Philadelphia; but, at the last date, he was encouraged to hope for the removal of the difficulty. His language still is,—“I am distressed for Arracan!” He is resolved, Providence permitting, to return at an early day, but fears that he shall be compelled to return alone. Possibly Mr. Kincaid may be able to accompany him. Where are the “six men for Arracan?”

Mr. and Mrs. Van Husen.—The health of Mr. Van Husen continues to improve, and confident hopes are entertained of his entire recovery. Mrs. Van Husen and children arrived safe at her father's residence in Shelby Centre, N. Y., Jan. 25.

Letters, &c., from Missionaries.

MAULMAIN.—Mission, May 22, July 1, Aug. 8, Sept. 24.—*J. G. Binney*, Sept. 4, Oct. 22.—*J. M. Haswell*, j. Feb. 5—March 23, April 30.—*H. Howard*, Aug. 29, Sept. 10, Oct. 22.—*L. Ingalls*, July 17, Sept. 29.—*S. M. Osgood*, May 9, Aug. 9, Sept. 5, 5—8, 25, Oct. 1, 3, 22.—*T. Simons*, Nov. 15.—*E. A. Stevens*, April 25.

TAVOY.—*C. Bennett*, June 12, July 8, Aug. 15.—*F. Mason*, Aug. 12.—*T. S. Ranney*, May 23.—*D. L. Brayton*, Aug. 2.

ARRACAN.—*L. Stilson*, July 8, Aug. 28, Sept. 19, Oct. 27.

ASSAM.—*N. Brown*, Aug. 7.—*O. T. Cutter*, Sept. 18, Oct. 25.

SIAM.—Mission, July 21, 22.—*J. H. Chandler*, June 26.—*J. Goddard*, Aug. 13.—*J. T. Jones*, June 19, July 23, 25—Oct. 22.

CHINA.—*T. T. Devan*, March 4, June 9, 28, July 14, 27, Aug. 26, Sept. 17, Oct. 18.—*D. J. Macgowan*, June.—*J. L. Skuck*, July 28, Aug. 23, Oct. 21.

BASSAS.—*I. Clarke*, Nov. 3, 4 (2), 18, j. of 1845.—*M. B. Crocker*, Dec. 30, 1845, Oct. 22, 1845.—*J. Day*, Oct. 23.

GREECE.—*A. N. Arnold*, Oct. 9, Nov. 8, 22.—*R. F. Bass*, Nov. 11, 20; *Mrs. E.*, 19.—*Mrs. H. E. Dickson*, Nov. 8.

GERMANY.—*G. W. Lohmann*, Dec. 13.—*J. G. Oncken*, Dec. 29.

SHAWANOA.—*F. Barker*, Dec. 19.—*I. D. Blanchard*, Nov. 6.—*J. Mosher*, Oct. 23, Dec. 31.

CHEROKEES.—*E. Jones*, Oct. 16, Nov. 3.—*W. P. Upham*, Nov. 22.

OJIBWAS.—*A. Bingham*, Dec. 31.

Donations

RECEIVED IN JANUARY, 1846.

Maine.

New Sharon, a friend, for the support of Mr. Mason, 2,00
 Bucksport, H. Darling 25,00
 Penobscot Aux. For. Miss. Soc.,
J. C. White tr., viz.—Corinth,
 ch. 16,20; Bangor, 1st do. 6,93;
 do., 2d do. 4,32; do., *J. C.*
White's family, missionary
 box, 2,25; North Bangor, ch.
 2,50; Etna, ch. and soc. 2,12;
 Oldtown, ch. 3,00; Dea. Howe,
 of Plymouth ch., 4,00; Sarah
 Howe, do., 50c.; Oldtown
 Fem. Miss. Soc. 3,00, 44,82
 Dexter, Levi Morrill 20,00
 Bath, John Masters, per Rev.
 H. G. Nott, 5,00

Wiscasset—John Sylvester 2,00;
 Fem. For. Miss. Soc., per
 Mary H. Scott, 5,00, 7,00
 Mount Vernon, ch., by *J. Hop-*
kins, per *G. Pullen*, 24,00
 Washington Assoc., per William
 Brown, tr., 20,50
 Kennebunk Port, ch., per George
 Hall, 12,00
 ——— 160,33

New Hampshire.

Dublin Assoc., Levi Willard tr., 10,00
 Hinsdale, ch., for Burman Mis-
 sion, per Rev. Phineas Howe, 14,00
 Great Falls, Sabbath school chil-
 dren, with a pair of silver sug-
 ar tongs, for China Mission,
 per Rev. H. A. Graves, 2,00
 Fitzwilliam, a Congregational
 lady, for the support of Rev.
 N. Brown, per Jesse Stone, 2,00
 ——— 28,00

Vermont.

West Topsham, ch., per Moses
 Wallace, 10,00
 Bristol, ch. and soc. 7,00; Corn-
 wall, Mrs. R. J. Jones 1,00;
 Manchester, ch. and soc. 5,00;
 Shaftsbury, do. 11,50; North
 Bennington, do. 9,00; Halifax,
 do. 4,36; Pownal, two individ-
 uals 1,65; Putney, ch. and soc.
 2,50; Whittingham, do. 4,25;
 Brattleboro', mon. con., 9,63;
 Dummerston, do., 6,75; Brook-
 line, H. B. Crane 1,00; Ja-
 maica, ch. and soc. 10,45; Ad-
 dison, do. 6,00; Poultney, a
 friend 1,50; Charlotte, H. R.
 Wooster 3,00; per Rev. A.
 Jones, agent, 84,57
 Saxton's River, L. Hayden, per
 Rev. Wm. Heath, 5,00
 Cornwall, Mrs. Samuel Peet, per
 J. G. Mead, 4,00
 ——— 103,57

Massachusetts.

Chesterfield, ch., per Asa Rob-
 inson, 45,00
 do., Chapin Thayer 3,00
 South Reading, Miss E. Weth-
 erbee, per Rev. Wm. Heath, 5,00
 Chelsea, ch. and soc., to consti-
 tute S. Bryant a life mem-
 ber of the A. B. M. Union,
 100,42; two ladies 7,00; Sab-
 bath school, per Z. Snow, tr.,
 9,25, 116,67
 Townsend, ch., per Levi Ball,
 tr., 20,00; (Samuel Woodbury
 8,00; Mrs. Woodbury 10,00;
 per Rev. W. C. Richards,) 38,00
 Charlestown, ch. and song., to
 constitute Dr. A. J. Bellows a
 life member of the A. B. M.
 Union, 100,00
 Wendell Assoc., per Job Fry,
 tr., 79,76
 North Oxford, ch., Fem. Char-
 itable Soc., per D. Barton, 10,00
 Dunstable, Jonas Taylor, per
 William Blodgett, 3,00; Wm.
 Blodgett 1,00, 4,00
 Newton, 1st ch. 25,00; do., mon.
 con., 65,15; Rev. S. F. Smith

20,00; Juv. Miss. Soc., for support of Rev. E. A. Stevens, 18,77. Other donations 22,02=	
150,94, to constitute Rev. S. F. Smith a life member of the A. B. M. Union. Soc. of Miss. Inquiry of the Theol. Inst., per S. K. Avery, tr., 4,77; Upper Falls, Fem. Miss. and Edu. Soc., per Miss Eliza Jameson, 6,00,	161,71
Barnstable Assoc., Z. D. Bassett tr., per M. Cobb,	88,88
Framingham, ch., mon. con., per Rev. M. M. Dean,	16,00
Hampden Co. For Miss. Soc., N. Norton tr., per Rev. H. A. Graves, vis.—Cabotsville, ch. 45,00; Agawam, ch. 5,00; Rev. A. Day, Jr., 2,00,	52,00
Chicopee Falls, ch., per Robert C. Mills,	50,00
Florida, Mrs. Freelove Drury, per J. Hodges, of which, 3,00 for Burman Mission and 3,00 for German Mission,	6,00
Easton, a friend, per Rev. H. A. Graves,	5,00
Halifax, for Assam Mission, per Rev. E. Nelson,	1,00
Boston—Chester Harding 5,00; a friend, for support of a child named Wm. Collier, under charge of Mrs. Bullard, 7,00; a friend, for support of a Karen student named Rollin H. Neale, 18,00,	30,00
do, Harvard St. ch., mon. con. for Jan., per John Putnam, 27,55; do., Fem. For. Miss. Soc., for support of a Karen preacher, per Mrs. Charles S. Kendall, tr., 100,00; Charles S. Kendall, Jr., 1,25,	128,60
do., Charles St. ch., mon. con. for Jan., per Moses Hadley, 15,20; do., a female member, per Mrs. Sharp, 20,00; do., Mrs. Charles H. Nichols, for support of a native preacher under charge of Rev. Mr. Bullard, 25,00,	60,20
do., Bowdoin Square ch., Board of Benevolent Operations, per S. G. Bowdlear, tr., 80,00; do. infant school, per Miss M. C. Smith, 2,50; do., Mrs. Luther Nichols, for support of a native preacher under charge of Rev. Mr. Bullard, 25,00,	77,50
do., Baldwin Place ch., For. Miss. Soc., per N. Nelson, tr., in addition to 362,72, paid before, for support of Rev. Wm. Dean, for 1846, 37,23; do., to constitute Rev. E. A. Stevens a life member of the A. B. M. Union, 100,00,	137,23
do., Tremont Temple, penny-a-week contribution of the Sabbath school, for Mrs. Wade's school,	5,75
	—1219,35
<i>Rhode Island.</i>	
Woonsocket, Miss A. C. Bullock 1,00; do., for support of Mr. Bullard, 5,00,	6,00

Providence, 3d ch., Ladies' Miss. Soc., for Mrs. Wade's school, per Mrs. L. L. Jameson,	100,00
State Convention, per V. J. Bates, tr., vis.:	
Providence, 1st ch., mon. con. for Jan., 49,76; do., Sabbath school, per Charles T. Robbins, 24,50,	74,26
do., Pine St. ch., per Samuel Hunt, tr.,	32,35
do., 3d ch., mon. concerts, F. White tr.,	56,61
Warren, ch., John Hall tr., vis.—Quarterly col., per Rev. J. P. Tustin, 47,94; mon. concerts 23,40; A. B. Read 1,50,	72,84
Wickford, 1st ch., quarterly col., per Rev. N. T. Allen,	14,00
Central Falls, ch., Wm. Gage tr., collections at monthly concerts, last seven months, per Rev. L. O. Lovell,	33,00
Warwick and Coventry, ch., mon. concerts, per Rev. E. K. Fuller,	11,00
Exeter, ch., mon. concerts, per Rev. Benedict Johnson,	10,00
	— 304,06
	— 410,06

New York.

New York city—"A friend to missions," for support of a native Pgwwo Karen assistant under charge of Mr. Bullard, 50,00; John P. Parsons's sub. to Rev. B. Bradford, per Rev. B. M. Hill, 5,00; Oliver St. ch., Miss Elizabeth Caldwell's annual payment for support of a school in Assam, 24,00; collections at the Convention, 91,88,	170,88
Roundout, Peter Philip	10,00
Brooklyn, 1st ch., for the Arracan Mission,	20,00
Union Assoc., Alanson Kniffin tr.,	8,00
Rensselaerville Assoc., per Rev. R. Winegar, sale of cloth,	2,17
per Wm. Colgate,	— 211,05
Wyoming, ch., per Rev. Jesse Elliot,	55,00
East Avon, Samuel Allen	5,00
Lake George Assoc., per Rev. J. P. Huntington, by Rev. A. Jones, agent of the Board,	10,00
Brockport, Miss N. T. 5,00; A. G. Smith 5,00,	10,00
Cazenovia 6,35; Lucy Hull 1,00; Martha Hull 1,00; Solomon Taylor 1,00,	9,35
Peterboro', Presbyterian ch.	16,12
Syracuse, per J. W. T.,	46,54
Madison 17,21; James Gibbs 1,00; Mrs. Taylor 1,00,	19,21

Elbridge 19,04
 per Rev. Wm. Dean, ——— 120,26
 Buffalo, Mrs. Hannah Love, per
 Rev. E. W. Clark, 5,00
 Preston Hollow, ch., mon. con.,
 per Rev. J. J. Teeple, 7,00
 Troy, an annual offering for sup-
 port of a native Pgwø Karen
 preacher, by "Ludh," 50,00
 Lockport, ch., mon. con., 12,63;
 Akron, Miss Frances Garnett,
 sale of jewelry, 63c.; per L.
 B. Webster, 13,26
 ——— 476,57

New Jersey.

Keyport, colls. 6,65; Middle-
 town, 1st ch., do. 23,40;
 Shrewsbury, do. 3,50; Perth
 Amboy, do. 6,00; Sampetown
 20,00; Piscataway, with a gold
 ring, 23,33; Marlton, do. 10,00;
 Vincastown, do. 16,26; Mary
 T. Coats 5,00; Trenton and
 Lambertson 17,00; per Rev. E.
 Kincaid, 132,14
 Plainfield, 1st ch., James C.
 Ayres, for a life membership
 of the A. B. M. Union, to be
 named hereafter, per Wm.
 Colgate, 100,00
 ——— 232,14

Pennsylvania.

West Kensington, ch. 20,31;
 Harriet Ketchum 50c.; Mary
 Jane Ketchum, a gold ring,
 per Rev. E. Kincaid, 20,31
 Abington Assoc., L. L. Deming
 tr., 80,00; Belmonte, Welsh
 Bap. ch., by Rev. William
 Morgan, 5,00; per Wm. Col-
 gate, 85,00
 Philadelphia—1st ch., for two
 life memberships of the A. B.
 M. Union, per T. Watson,
 200,00; 3d ch., for two life
 memberships, per Dr. R. Gard-
 ner, 200,00; 10th ch., for a life
 membership, per C. A. Wil-
 son, 100,00; 11th ch., for a life
 membership, per P. B. Mingle,
 100,00; Sansom St. ch., Fem.
 For. Miss. Soc., for two life
 memberships, per Mrs. E.
 Taylor, 200,00; Spruce St. ch.,
 Mrs. Susan Gourley, for Geo.
 W. Anderson's life member-
 ship of the A. B. M. Union,
 100,00; 2d ch., S. J. Creswell,
 for his own life membership,
 100,00; Passyunk, ch. 50,00,
 and Robert W. Mingers, of the
 Spruce St. ch., 50,00, for a life
 membership in the Passyunk
 ch.; Marcus Hook, ch., John
 P. Croser, for his own life
 membership, 100,00,
 per Rev. Edward Bright,
 Jr., agent, 1200,00
 ——— 1305,81

District of Columbia.

Washington, E St. church, an-
 nual col. for 1845, 21,77; mon.
 concerts in do. 23,23; per A.
 Rothwell, tr., 50,00

Virginia.

Parkersburg, ch., per Rev. Geo.
 C. Sedgwick, 3,00

Ohio.

Seneca Assoc., Ohio For. Miss.
 Soc., per Rev. J. Hall, 10,00
 Ohio Bap. For. Miss. Soc., per
 J. B. Wheaton, tr., 191,36;
 do., for the Karen Mission, per
 do., 3,65; do., per L. B. Web-
 ster, 41,23, 236,23
 Middletown, (Butler Co.,)
 Charles Butler, for the educa-
 tion of a youth to be named
 John Butler, per Rev. Dr.
 Sharp, 20,00
 ——— 266,23

Indiana.

Northern Indiana Assoc., per N.
 T. Place, tr., 20,00
 Valparaiso, Rev. Wm. T. Bly,
 per Rev. B. M. Hill, 5,00
 ——— 25,00

Illinois.

H. Cambell 25c.; H. Scrambling
 25c.; Mrs. Abel 1,00, 1,50
 Chicago, colls. Nov. 16th,
 Peru, colls. 4,00; Aaron Gunn
 3,00; Thomas Powell 1,00, 8,00
 Washington, 14,73; Fem. Soc.
 1,60, 16,33
 Tremont 3,52; Springfield 13,05;
 Jacksonville 31,22; Carrolton
 8,90; Dr. Sherwood 10,00, 66,99
 Alton, colls. 5,87; Mrs. Flagg
 1,00; Mrs. French 25c.; Mrs.
 Viall 1,00; Mr. Griggs 5,00; 14,12
 Miss Griggs 1,00, ——— 166,94
 per Rev. Wm. Dean,

Wisconsin.

Racine, Bap. Fem. Benev. Soc.,
 per Silas Tucker, 6,00

Missouri.

Mary Martin, per Dr. Sherwood,
 5,00; col. at Mr. Bullard's ch.
 5,48; a friend, per Wm. Price,
 5,00; North Presbyterian ch.
 4,55; Centenary Methodist
 ch. 11,50; a friend from Illi-
 nois 5,00; 3d Presbyterian ch.
 40,70; Baptist ch. 90,00; per
 Rev. Wm. Dean, 167,23

Alabama.

Mobile, Rev. Thomas P. Miller,
 per Wm. Colgate, 100,00

* Carried forward, 34720,22

The following sums have been
 received on account of the
 debt of the Board, viz.:

Maine.

Portland, H. B. Hart 25,00

Massachusetts.

Boston, James W. Converse 100,00
 Lynn, Jonathan Bacheller 1000,00
 ——— 1100,00

Rhode Island.

Providence, Rev. Henry Jackson, to constitute himself and Rev. D. Benedict, of Pawtucket, life members of the A. B. M. Union, 300,00
 Rev. John Blain, for Mrs. Amey Ann Blain's life membership of the A. B. M. Union, 100,00
 ----- 300,00

New York.

Clifton Park, ch. 50,00; Saratoga Assoc. 30,00; per Rev. R. T. Welch, 80,00
 New York city, Oliver St. ch., per Rev. E. Tucker, for the following life memberships of the A. B. M. Union, viz.— Thomas Purser, his own sub., 250,00; Garratt N. Bleeker, do., 100,00; Mrs. Jane Colgate, do., 100,00; Elijah Whittington, do., 100,00; Robert Edwards, do., 100,00; Jeremiah Milbank, do., 100,00; Mrs. Hannah Caldwell, for Mrs. Elizabeth Caldwell's life membership, 100,00; several individuals 163,00; Elizabeth Caldwell 50,00, 1063,00
 do., Norfolk St. ch., for Rev. George Benedict's life membership of the A. B. M. Union, 100,00
 Brooklyn, 1st ch. 341,00
 Hilldale, West ch., per Rev. M. L. Fuller, 16,50
 Wilson, ch. 33,25; Porter 3,00; per L. B. Webster, 86,25
 ----- 1686,75

Pennsylvania.

Philadelphia, Spruce St. ch., for the following life memberships of the A. B. M. Union, by their own subscriptions.— D. Jayne 100,00; William Bucknell, Jr., 100,00; per Rev. Edward Bright, Jr., agent, 200,00. do., J. M. Linaard, for Rev. E. Kincaid's life membership, 100,00; Wm. E. Garrett, his own life membership, 100,00; George H. Garrett, do., 100,00; per J. M. Linaard, 500,00
 do., 1st ch., for the following life memberships, by their own subscriptions.— Thomas Watson 100,00; Wm. W. Keene 100,00; per Rev. Edward Bright, Jr., agent, 200,00
 ----- 700,00

Maryland.

Baltimore, Wm. Crane, for his own life membership of the A. B. M. Union, 100,00

Ohio.

Ohio Bap. For. Miss. Soc., per J. B. Wheaton, tr., 5,00; do., per L. B. Webster, 102,77
 ----- 107,77

Total for the debt, \$4019,52
 * Brought forward, 4720,22

\$8739,74

Legacies.

John Knapp, of Edingham, N. H., second payment, per J. Milton Coburn, 30,00
 Mrs. Osgood, of Streetsboro', Ohio, per C. B. Osgood, 50,00
 ----- 80,00
 Total receipts in Jan., \$8819,74

BOXES OF CLOTHING, &c.,

From Nov. 8, 1845, to Jan. 7, 1846.

Mass., Foxboro', from N. Carpenter, R. Peckham, and N. Greenwood, for Mr. and Mrs. Bullard, a box of clothing, &c.,
 do., Watertown, from ladies of Bap. Fem. Charitable Soc., per Sarah H. Stone, for distribution, a box of clothing, 54,05
 do., Kingston, from personal friends of missionaries at Shawanoce, for Rev. F. Barker and others, two boxes of clothing, &c., 80,00
 do., Charlestown, from the Judson Miss. Soc., for Mr. and Mrs. Clarke, of the African Mission, a box of clothing, &c., 58,00
 do., North Oxford, from Fem. Charitable Soc., per E. P. Lyon, for Rev. J. Goddard, a box of clothing, &c.
 do., one barrel of clothing directed to Rev. F. Barker. *No advice.*
 R. I., Providence, from C. M. Allen, and others, for Mrs. Arnold, Corfu, a box of clothing, &c.
 do., Bristol, from a few friends, per Edward Savage, for Rev. D. L. Brayton, a box of clothing, &c., 16,37
 Vt., Grafton, from Fem. Miss. Soc., per R. Merriam, for Rev. N. Brown, a box of clothing, 19,40
 do., Weston, from Fem. Benev. Soc., per R. Smith, for Shawanoce Mission, a box of clothing, &c., 22,29
 N. Y. Whitestown, from Sewing Circle and particular friends, per Rev. A. Newcomb, for Rev. M. Bronson, a box of clothing, 49,33
 do., Brockport, from Rev. Whitman Metcalf, for Rev. L. Ingalls, a box of clothing, &c., 30,00
 do., Utica, from Mrs. C. Sheldon, per Rev. C. Bennett, a box of dry goods and clothing, 23,78
 Ohio, Streetsboro', from O. and C. B. Osgood, for Rev. S. M. Osgood, a box of clothing, &c., &c., \$89,05; a box of cheese, \$2,84, 91,89

[] It is desired that donations in clothing, &c., should be accompanied with a schedule of the articles, with their value, in order that due credit may be given therefor.

Articles for household use, paper, stationery, school books, and apparatus, domestic cottons, flannel, &c., &c., will be gratefully received; and when not specially designated, will be faithfully distributed where most needed.

R. E. EDDY, *Assistant Treasurer.*

THE

BAPTIST MISSIONARY MAGAZINE.

VOL. XXVI.

APRIL, 1846.

NO. 4.

American Baptist Board of Foreign Missions.

West Africa.

EXTRACTS FROM THE JOURNAL OF MR.
CLARKE.

Jan. 1, 1845. The Lord has graciously spared us another year, and granted us such a degree of health, that we have been able to prosecute our labors with some degree of comfort and satisfaction. Though our dearly beloved br. Crocker has been taken away, and though his wife has suffered much by sickness and grief, and though none of us have been free from sickness and sorrow, yet we feel that we have abundant reason for love and gratitude to our Heavenly Father for the kind providence which he has exercised towards us.

We humbly trust the Lord has converted two of our school boys. Our children, generally, have made good progress, and we devoutly hope a good influence has been exerted over many of the natives. We travelled and preached more the last year than in any previous year; and, wherever we went, the natives were ready to hear. During the year, Matthew's and John's gospels, the Acts of the Apostles, and a small grammar of the Bassa language, have been printed. We have had many trials and discouragements, but, on the whole, we are enabled to sing of mercy and goodness.

2. This day we have removed from Edina to Bexley. We are aware that we have thus incurred great responsibility, but we humbly trust we have acted understandingly, and with reference to the glory of God. Our boys were unwilling to go to Bexley, and several of them went to Little Bassa, to Lewis [Kong Koba], but we trust they will soon return.

17. This afternoon I started for Zuzo; went five or six miles, to Bay's place, and passed the night.

18. Reached Zuzo about 2 o'clock, P. M. Found no one at the station, our teacher having left the day before for Edina. Our school has been suspended nearly a month, and the boys have been at Edina. The people seemed desirous to have the school continued, and faithfully promised to provide half of the food for the children.

19. Preached twice to the people. They seemed much interested. Doe, especially, seems very persevering, and is learning to read and write rapidly. In my preaching I referred to the deluge, and after I had done, he got his book and read me the whole history of the event in his own language. He is not satisfied with learning to read in his own language, but says he intends to learn to read English, which he has already begun. I noticed that he constantly kept his book by him, and was frequently asking questions. He says he wishes to know what God says to man in his word. He is about thirty years old, and is the son of Duawi, the head man of the place, and has as much influence as any man of his age in the country. He is very desirous that the school should be continued, and does more for it than any other man in the place. He informed me that God's word often made him very uneasy, and that he prayed daily.

20. Made arrangements for the school and for a house for the accommodation of a teacher, and went to Little Bassa. Found Lewis and his wife well, and all things in as good a state as I expected. Lewis had collected a few children, and seemed to be exert-

ing a good influence over his people. Had a long talk with him and the boys who had left us when we moved to Bexley. They said they were willing to return.

21. Started this morning for home, accompanied by five of our school boys. Reached home in the evening and found all well. I felt, before I started on my journey, that it was an important one, and that it would be of no avail, unless I had wisdom from on high. Had much satisfaction in committing my way to the Lord, and in remembering that the hearts of all men are in His hands, and that He turneth them as the streams of water are turned. By His blessing I have accomplished all, and even more than I anticipated.

26. Went to king Soldier's early, and preached to twenty-five or thirty people. Preached to an American congregation in the forenoon. In the afternoon went to Frank's town, and preached to about thirty bushmen, who never heard the word of God before. They listened attentively, and asked many pertinent questions. Returned home much fatigued, but with the blessed consolation that I had attempted something for Christ.

During the month of February and the greater part of March, Mr. C. was occupied with secular cares, arising mainly from the change of location from Edina to Bexley.

March 23. Attended Sunday school and addressed our school boys this morning, and was preparing to go to Bassa Cove to fill an appointment, when a countryman came and inquired if I would go and preach in his father's town, saying that I had visited them only once. This expression reminded me, not only of the readiness of the people to hear, but of how little I am able to do, and the weight of care and labor which is pressing upon us. I sometimes feel as though I must sink under the burden; but an almighty arm sustains us.

24. Had Governor Roberts, General Lewis, and br. Day to dine with us. Had some profitable conversation, and spent the time pleasantly.

26. Transferred the mission lot at Edina to Governor Roberts, and took a deed of the one at Bexley, in behalf of the Board.

28. To-day Mr. Vonbrun, whom we

have been sometime expecting from Sierra Leone, arrived with his family. We received him as a messenger of peace to his brethren, and as a fellow-laborer among us.

In the month of April, Mrs. Clarke, whose youngest child was about two months old, had a very severe illness, and narrowly escaped death. Mr. Clarke had, about the same time, other afflictions that occasioned him much anxiety and distress.

May 27. Started this morning for Zuzo; travelled about three hours in a hard rain. Reached Daniel Harris's place, about half a mile from br. Crocker's old station, and passed the night. Harris was br. C.'s interpreter, and for some time led a dissolute life. He seems to have reformed.

28. Proceeded on our way to Zuzo. Reached the place in the evening, after walking much of the way in rain and water in the path, above the knees. Found things, on the whole, in an encouraging state.

29. Reached Duawi's in the evening; the people gave good attention, and requested me to stop and preach the next day; but as the water in the path was increasing, and my presence was needed at home, I did not deem it expedient.

30. Started for home early this morning, and reached Edina about 9 o'clock in the evening. Trust I felt grateful to our Heavenly Father for his kind protection.

31. Attended church meeting at Edina. But few present, and those seemed to be in a very cold state.

June 1. Went to Edina and preached and administered the Lord's supper.

After mentioning a severe trial occasioned by the vicious conduct of two of the scholars, from whom much good was expected, Mr. C. says:—

7. We feel that the hand of the Lord is heavy upon us, and desire to humble ourselves under the heavy stroke, and to search ourselves to see if there is any evil way in us. We know that we are imperfect, and unworthy, and blind, and weak, but yet we have the sweet consciousness of knowing that our intentions are good. I cannot say that we have regarded iniquity in our hearts, but God sees not as man sees. There must be wrong somewhere. I throw myself at

his feet and cry unholy and unclean. Oh Lord, search us as with the candle of the Almighty. But, oh, our Father, remember this mission in mercy. Give not thy heritage to reproach. Let not the infidel and heathen say, "where now is your God?" Much is to be attributed to the corrupt state of society in which we lived at Edina, where this wickedness was commenced. I rejoice that we are away from that place, though not fully beyond its influence. The Lord be merciful to us, for his Son's sake, and for the sake of these poor heathen.

12. Moved into our new house, or rather the old one in which we lived at Edina. Though it is not finished, we find it much more comfortable than the one in which we have lived since we came to Bexley.

15. Sunday. Was quite unwell all the week; not able to go into the country at all. Tried to preach, both forenoon and afternoon;—much fatigued in the evening.

19. A boy who was at work with Mr. Cotton, on our house, died to-day. He had been ill several weeks, and suffered much. I had several times conversed with him on the state of his soul, and found him very ignorant. Although he was sixteen years old, and was born and had lived in Monrovia, he did not know the name of God's Son! A few days before he died, he was more sensible of his state, and prayed earnestly to the Lord for mercy. He was buried on the mission lot. We followed him to the lonely grave, but no one shed a tear over his remains. He sleeps till the resurrection morn.

20. Observed this as a day of fasting, prayer, and humiliation ourselves, and required all connected with the station to observe it in the same way. Had worship in the chapel morning and evening; the children seemed attentive and solemn. Felt to abase myself before God, and deeply to deplore the state of the mission and the low state of religion in the land; but could plead with God for the poor heathen, and his wounded and bleeding cause.

21. Spent the day mostly in preparing for the Sabbath. Preached at Soldier in the evening.

22. Sunday. Prayer meeting in the morning; Sunday school at 9 o'clock. About fifteen natives present, who are not connected with the mission. At eleven o'clock, preached to them about Dagon and the ark of God; a solemn time. At 3 o'clock preached again on

the sufferings and death of our blessed Savior. Never saw a more attentive congregation; every eye was fixed on the speaker, and when describing the death of the Saviour, they inclined forward as though they were about rising from their seats: the Holy Spirit was evidently among us. After meeting, three of the young men came to me and said, they were tired of their country habits, and wished to build their houses close by ours, so that they might hear God's word constantly and learn to read it also. While I am encouraged in the work, I am ashamed that I have no more faith in God. Oh Lord, let not our unworthiness keep salvation from this people.

After a detailed account of the illness of his youngest child, and of a visit from Lewis K. Crocker, [Kong Koba] Mr. C. adds:—

July 13. Sunday. Prayer meeting at sunrise; Sunday school at 9 o'clock. Meeting in the chapel, both forenoon and afternoon; several natives present. Preached at King Soldier's in the evening. Watched with br. Day at night. He is very ill,—has a distressing cough. Very doubtful if he recovers.

16. Br. Day is still sick. Went to Kuiflaw's this afternoon, a native head man, who is quite ill. He was not in his own town, and the people were unwilling for me to see him, but I was resolved to go at all hazard, and as they refused to show me where he was, I started alone. I soon found him and in a low state; he seemed glad to see me, and said he would take some medicine if I would send it to him. One of his sons came home with me for the medicine.

17. Went to see Kuiflaw again, and found him better. Br. Day is very ill; but little hope of his recovery. Have spent considerable time with him, and tried to do him all the good I could.

20. Remained at home and preached in the afternoon. Very rainy, and but few country people present. Watched with br. Day at night; he seemed more comfortable, and hope he is better.

23. Started for Zuzo this morning. Went to br. Day's, and found him so ill that I did not think it proper to proceed. He requested me to be the guardian of his two sons, and to take charge of their education, which I promised to do.

24. Went to Zuzo to-day; found all things quite well. There are eight country boys in school now, who seem to be doing well. Doe, the young man spoken of before, is still persevering, and gives much promise.

25. Had a chill which continued an hour; sick all day, unable to preach or do any thing.

26. Started for home; walked all day in much misery; pain in the head, back, and hips; reached Kong's place in the evening, and found all well. Was obliged to go to bed immediately.

27. Sunday. Better this morning, but not able to preach. Found ten boys and two girls in the Sunday school. They appeared very well. I trust Kong is exerting a good influence over his people.

28. Reached home in the evening, not well. Br. Day is yet very ill.

Aug. 9. Have been unwell all the week. Br. Day sent for me this evening; found him apparently dying. Stayed with him during the day and night. He revived in the afternoon, and was quite comfortable and happy.

10. Sunday. Not well; but as there was no one to preach, I attempted it; but suffered all night from its effects. As br. Day was unwilling I should be away from him, I stayed with him. He was able to converse some during the night, and spoke of his unhappy state of mind before his illness, and remarked that he could find relief only in Christ.

24. My health has much improved, and I feel desirous to be thankful for it. Scarcely any thing is more trying to the missionary here, than to see so much to be done, and to have no inclination to attempt any thing himself. The whole system, both mental and physical, becomes so paralyzed, that effort seems almost impossible. I went to Soldier's this morning; but few people in town; prayed with them and invited them to attend worship at our place; only one came. Attended Sunday school at 9 o'clock; preached at 11 to our school children, and at 3, P. M., to the Americans.

25. Attended the funeral of a child, whose mother was in great anguish. Visited one of the members of the church, who has been ill several weeks; he seemed to be in a happy state of mind.

31. My health is much improved, and I am able to attend to my usual business and to teach our evening school, which began on Monday eve-

ning. We intend to continue the school four evenings in the week. Our day school is becoming more encouraging. Watched with br. Day Thursday and Friday night. He seems much better, but still has a bad cough. Attended prayer meeting in the chapel this morning. Had a good congregation in the forenoon, principally country people. In the afternoon preached a short discourse to the Americans, on the importance of being spiritually minded. Felt the need of being so myself.

Sept. 1. Attended another funeral to-day.

14. Sunday. Our little child is ill again. Children suffer much here with what is called the African fever. Children of foreigners are obliged to go through the acclimating process, as much as their parents.

Spent the day at home. Heard last week that Zewio, the first boy that br. Crocker and Mylne took, was dangerously ill. Felt much anxiety about him. He has been from the mission eight or nine months, among his people, who were unwilling for him to remain at the mission longer. He was expecting to return soon. He has had much light and strong conviction. We do pray that the Lord will save him.

Oct. 5. Went to king Soldier's and preached to an interesting congregation; some of them went to the chapel and gave good attention all day. The old king seemed much interested. Since food has been more plentiful, our school has increased; several of our boys, who had been absent, have returned. As the almost incessant rains have prevented our going into the country much, for some weeks past, we have given ourselves mostly to instructing at home, and have prevailed on many of the people to attend worship with us on Sundays.

9. Capt. Brown arrived, and brings us letters and supplies from America. We are always gratified to hear from home; but often feel anxious as to what we may hear.

Greec.

EXTRACTS OF A LETTER FROM MR. BUEL.

In a letter dated Piræus, Nov. 11, 1845, Mr. Buel notices at length, and manifestly with deep interest, the proposition which, for a time, was entertained,

to discontinue the Greek Mission. He declares for himself and wife, that their love for the work upon which they have entered, and their confidence in the ultimate success of missionary labors in Greece, are unabated. After having examined every aspect of the case, whether encouraging or discouraging, he says, his "feelings are those of hope, that God will bless the Greeks through the instrumentality of our mission, if it be continued, prayed for, and sustained." After alluding to the discussions in this country, with respect to the discontinuance of the mission, he says, "I have endeavored to keep from being disheartened by the agitation of these questions at home, and to do with my might what my hands find to do. / And so I shall continue to do, and shall believe that the Greek Mission is to be given up only when it is given up."

Mr. Arnold having expressed an opinion that he might be more useful in Greece Proper than in Corfu, Mr. Buel mentions that the only places open to him are Athens, Nauplion, and Patras. Nauplion, he represents as a neat and handsomely built town, with good European houses, and an intelligent population. Patras has much improved, both in appearance and climate, and, probably, could now be occupied without the hazards incurred by Messrs. Love and Pasco.

After giving an encouraging account of John, the disciple at Patras, who seems to have recovered from the effect produced by the defection of Apostolos, Mr. Buel adds:—

During the past four months, I have had an interesting bible class, attended by a half dozen young men from some of the most respectable families in Piræus. It is pleasing and encouraging to witness the attention that is given to the study of the bible by a class of Greeks, who are in a transition state, from believing much that is grossly superstitious, to a belief that Socrates was, in every respect, a much superior man to Jesus Christ, and that the substance and essence of Christian morals were borrowed from their Grecian ancestors. These weekly exercises are alternately in the gospel of John and the book of Genesis.

Opinions upon the general subject of missionary labors in Greece, may be affected unfavorably by recent proceedings against the Rev. Mr. King. Those who are *present* observers of this controversy, see much more in it to encourage than to discourage missionary efforts. You know the circumstances that called forth the little book entitled "Mr. King's Apology," which contains, in addition to his controversy previously in the newspapers, large extracts also from the best of the Greek fathers, designed to show that according to the testimony of those fathers, Mr. K. is not *heretical* in his views of the worship of the Virgin Mary, of the Saints, and their pictures, &c. &c. The appearance and very liberal distribution of this book, was immediately followed by the anathema of the Synod, which has been read in the principal churches of Greece and Turkey. This document concludes as follows;—having premised that the book is condemned because it inveighs against the rendering of religious homage to the saints, their pictures, and the mother of God, and teaches contrary to the doctrine of transubstantiation:—

"But the Synod, careful of the whole body of our orthodox eastern church, and suffering the injury of none of its members, proclaims as blasphemous and impious the Apology of the Calvinistic and Nestorian Jonas King; and prohibits all orthodox Christians from reading it, and calls upon them to commit it immediately to the flames. It forbids also, for the future, all intercourse whatever with the same ungodly heretic, whether to salute him in the way, or ever to enter his house, or to eat or drink with him. Whoever disobeys and transgresses this ecclesiastical ordinance, is regarded as a follower of his heresy, a follower of Nestorius, an insulter of our immaculate and ever blessed lady, the mother of God, and ever Virgin Mary; and as an enemy to the saints and the sacred pictures, and unworthy of the body and blood of our Lord Jesus Christ."

This document was severely rebuked by some of the political journals of Athens, and its prohibitions have been signally disregarded. Mr. K. is always treated with accustomed civility when he appears in the streets; and the Apology I have seen lying upon the tables of our neighbors. Every word of it being written in *self defence* against the most shameful and calumnious attacks upon his personal and profes-

sional character, of course, nothing in it could be construed into an "interference with the established religion," inasmuch as Protestantism is *tolerated*; and it may, therefore, be publically defended when publically assailed.

EXTRACTS OF A LETTER FROM MRS. BUEL.

Piræus, Nov. 19, 1845.

The season of vacations in our schools from early in July until September, was seized upon as a favorable opportunity to extend our acquaintance among the youth and children who had never yet come under our instruction. There being the greatest passion for all kinds of embroidery and fancy work, I permitted those who desired instruction to come to me on week days, as many hours as I could spare, which often amounted to four and five hours in a day; and while they were employed with their needles, I read to them from the scriptures, or from our excellent tract publications, such as *Mary Lothrop, Jane the Young Cottager, &c.*; and conversed with them upon things pertaining to their souls' best interests. These exercises were often very pleasing to myself, and I humbly trust not without profit to the children. At least, by this means, a fuller attendance was secured to my Sabbath school, the object of which is known here to be that of communicating instruction from the word of God alone. With the families of the children we have endeavored to cultivate acquaintance, by paying them frequent visits; and never, in any instance, have been otherwise than politely received. In some cases, expressions of gratitude on the part of many parents have been many and apparently very hearty.

I have ever had an ardent desire to have a day school connected with our labors, and the subject has more recently been one of thought and prayerful consideration, having been solicited by a Hydriote lady, who takes an interest in the education of her sex, to open a school for girls. Soon after this request was made, a letter from dear sister Waldo was received, alluding to the probability of the removal of our fellow-laborers from Corfu, (in case the Greek Mission should be continued,) which encouraged the hope that our hands might be strengthened in this undertaking by her invaluable aid.

Just at this time, another circumstance combined to strengthen the supposition that Providence pointed to this desirable work. A young female teacher, who was educated as a government beneficiary, at the school of the Greek Education Society, and has since taught some years in the island of Thera and in Patras, came to us to seek a situation in some missionary school. Though unable to encourage her hopes of being employed by us at present, as she is an orphan and homeless, I invited her to come and pass some days with us until she might obtain some appointment from the Minister of Education, provided no other opening in Providence presented itself.

Whether our acquaintance should result in her becoming a teacher of ours at some future period, or not, thoughts were immediately directed to her spiritual condition, and our prayer was, that God would bless her stay under our roof. She has now been with us nearly three weeks, and an opportunity has been afforded to communicate much religious instruction, the result of which, time and eternity will disclose. Until coming to us, she had never been under the influence of missionary labors, and it has been deeply interesting to watch the leadings of her mind, and to witness the effect of our morning and evening devotions, which she has attended, reading with us the volume of inspiration, and with evident satisfaction. The questions that she, from time to time, asks, and the disclosures of her feelings, which at first were hesitatingly made, shew that religious subjects are themes of her meditations. The Sabbath school was new and interesting to her, and on leaving the school room on the first Sabbath morning she attended, she spoke of the happy effects that might result from such schools being common in Greece, and added, with much apparent feeling, "I have never been taught the scriptures," and with the Old Testament in hand, retired to her room and spent her leisure hours in its perusal.

During the evening, while my dear husband was engaged with his bible class of young men, our conversation led to her remarking respecting the doctrines of Cairis, in a manner to excite the suspicion that she regarded them favorably, perhaps in consequence of having long looked upon the superstitious, endless and unmeaning ceremonies of her national faith, as

little better than the idolatrous worship of the ancient Greeks. With an air of assurance she said to me, "But all the learned Greeks, French, and Germans, believe as Cairis does very nearly, and is it not so with English and Americans?" I could only endeavor to show her the danger and absurdity of abandoning Christianity, instead of its corruptions, for no religion at all; and supplied her with books upon the evidences of the Christian religion, which she has since been busily employed in reading, and seems to have been profited.

Like many others, she goes to the confessional because her church commands it. Her catechism, she says, teaches not to depend upon the absolution of the priest, but on the mercy of God; but the mass of the people never look beyond the absolution of the priest. A famous place of worship in the island of Tinas, where an annual festival is celebrated by multitudes from all parts of Greece, is so constructed as to symbolize the popular faith. One apartment being assigned to the Virgin Mary, the next beyond to Christ, and the extreme inner apartment to God the Father; meaning that the Virgin alone is worthy to approach the Savior, who then presents the people's prayers to God. This shows that it is not the priest alone who stands between the people and God.

In our daily religious exercises, Mr. Buel has dwelt much upon the nature and necessity of regeneration, a subject which few here seem at all to understand, and to S—, I fear it is a hidden mystery. Last evening she remarked, that oftentimes when witnessing the services of her church, and especially the pompous parade of Good Friday, when the holy sepulchre is carried in procession through the streets, consisting of a gaudy tissued canopy adorned with flowers, supported on a bier, underneath which are placed a gilt cross and the *Holy Evangelion*, she turned away in disgust, seeing in it so little resemblance to the unpretending worship of the disciples of Christ, as recorded in the scriptures.

You may be sure, my dear brother, that while listening to these and similar remarks, I have felt an intense desire that light from on high might beam upon her now clouded soul, that she might be able to comprehend the true nature of redemption; in a word, that the Holy Spirit might impart to her that regenerating grace, without which

she can never understand what it is to be born again.

She is yet with us, and expecting to be appointed by government to some public school; but would delight, at any subsequent period, to resign the situation to be connected with a school of ours.

But your last deeply interesting letter leaves us little room to hope that our plan of opening a school will ever be realized, and with the relinquishment of these hopes, comes that of giving up the dear Sabbath school, which, for a few weeks past, has been unusually interesting and well attended; and not only this, but *all* our connexions with this dear people. I know our labors are small, and what has been done has been done in great weakness; but according to our ability we have labored, and though many discouragements have been encountered, the eye of faith in every hour of despondency has looked beyond, to a time when the blessed fruits of *saving faith* should appear, having the full assurance that we *should* reap, if we fainted not.

Germany.

LETTER FROM MR. LEHMANN.

The following letter from Rev. G. W. Lehmann, pastor of the Baptist church in Berlin, Prussia, was written in November and December last. He was at the time in London, for the purpose of raising means to erect a suitable house of worship for his increasing congregation. The English of the communication is entirely his own; and though it retains much of the German idiom, yet we have preferred to leave it unaltered, not doubting that it will be read with interest, both on account of the facts, and of the genuine missionary spirit with which it is richly imbued.

The great and wonderful work of God amongst us has by no means been stopped. The ever rich source of life has yielded abundant fresh waters of blessings. I do not exactly know the state of things when I wrote you, but before I left Berlin, the actual number of members had become 155. There had been baptized in all 184. The difference is to be accounted for, by withdrawals, deaths, exclusions, &c. Six or seven out-stations have been

formed around Berlin, at a distance of from two to forty English miles. The names of these places, villages, and towns are, Spandau, Seegefeld, Marwitz, Cremmen, Templin, Fäckerick, &c. The latter place is particularly interesting, considering the peculiar way in which that station was formed. There lives a farmer, of good property, named Koeppen; fifteen years ago he became, by the grace of God, concerned about salvation, and was led to the cross and to faith in Jesus Christ. He then would frequently, in solitary walks on the heights bordering on the large stream of the Oder, think on the method in which at the time of our Lord the disciples were baptized, and how in the records of the Apostles this holy rite was performed, and an ardent desire arose in his heart to follow thus Christ; but there was nowhere any possibility of doing so, and he quieted his desire. In the month of April, a travelling disciple of our denomination gave a tract, containing our confession of faith, to a woman, who, by some other intermediate persons, gave it to Mr. Koeppen. He read it to his greatest astonishment, finding that even now there are Christians who administer the rite quite so as ever he had wished; and as after some time that friend asked the tract back, he wrote to the printer, whose name alone on the title he found, and asked for another copy. The printer, a friend of mine, handed the letter to me with the intimation, that as that gentleman seemed to be much interested in the matter, he might be gratified by hearing something more of it. I wrote accordingly, and some correspondence ensued, in which I admired the style, and hand-writing, and reasoning of Mr. Koeppen; though he, as a farmer, never had left his village and environs. After some time he sent a friend of his, Mr. Hilliges, also a farmer, to make personal inquiry. He came, saw, heard, and was very much delighted; and as he perceived that in a few days we would administer baptism, he said that he could no longer stay, but must hasten to give notice to Mr. Koeppen of all, and he felt assured that he at once would come to be a witness of such a scene, so full of interest to him.

At Saturday noon I had indeed the pleasure of seeing enter into my house Mr. Koeppen, in company of Mr. Hilliges. They had travelled all night to be there. The worthy appearance of our friend, the full and satisfactory

evidence he gave of regeneration, together with the good testimony of a worthy conversation we had got besides, gave to us all the willingness, considering the peculiar circumstances, to receive him and his friend, not only as a witness, but as a candidate of baptism; and after a very interesting and important meeting, where also friends of Templin were arrived and gave evidence of their faith, these all were led out of the city and baptized in the name of the Lord. The following day we were united at the Lord's table, in the commencement of June, and rejoiced once more on this ever delightful occasion, but chiefly to us, as then all our friends around us flock together, and sing the endless praise of the Lamb that was slain for us. Our new brethren returned to their homes in joy and peace, and endeavored to spread abroad around them, the great things they had experienced.

At a later time I visited them, and met with a very welcome acceptance; preached the gospel on three days to crowded masses; our brother enjoying the esteem of the whole village and environs, and very pleasing hopes were entertained, especially as the magistrate of the village was the brother-in-law of Mr. Koeppen, and a liberal-minded man.

A similar visit I paid them just the week before leaving Berlin, in company of a very dear brother, named Schiebeck, a cabinet-maker. We started from Berlin on Monday morning, the 11th of August, on the railway to Neustadt Eberswalde, thirty miles; had in the carriage interesting conversation with several gentlemen and ladies, the latter being acquainted with English literature, and much inclined to religion, and we endeavored to stir up the fire, our tracts opening us easily the way. Then we proceeded to Freienmalde, on the mail coach, ten miles, where we expected our brother Koeppen; still we did not find him, and continued our way to his estate on foot. But soon we saw on the road a carriage, and the happy face of one on it at once betrayed our friend. We ascended, and had then on the way to his house very intimate conversation. The fact of our brother's baptism had yet agitated the minds, and he must also experience something of the alienation of natural men from God's truth. The unquiet state of the inhabitants of the village did not allow us to have a public meeting, as some display of dis-

order was expected. We examined in the evening several inquirers, and selected four of them to be baptized, which, for the multitudes walking up and down before the house, could only be done at a very late time. We proceeded in a boat to the opposite shore, and consecrated the waters of the Oder to our Redeemer's holy institution, under a deep impression of his divine presence. A whole household was there baptized,—father, mother, and adult son; of none besides consisted the family. On the next day forenoon, I preached to a very decent and considerable congregation, as at day-time no interference from the people was expected nor experienced. Several Lutheran females, of good property, were come in their carriage from distant villages, and I was much delighted by the great interest they displayed in the truths that were laid before them. In fact, we may expect still great things there.

In the afternoon we were driven by our dear brother to Freienwalde, and returned by mail again to Neustadt. It was then 7 o'clock; we fair would visit Templin, a town of some extent, but no conveyance was to be had here. We resolved, therefore, to go on foot. Precaution was necessary to enter that city, and we endeavored to do so at night time, though the distance was twenty-two miles. A short time previously, our br. Metzkwow had visited Templin; but as soon as he was arrived, he was summoned before the burgo-master, and found in the town hall beside him the two clergymen of the city, the open bible before them, and thus expecting him. It was supposed that br. Metzkwow was myself, a rumor having spread before, that I would come and baptize. The burgo-master commenced the trial, and the clerk opened the Protocol—notwithstanding the remonstrations of br. M., that he was not I,—with the words that, “whereas the Anabaptist (Wiedertäufer) Lehmanu was come with the intention to rebaptize,” &c., &c. At last he was dismissed with a fearful threatening, and all night was watched at the city gates, lest any should get out and be baptized. Now this event taught us precaution, and we, therefore, made our journey at the night time. At nine we reached a village, where we got some refreshments and directions, according to which we should be at eleven in Joachimsthal, another city on the way. But we did

not reach it at eleven, nor at twelve, nor at one in the morning, and found ourselves in a thick forest, and from the position of stars, on a wrong way without any turning. At two in the morning we met a crossing road, and turning then to the right, heard soon a great noise, as of mighty waters. We found ourselves then at the shore of a very extensive lake, whose existence we did not know. At a distance we observed on its shores a light, and suspecting fishermen there, we made towards it. But it was a vessel with turf, lying at anchor remote from the shore. We cried towards them, and the men were, when getting up, not a little astonished to hear our story. We were told that we must return the same way we had made for eight miles; but that in another direction there was a village, where we could spend the rest of the night. We preferred the latter, but met with much difficulty to find the village, and then the inn, knocking in vain on many before, and were at last told that no bed was to be had, nor straw; and I stretched, therefore, on a bench, and br. Schiebeck on a box, and thus waited for the morning. Early we arose, and bathed in the very beautiful lake of Werbellin. Much refreshed, we continued our journey, but were now compelled to enter Templin at day time. We arrived there not sooner than at four in the afternoon. Br. S. thought he knew the residence of one of our brethren there, Mr. Fahl, but at last was obliged to inquire. “What Fahl do you mean?” was replied; “the *pious* Fahl!” This was calculated to puzzle us, because we immediately would have been betrayed. Still there was no choice, and we must speak out, and then soon were in the house of our very dear brother, where the joy was exceedingly great. Notice was given to all friends, and I had to inquire into the state of eight persons, all deeply concerned about salvation. Still from want of due instruction, living out of regular influence of us, I found their state not yet far advanced enough for baptism, and postponed it still. Meantime it had become 11 o'clock in the evening, and we united in divine service, and I preached to them so that not before one in the morning did we conclude, and all were so longing for the bread of life, that still another hour passed before we could find rest. In the morning our dear brother, being of good property, provided a carriage, and with some

precaution we got out of the city gates, and escaped trials and protocols.

We visited also Fehdenick and Cremmen, where I preached in the evening and examined two inquirers, who gave very satisfactory evidence; but our friends had not found out a convenient place for baptism, though water abundantly was thereabout, and we advised the candidates to come to Berlin. On the next day we visited Marwitz, where several of our new members live, who received us with the utmost love and tenderness. In the evening we reached our well known Seegefeld, where I preached a farewell sermon,—at this time undisturbed,—to a well filled room, under mutual impressions of great things we had experienced there, and of the ultimate victory of our Redeemer. I spent the night there, and returned on Saturday to Berlin.

On Lord's day I preached my farewell sermon to an exceedingly crowded meeting, under very deep impressions of the divine presence, from Acts xx. 32. I had, the day before my departure, the opportunity to baptize six precious souls, partly such as I had examined on my tour about Berlin. This was one of the most interesting occasions of the kind I ever witnessed. When we were come out of the city gate, in large numbers, the greater part of our church attending, we observed a mass of strangers going along with us, who by accident had heard of our intention. We were rather afraid of them, as they did not seem to be very friendly. However, I succeeded entering into conversation with them, to state to them the nature of our proceedings, and to cause them to behave decently. The moon shone brightly on the large surface of the water, and all was peace around us. The shrubberies around afforded ample opportunity to change clothes. Our introductory prayer (after having had preparations and an address in our meeting place,) was solemn and impressive. The water near the shore being shallow, I found it expedient to go into it with all candidates at once; took the three males on my right, and the three females on my left hand, and thus in a long row we walked a considerable distance till we had the necessary depth. The white garments, the glittering, rushing water, reflecting the moonlight, and holy remembrances, rendered the moment deeply interesting. I felt very peaceful, when I could

baptize these dear followers of the Lamb into the death of Christ. And when one after another was led out by some brethren,—amongst the candidates a mother with a daughter of tender age, (another daughter of her's having been baptized previously,)—and when, after being dressed again, we joined for praise, prayer, and adoration, and then tuned a hymn, echoed by the forest and carried over the floods so that distant shippers aroused, came along amazed, when our hearts were deeply moved by the idea that for a long time I now should be removed from such scenes as these,—then we felt the great importance of the moment where these dear disciples entered their race of faith and hope. We returned all the way over, singing; and several of those strangers, who had witnessed the scene, uttered to me their highest satisfaction and approval of our mode of baptism, and perceived something of the nature of Christianity. One very dear brother, a pastor of a Mennonite church in the north, Mr. Goertz, who has preached in our chapel to our great edification, and was likewise present on this occasion, was so much impressed by all he witnessed, that a mighty change in his views seemed to be introduced.

On the 22d of August I left Berlin, and never shall I forget the love and tenderness that I experienced from the dear, dear people of my charge. I visited various places in Germany, baptized in Clöße a very dear brother, Mr. Ule, a lawyer, with whom I had been in connexion for some time, and who has had since long, a great desire to follow Christ in his appointed way. Visited also the dear brethren in the city of Hanover; preached to them several times, and we had a tea-meeting in my behalf; in short, the love was overwhelming that I experienced there. After having passed through a great fire of affliction, nowhere suffered to meet, and compelled to assemble far distant in forests, and exposed to severe cold in winter time,—they are now left alone, and have a very nice and convenient meeting place. One of our brethren, formerly in Berlin, (of the family of Christ in Seegefeld,) Heinrich Schimmel, acts as a kind of pastor, and breaks to them the bread of life.

I spent several days at Hamburg, where I had been also in the month of April, arranging all for this my journey. Br. Oncken fully agreed with me in

the importance of building a chapel in Berlin. Very important transactions, in connexion with our churches in Germany, and Denmark, and Holland, were carried on through nights and days, in which the deacons and preachers of the Hamburg church took part. A strong band of unity was wound around us, and the dear br. Oncken, so long my dearest friend on earth, became still more so by the deep sympathy which binds us together, as having been in similar trials for a long time. The dear brother has been wounded, nearly unto death, by the loss of his dear partner, and his health seems to have received a blow, from which he will recover very slowly, if at all. The love and harmony I experienced from all the brethren and sisters there, can hardly be surpassed,—and I am indeed at a loss, when comparing the various flocks of Christ.

After mentioning some of the results of his mission to England, Mr. L. says, “The news from Berlin is exceedingly encouraging. Br. Heinrichs, of Jever, a very dear disciple, who was sent there by br. Oncken, has already baptized eighteen, and the applications are numerous. Br. Oncken has returned from a tour to Holland and East-Friesland, and has met with great success, having baptized in various places, and organized another church in Bremen.”

Burmah.

EXTRACTS OF A LETTER FROM MR. VINTON.

Call for more laborers.

This letter, though dated May 26, 1845, was not received until February of the present year. After assigning reasons for the infrequency of his letters, he says:—

For about two years, I was obliged to struggle on singlehanded and alone. At last a man is sent out to take charge of a *general institution* for the education of a Karen native ministry. This is one of the wisest measures the Board have ever adopted. The man they have sent out to take charge of the institution, is the man of all others for the place. Br. Binney needs not to be praised,—his own works praise him; and I freely admit that I am relieved of a heavy responsibility as to the training

of a native ministry. But I had expected more, and am therefore disappointed. Br. Binney, like a wise and conscientious man, has resolved to do one thing and do it well; and I regard his work as of so great importance to the present and prospective wants of the Karen Mission, that I cannot ask him to undertake more. But what am I to do? I wish to inform the Board distinctly, that I *cannot proceed* without more help. The Board may think me mistaken, but the result to which I have come, was reached after many, *many* years of careful and prayerful deliberation. I have then to request that the Board, if they cannot send out a man to join me in the work of preaching the gospel to the Karens, will call me home. I cannot think it my duty to retain my connexion with this mission under circumstances that will insure an ultimate failure; and it is my unwavering conviction, that without additional help, we shall soon reach a point from which every thing will gradually retrograde to destruction. Here, again, the Board may think me mistaken; but would you, dear brother, retain your connexion with the missionary cause, did you believe it would prove an ultimate failure? I believe no such thing with regard to the general cause of missions; nor do I yet believe but that the work of God among the Karens is destined to a glorious and triumphant consummation. But my *only* hope of ultimate success in our labors is, that the American churches will yet feel that it is not optional with them to “*draw back*” at the very time that God is speaking to them in thunder tones to “*go forward*.”

There has never been a period in the whole history of the Karen Mission that so imperatively demanded additional help, as the present. We have gained some little advantage of the enemy; but it is impossible to improve that advantage without additional help. When the tide of battle turns a little in our favor, *is that* the time to leave the field, or lessen our efforts? Does not the voice of God distinctly announce, “If any man draw back, my soul shall have no pleasure in him?” I am utterly amazed at the strange apathy that has characterized the action of the Board, and the churches, with regard to the Karen Mission. I, of course, speak comparatively, and that, too, with reference to the comparative success that has attended the different missions of the Board.

Apart from the success that has attended the Karen Mission, I freely admit that we have our full share of missionaries. But as it is, while other missionaries are allowed to give their undivided energies to the work of conversion, Karen missionaries have two or three times more work than they can possibly do, in taking care of the converts already made. God has opened a wide and effectual door for the conversion of the whole Karen nation; but we have no means of entering it. We have repeatedly told the Board this, and yet your last letter tells us that you can send us no more help! My views of the divine administration do not allow me to believe that God will sanction the apathy and covetousness of the American churches, by keeping this door open to them much longer. I cannot doubt but He will take this work out of our hands and commit it to more trustworthy servants, unless we repent and fulfil our covenant vows that we would be His, and that all we had should be His. Was it not the principle of concentrated action, and that, too, upon points where a little success promised a rich reward to increased exertion, that secured to Napoleon a kind of immortality? Did not the American Board, when their mission to the Sandwich Islands was by far better supplied with missionaries than any of their other missions, send out the largest reinforcement that they had ever sent to any of their missions? And did not the glorious revival of 1837 and '38 follow as a consequence? What says God? "Say not ye, there are yet four months and then cometh harvest? Behold I say unto you, lift up your eyes, and look on the fields." Will the churches look upon this field? Will they furnish the requisite help for gathering in this harvest?

I regard it as the greatest honor and privilege of my life, that I have been allowed to be recognized as God's servant and their agent in this work; but if the Board and the churches will not, in this time of extremity, come up to the help of the Lord against the mighty, I say, as I said before, they must dismiss me from their service; and I will enter some other portion of my Lord's vineyard. Do the Board ask for data? I need only refer them to what they already know; they have put me in charge of a field three or four times larger than all New England, with churches springing up in each of the

extremities, and at so great a distance from each other, that it takes from two to three weeks to go from one extremity, near Rangoon, to the other upon the head waters of the Attaran, or Dah Gying, or Thoungyee. This, of course, does not include a district two or three times larger than the one above alluded to, which contains many ten thousands of Karens, who have heard of the gospel, and who have sent me three or four messages every year, for these four or five years past, to come and preach to them the word of life. *I have not been.* Can the Board divine the reason? I have done my best; I can persist in this way no longer, and I now leave it for the Board to decide whether they will put another by my side, or in my place, or whether they will abandon this part of the field altogether.

EXTRACT OF A LETTER FROM MR. BRAYTON.

Mergui, Oct. 16, 1845.

Our school during the present rains continued only four months, and could not have continued more than half that time, had not br. Wade kindly offered to share the expenses in behalf of the Committee.

The number of scholars varied from thirty to more than forty, averaging thirty-seven per month, at an expense of two rupees and eleven pice each. They were all members of the church except one Pwo family consisting of six, and a few children from pious families. The father and mother of the Pwo family, I had the privilege of baptizing. The children also appear well, and asked for baptism, as did also the other children, who were not disciples. But for the want of sufficient evidence that they had been born again, it was thought best for them to wait awhile.

We have an interesting case of a Karen, who enlisted as a seapoy in the Taling corps for three years. He was sent here in a detachment from Maulmain. He is a younger brother of Bahmee, the native preacher at Dong Yan, and as he told me when he came to my house, the only one of the family who had not become a disciple. Having formerly seen me in Dong Yan, as soon as he arrived in Mergui he came to my house, and said he wished the privilege of attending school, when he could get time from his duties as a sol-

dier. I asked him why he enlisted as a soldier? He replied, "I had become so abandoned to drunkenness, licentiousness, and all manner of evil, that I could not stand it with my own people, and particularly among the disciples. Therefore I went and entered the soldier business. It is now one year since I have enlisted. I thought I should get away from God by doing so; but He has followed me, and I cannot flee from Him. I am now convinced of my error, and am determined to forsake my sins, and follow Jesus." His conduct since, has given good evidence that he was sincere in profession. He has been baptized,—is very diligent in his studies; and though he meets with constant opposition and ridicule from his fellow soldiers, (being the only Karen) still he appears very steadfast and happy.

We have had the happiness of having the invaluable assistance of Mrs. Wade in our school the past season. But as she expects to return to Tavoy before another rains, we, probably, shall have to labor singlehanded and alone.

The studies pursued in our school have been reading, writing, spelling, composition, arithmetic, and mensuration. Beside these, I have given lectures one day in the week on geography and astronomy, by which, with the help of globes, maps and orrery, I think they have obtained quite correct ideas of the outlines of geography, the solar system, eclipses, &c.

Above all these, it has been our great object to teach them the bible, and to endeavor to fasten its truths upon the hearts and consciences of our pupils. And in this, as well as the other labors, we have the happiness to believe, that we have not labored in vain, nor spent our strength for naught.

LETTER FROM MR. INGALLS.

Death of Mrs. Ingalls.

In a previous communication, dated July 17, 1845, Mr. Ingalls mentioned the illness of Mrs. I., as the occasion of his removal from Mergui to Maulmain. The following is dated at the latter place, Nov. 20.

Mrs. Ingalls did not receive all the benefit from the change to this place that her medical adviser anticipated;

her health continued to decline, and Dr. Tait strongly advised her taking a trip to sea. I presented the subject to a meeting of the mission here, and it was fully approved, and she left with Mr. Osgood for Calcutta. The passage up, seemed to benefit her some, and she fondly hoped to regain tolerable health by remaining there for a time. During her stay, she appeared to gain strength, though slowly. She embarked on the 9th of October for this place, which she reached on the 20th. The passage down was most unfavorable to her. She had a return of her disease in a more aggravated form, and hardly survived to reach here. The disease now increased fearfully, in spite of the best medical skill and the most careful attention. She died on the 9th of the present month, aged thirty-one years, three months, and thirteen days, having been connected with the mission nearly ten years. During her last illness, she enjoyed her mind better than I ever knew her before. She conversed of death, as a friend,—had one desire only to live, and that for Christ. A few days before she died, feeling confident that her stay was short, I made a few inquiries of her regarding the messages she wished me to convey to her friends in case of her death. "Tell my friends that if they do not lay it to heart, the greater will be their condemnation. I have no fears of death. God will support me." What shall I say to your mother? She replied, smiling, "Say to her we shall soon meet in heaven." Have you any regrets that you came to this mission? I inquired. She answered, most promptly, "None." She lived some two or three days after this, "sustained wholly (said her physician) by her peace of mind." It was a frequent remark, "My Heavenly Father is taking me very gently to himself."

On Saturday evening at six, she was struck with death. I was raising her to give her some drink,—but nature had failed,—the silver cord was breaking, and the golden bowl. She struggled for a moment, and then rallied, and with a firm step entered the dark waters, exclaiming "Though I walk through the valley of the shadow of death, I will fear no evil, for thy rod and thy staff, they do comfort me." She then threw her eyes upon us, who were weeping around her dying couch, and continued:—"Though my joys are not like some, I would not give up my little hope for ten thousand worlds—

serve God! You only serve him while you grow in grace and win souls to Christ." At five on Sabbath morning, after a night in the waters of Jordan, she met the Christian's glorious death. Not a pain, or groan, or even the movement of a muscle, marked her peaceful exit to go and join the band of missionary sisters, who have fallen in the foreign field. Yes, my companion, the companion of my youth, has gone to her rest. One sweet babe, of about eighteen months, unconscious of her loss, is all that death leaves me. She was buried at the mission burial ground, by the side of her Sarah, after appropriate exercises conducted by Rev. Mr. Vinton, and on the last Sabbath a funeral sermon by Rev. Mr. Binney.

In regard to her missionary life, I have time to say but little, if my feelings would allow me to do so. She suffered much from sickness, but would never permit ill health to hinder our duties. Often has she toiled, when, if she had been at home, she would have kept her bed. She won the affections of the natives, and was instrumental of the conversion of some who had preceded her to heaven. To me the loss seems greater at times than I can bear. Every thing reminds me of her still. I can but feel grateful to God for what he has done. He had long been fitting her for the glorious temple in the skies; and when he found her purified from dross and sin, he gently took her to himself.

The kindness of the brethren and sisters manifested to Mrs. Ingalls, and their warm sympathies, have brought me under peculiar obligations to them, and served much to alleviate the bitterness of the affliction through which I am passing. I am now without plans for the future, only to do what my hands find to do, with my might. It is a serious question whether I ought to return to Mergui or not; I cannot willingly sacrifice my only remaining child, by taking her into those jungles, where three loved children and a beloved companion contracted those diseases which have laid them in the grave. I must, for the present, so it appears to me, confine myself to preaching in town, which I can do without interruption. The population of Mergui is small, and composed of as hopeless a race as can exist; there we have access to a numerous population, and to merchants from every part of Burmah.

A revolution has taken place at Ava,

which has dethroned the proud king of Burmah, and a new state of things exists. As you will have been apprized of this event, I will only say that the door, in my opinion, is, or soon will be, open for preaching in that dark empire, with as little interruption as there was during many years. Books will not be tolerated at once; but I do not consider this as so important. God has appointed the ministry for the promulgation of his truth in a peculiar manner. And the preaching of Christ and him crucified, with the Holy Ghost sent down from heaven, is, in my humble estimation, the means that God will use for the regeneration of that dark empire. I do not wish to damp the feelings of any in regard to the importance of tracts and bibles; but fear, that in modern missions, they have occupied a place more prominent than God has assigned, so far as conversions are concerned. It is much easier to give a tract, than to converse with and preach to a blind, self-conceited pagan. I am of the opinion that preaching tours may soon be made through any part of Burmah, and that great good would result. Shwai Gheen, a city some three or four days from this, has been the scene of great excitement on account of our religion. I have conversed with more than fifty people, direct from that city, who give but one account. The facts of the case are these:—A man whom they call a teacher, commenced preaching about the Eternal God and Jesus Christ, from books which were, no doubt, distributed from this or Rangoon. Some say he came down from the Shan States. Many influential men embraced the new religion, and so great was the defection from idolatry, that many were put into prison, and the powers that be, exerted themselves to crush the rising cause. A man told me yesterday, that there were more than fifty disciples there now, who had embraced the new sentiments; and that my preaching, and the preaching at Shwai Gheen, were the same. Now if there were men to go to this city, an open door might be found for preaching the glorious gospel to a willing people. The great want, however, is the descent of the Holy Spirit. The divine seed has fallen upon thousands and thousands of hearts, and *must be quickened*; and the time *must come* when it will be quickened. *Burmah must be converted.*

Miscellany.

Revolutions in Burmah.

BY REV. EUGENIO KINCAID.

Letters from Mr. Howard and Mr. Ingalls, dated October and November, 1845, fully confirm the report which had previously reached America, that the Emperor of Burmah is dethroned, and that an entire revolution has taken place in the government. Prince *Mek-a-ra* is made regent, and the *Woon Ghee*, who signed the *Yandabo* treaty, is associated with him in the new administration.

This change in the government will be hailed with rapture through all the provinces in the empire. No two men could be more unlike, than the *Mek-a-ra* prince and the deposed monarch,—the one by nature a tyrant, and the other amiable and unambitious. I became acquainted with both these princes in 1833, and by both was treated with great kindness.

Thur-ra-wa-di manifested no interest in any conversation but such as related to the power, wealth, and political influence of nations. He pretended to admire France, Persia, and China, and never concealed his dislike of the English. No one could be with him long, without perceiving that his hatred of the English arose from his dread of their power. He took one of the daily papers printed in Calcutta, had it translated, and when he could fix upon any reverse or disaster, it seemed to afford him the highest gratification. He is five feet four inches in height, and well formed. His forehead is remarkably high and retreating, and his eyes brilliant and piercing. When pleased, his eyes are peculiarly fascinating; but when angry, they are lighted up with dreadful vengeance.

The *Mek-a-ra* prince is somewhat taller, but less muscular, and has a high, full forehead, with large, intelligent, and smiling eyes. When thoughtful and studious, there is a slight tinge of melancholy in his countenance, but in conversation, there is a glow of kindness spread over his whole face. His inquiries always turned upon religion, science, and literature. The philosophy of religion, or the great principles brought out and inculcated by different systems of religion, interested him deeply. Next, mathematics, astronomy, and languages, interested him. He is the most learned Burman in the world. To gratify his thirst for learning, he procured Rees' *Cyclopedia*, and other works, a pair of

large English globes, and a telescope, in which he can see the rings of Saturn, and the satellites of Jupiter. I gave him a copy of the bible, and a copy of Gallaudet on the soul, in the Burman language. Paul's epistle to the Romans interested him more than any other book. He often remarked on its profound reasoning, and on the great principles there brought out. Dr. Price had taught him to read English, but he was not able to speak it. At his request, Dr. Price commenced an English and Burman dictionary; and after his death, it was taken up and finished by Mr. Lane, an English merchant, and printed at the expense of the Honorable East India Company.

The amiable and humane character of the *Mek-a-ra* prince is proverbial in Burmah.

Ko Gway, a venerable old man, who became a Christian, and afterwards deacon of the church in Ava, told me he was an eye-witness of a successful act of the *Mek-a-ra* in behalf of two state criminals. The men were leaders in a rebellion in one of the frontier provinces. They were brought to Ava and sentenced to be crucified. This sentence was carried into execution without the walls of Ava, a little after sundown. The next morning, very early, the prince, then about twelve years old, went out with his attendants and passed near where these two men were crucified. Hearing their agonizing cries, he inquired what it meant, and being informed, he directed his attendants to hasten with him to the palace. He threw himself at his father's feet, and with bitter tears, implored him to have mercy on the men. The king gave orders, instantly, to have them taken down. It was a little after sunrise when they reached the place, and their groans had become feeble, as life was fast ebbing away. The wood was sawed off each side of the feet and hands, and then the wood split, in order to draw out the great iron spikes; the young prince all the time standing by weeping and hurrying the men. The older of the prisoners was too far gone to be restored, and soon expired. The younger, being about thirty, revived, after all that horrible suffering, and in a few weeks was entirely cured. This act of humanity procured for him the respect and veneration of the whole empire.

Thur-ra-wa-di was proud, haughty, ambitious, and cruel. It was well known

in Ava, that persons whom he disliked had been betrayed within his compound, and murdered by his orders. Some of the most distinguished robber chieftains in the empire were known to be in constant communication with him, and had his protection; but the fact that he was the king's own brother, and shared largely in the king's confidence, was a sufficient reason why no officer of government should venture to impeach him. It is true, this prince had some interesting traits of character, which, among a people like the Burmans, atoned for many faults. He was enterprising, enthusiastic, and generous in his temperament. Those whom he esteemed, he loaded with favors, and met with fascinating smiles. In February, 1837, a notorious robber chief, who had received for himself the title of *Kea-gee*, (the great tiger) was pursued by the government, and it was currently reported and believed, that he had taken shelter with the prince *Thur-ra-wa-di*. A messenger was sent from the *Lhoot dau* (the king's high court) to the palace of *Thur-ra-wa-di*, to inquire if *Kea-gee* was there. This was an insult which the prince could not brook. He took fire instantly, and used insulting and threatening language towards the court, at the head of which was the queen's brother, whom he hated, as he did the queen, with a deadly hate. The messenger fled back to the *Lhoot dau*, and without loss of time, an officer, with some eighty or a hundred men, was sent to search for the robber chieftain. The prince, aware of what was going on, armed between one and two hundred of his men, and when the police arrived at his gate, and demanded admission, the prince ordered his men to fire. Two or three were killed, several wounded, and the rest fled precipitately to the *Lhoot dau*. This was open rebellion; the whole city was in an uproar. *Thur-ra-wa-di*, taking his family and about three hundred men, forced one of the gates of the city, and seizing whatever boats they came to, crossed the river to *Sagaing*. Taking the governor of that city and a few hundred men, the prince went, by forced marches, to *Moke-so-bo*, a strongly fortified city, about fifty miles west of Ava.

He next sent messengers through all the provinces to report that the queen's brother had usurped the throne, imprisoned the king, murdered the heir-apparent, and was seeking to take his life; and he called upon all to rally around his standard, and assist in putting down the queen's brother. The robber chieftains were despatched to collect their herds of out-laws together. In a few days, he had about 10,000 armed

men, and these were so placed, as to cut off all communication between Ava and the provinces. He had his spies constantly circulating reports in Ava, magnifying the number of his forces, and repeating the solemn oaths he took before pagodas, that his only design was to put down the queen's brother, and restore the king to his rightful power. As the queen's brother was odious to the people generally, they were ready to believe any such report. This paralyzed the government; for though the king soon had some 30,000 troops, and the walls of Ava bristling with cannon, it availed nothing. The people thought that in fighting *Thur-ra-wa-di*, they were really fighting their king. So there was constant defection in the king's army. Early in May, Ava was beleaguered. On every side was a large army intent on plundering the capital. The *Mek-a-ra* prince was sent to intercede for the city, now crowded with an immense population. *Thur-ra-wa-di* insisted on giving it over to be sacked by his armies. Col. Burney, the English resident, was requested by the king to use his influence to save the city from the awful calamity threatened. Nothing can exceed the anxiety and gloom that reigned through the city. All business ceased. Old men sat in groups, here and there, conversing mournfully. Mothers sat in their doors with their children nestled around them, listening to the thousand tales of outrage and cruelty committed without the walls the night before. The gaiety of the Imperial city was gone. The walls were covered with troops, but no confidence was placed in them. All dreaded the approach of night, fearing an attack before morning. The appearance of Halley's comet, at this time, greatly increased the consternation.

The king was urgent for Col. Burney to interpose his kind offices. *Thur-ra-wa-di* himself, was still at *Moke-so-bo*, and Col. Burney proceeded to that city. He persuaded the prince to come and take charge of his armies, and after many interviews, he consented to spare the city. The keys of Ava were delivered to him, the king's troops were disbanded, and the whole empire was prostrate at his feet. To Col. Burney, under God, must probably be attributed the deliverance of Ava from one of the most fearful calamities that can befall a great city.

In a few days, the prisons of Ava were crowded with noblemen and officers, who had been attached to the old government. In violation of oaths and promises, the king was placed in confinement; the queen and her only daughter, about fourteen years old, were trampled to death by elephants;

the queen's brother, after suffering the most horrible tortures, was put to death. Public executions took place almost daily, and hordes of robbers overrun the land. *Thur-ra-wa-di* tore in pieces the *Yandabo* treaty, and told Col. Burney that though he respected him as a man and as a British officer, yet as a resident at the court of Ava, he did not know him. About the same time, he sent a special messenger to me, to inform me that I must neither preach nor give my sacred books to the people. The next day I waited on the new king, to learn from his own lips his intentions on a subject so momentous as the closing of his empire against the diffusion of Christian knowledge. I was received, as formerly, in the kindest manner, and he introduced the subject himself, in the presence of his whole court, by saying, "The fates have made me king, and, therefore, I am *Tha-tha-na-da-ya-ka*, (defender of the faith) and must sustain the religion of the empire." Much more to the same import he said as a reason for the course he had marked out for his government. It would require too much space here, to give in detail the conversation, which filled up more than an hour. The next day I called, taking with me the Burman bible, in four volumes. Some three years before, I had given the prince a copy of the New Testament. The king inquired, very pleasantly, "What have you there?" The only book which the Eternal God has given to mankind, I replied. He called an officer and directed him to take it to his private apartments. He went on to say, that he wished me to remain at Ava,—that I could teach science, and that he wished me to translate for him the History of England. I replied, that it was impossible for me to lay aside the office and work of a teacher of religion. The king's mind appeared to be made up that the Christian religion should not be taught, and my mind was equally made up to remain in Ava only as a teacher of Christianity.

To act covertly, and try to accomplish something secretly, was foreign to my feelings and in opposition to all my views of the spirit and genius of Christianity. We left Ava in sadness. We had seen a little church grow up within the walls of that ancient and proud city,—large numbers had become partially enlightened, and their minds favorably impressed with the principles of Christianity. Mrs. Kincaid was almost daily surrounded with females, who called to converse with her, and listen to her instruction. And the morning we left, a multitude of our old and familiar friends, as well as the church, thronged the shore ;

and when the parting words were uttered, not a few of them wept, bidding us not to forget them. The flood bore us on, and soon nothing was to be seen of the great city but the tall, glittering spires. The thoughts and feelings of that hour must remain unrecorded. *Ko Gway* and his wife, two aged disciples, who had endeared themselves to us by their amiable manners and tender solicitude for our happiness, spent a large part of the preceding day at our house, rendering whatever assistance they could. Several times they said, "Teacher, we shall pray that God will change the mind of the king, or else take him away." Such were the feelings and prayers of many. *Thur-ra-wa-di* had put to death the heir-apparent,—the queen,—her brother,—and a large number of the nobility and officers ; all on whom there was the slightest taint of suspicion that they were favorable to the old government. He was not satisfied with removing the governors of provinces and cities,—the greater number of them were brought to Ava in irons and then beheaded. One with whom I had been a guest, the governor of *Mo N'keen*, a province near the borders of China, was brought to Ava in chains and then fastened up to posts and embowelled near a great thoroughfare just without the walls of the city ; and when we left Ava, the 17th of June, the bones were still hanging there, rattling in the wind. He was a venerable old man, and highly intelligent. In the preceding February, when on a tour through the northern provinces of the empire, I spent a night and a day in his house, and it was hard breaking away from him. His urbanity and kindness would do honor to a man in any country. On reaching my boat, I found his lady had sent a variety of articles for my journey. His only crime was attachment to the old king. Neither faithfulness nor fitness for office was regarded,—nearly all were swept away. Every thing indicated that *Thur-ra-wa-di* would secure to his family an undisputed throne. The Governor General of India took no notice of his spurning the English resident from his court, and his trampling under foot the treaty of *Yandabo* ; but, after some months, sent up another officer of high distinction, Col. Benton, with a large amount in presents. The forbearance of the Governor General only increased his insolence. Col. Benton could not obtain an audience, and the bazaar people were punished for selling provisions to Col. Benton's servants, so that they were in danger of being starved. Col. Benton, with his suite, was obliged to leave. After this he raised an army of

100,000 men, and all well armed, proceeded to Rangoon, 500 miles from the capital. With such a vast army hovering near the provinces ceded to the English, and led on by the king himself, no small anxiety was felt. To watch the movements of this army, cost the Indian Government about half a million. After a few months stay in Rangoon, the king, with his army, returned to Ava. A large part of his army was disbanded, but soon after he raised another of 100,000, and when about ready to march, the cholera broke out, spreading death and desolation through the empire.

Last summer the king appointed a successor to the throne. Passing by the prince of Prome, a young man of great energy and influence, but inheriting, in no small degree, the sanguinary temperament of his father, the king selected and installed as his heir, a son of feeble intellect. The prince of Prome was offended, and the Prime Minister, *Moung Dau Gyee*, manifesting too openly his partiality for the prince, was called to the palace. The king inquired if he was aware of the disaffection of the prince of Prome; the venerable old minister replied that he was. Instantly, the king rose and stabbed his minister to the heart. Losing all self-control, and apparently becoming insane, he killed a large number of his principal officers. The prince of Prome fled to the Shan provinces, east of Ava, but soon returned and was executed. Among the ministers murdered, is *Moung Gulla*, a young man of rare talents, and the most distinguished military man in Burmah. The remaining ministers and officers, fearing for their own safety, and regarding the king as insane, seized and confined him, and appointed a regency in which the *Mek-a-ra* prince has a conspicuous place, as also the old nobleman who signed the Yandabo treaty. Thus has fallen one of the proudest monarchs, and one of the greatest tyrants that ever sat on the throne of Ava. In eight short years he, with all his family, have passed from the summit of human ambition to a felon's home.

The probability is, that the pacific and enlightened principles of government pursued before the revolution in 1837, will be restored; that friendly relations will again be opened between Burmah and India; the odious and crushing monopolies removed, and commerce again flourish. The *Mek-a-ra* prince is not a statesman; but he is highly intelligent and enlightened, and withal, humane and generous. He has more knowledge of Christianity than any other prince in the empire, and is it too much to hope, that in mercy to the millions of Burmah, God has raised him to

power? To me it seems to be a most merciful interposition of Divine Providence, and that the way is opening to publish in the great and beautiful valley of the Irrawadi, the tidings of peace and salvation. Then over all the mountain districts of Burmah are thickly scattered the Karen villages, a people prepared, in a remarkable degree, for the reception of the gospel. Will the churches awake to more earnest prayer and vigorous effort? Will heralds of salvation say, "send us?" I wish to return, and I cherish the fond hope, that at no distant period, I shall be preaching the blessed gospel in the language of Burmah.

China.

Early in the last year, the Rev. G. Smith, an English Episcopal Missionary in China, addressed two reports to the Church Missionary Society, giving the results of his investigations, and the opinions which he had formed, with respect to the facilities for evangelical effort in that populous empire. He had not been long in the field, and, probably, may have occasion, after more extended observation, and more mature experience, to modify some of his views, and reduce his expectations to a more sober standard. In the case of newly arrived missionaries, allowance must frequently be made for something of the romantic in first impressions. Every thing is new and interesting, and their representations are colored with a freshness and a vividness that every one would gladly receive as true to the facts. But, after a few years, fancy is corrected by the judgment, the scene is divested of many of its attractions, and we get more accurate estimates of plain realities.

We have read portions of these reports of Mr. Smith with great pleasure, for they manifest an excellent spirit, and show that he takes very liberal and consistent views of the work to be performed, and the means required for its accomplishment.

After some remarks upon Hongkong, as a missionary station, he adds:—

"Frequent and numerous, however, as are the facilities for missionary usefulness at Hongkong, the eye of the Christian philanthropist is directed to a far more promising field. To concentrate our energies on a mere outpost on the enemy's frontiers, is a

course of manifest impolicy. The warfare must be carried into the enemy's country. The battle of Christianity must be fought on the soil of China itself."

The following remarks are worthy of the attention of all Boards and Committees which contemplate enlarged operations for the benefit of China:—

"It is my earnest prayer and hope, that our mission here may, with God's blessing, ever be characterized less by its numerical strength than by the elevated tone of piety, spirituality, zeal, patience, and love to the brethren, which should ever distinguish its members, as the surest earnest of the blessing of God resting on their work. China wants missionaries of a peculiar order. Piety, however genuine, and zeal, however fervent, unless tempered by practical judgment, and accompanied by vigorous activity of mind and body, will be only a partial qualification for a laborer entering on a field abounding with gigantic difficulties. The difficulties, however, are intermingled with many encouragements. The Chinese are a hopeful race, and need only the transforming influence of Christianity to raise them almost immeasurably above the rest of Asiatic nations. They are a quiet, kind, and inquiring race, wedded by custom to foolish idolatry, but never willing seriously to defend its practice. Present appearances lead me to coincide with the general opinion of

the missionaries, that nowhere in the heathen world can a congregation of attentive hearers be more easily obtained than in China. There is, of course, at the commencement of a missionary's career in China, a longer period of delay in acquiring the language than elsewhere. A person of quick perception, retentive memory, and habits of method and analysis, may, in one year, with good health, begin to feel some satisfactory and encouraging indications of his speedy progress toward eminent usefulness."

Dr. Macgowan, in a letter recently received, speaks in very encouraging terms of Shanghai, as a missionary station. Mr. Smith enters into an elaborate consideration of the comparative advantages of Ningpo and Shanghai. He thinks they should both be occupied with a large, effective force, and calls earnestly for the means to proceed there, and plant at once the institutions of Christianity. He says:—

"I have scarcely a particle of doubt, that if one station only is sanctioned by the Committee, the choice lies between Shanghai and Ningpo; and entertain as little doubt, that if the Society will enter on two stations, as every other missionary Society has done, at least, Shanghai and Ningpo, considered collectively, offer the most inviting field in the whole of China."

American Baptist Board of Foreign Missions.

Recent Intelligence.

CHINA.—Dr. Macgowan, in a letter dated Ningpo, Sept. 26, 1845, represents himself and wife as in the enjoyment of good health. Mrs. M., who was an Episcopalian, has adopted the distinctive principles of the Baptists. This, he says, she has done, "after a long, painful, and conscientious examination of the Holy Scriptures." On account of this change, "she has suffered much,—more than she ever can again." Many of her friends considered and treated her as an apostate.

Dr. M., speaking of Ningpo, says, "the fact that this is an unimportant mercantile place, gives it additional importance as a missionary station."

In his annual report of the Ningpo Mis-

sionary Hospital, he says he has prescribed for 2139 patients.

TELOOGEOS.—Illness of Mr. Day.

A letter from Mr. Day, dated Madras, Nov. 13, 1845, announces the painful intelligence of the prostration of his health, and the necessity of a sea voyage as the only probable means of its recovery. He left Nellore, Oct. 6, for the purpose of visiting the Baptist church in Her Britannic Majesty's 84th regiment, and of baptizing five of the soldiers, who wished to unite with the church. His health had been very imperfect, and he had at the time a troublesome cough, which soon increased to such an extent as to require medical advice. It was at once decided that his

liver was seriously affected, and that he must, for a time, abandon not only the mission, but the country. He had the counsel of two eminent physicians, of Mr. Van Somerin, a worthy Baptist brother in Madras, and of the American Madras Mission, connected with the American Board of Commissioners for Foreign Missions.

His family were immediately sent for to join him at Madras, and a passage engaged for the whole to England in the ship *Minerva*, Capt. Gure. They expected to sail Dec. 2, and hope to reach England in April, whence they will proceed to the United States. The Board, and their other friends, have occasion to be grateful for the special kindness shown to Mr. D. and his family at Madras. Every thing, apparently, was done for their comfort which Christian generosity could dictate.

The opinion of the physicians was, that an absence of two years might restore the health of Mr. D., so that he could return to the field of his labor and affection. He had a severe struggle before he could consent to leave the mission. He says:—

“The thought of visiting our native land, and even meeting with friends whom we expected to see no more, gives little satisfaction. Oh! the mission we leave,—the little church,—the few inquirers,—the schools,—the heathen,—yes, the hundred thousand heathen immediately in our vicinity,—the million in our district,—the ten millions in our mission field,—that is,

the Telooogo nation,—oh! what will become of all these? Can any of the dear brethren just entering the ministry, breathe their inquiry at the throne of grace, and, with a good conscience, utter there the answer which it seems to me has, by common consent, (with few exceptions) been sent over from the churches, ‘Leave them to their fate,—no man careth for their souls?’ My prayer is, God spare my life; God nerve my spirit up for the stern hour of strife; pour health once more into the shattered constitutions of thy servants, and send us again to labor and die among the Telooogos!”

Arrival of Mr. Shuck.—The Rev. J. L. Shuck, of the China Mission, arrived Feb. 17, in the ship *Tonquin*, at New York. He is accompanied by a Christian Chinaman, named Yong Seen Sang, or Yong the teacher, as he was an instructor of youth. Mr. Shuck’s youngest child, an infant, died Nov. 9, at sea.

Rev. Mr. Dean.—This brother, having made an extensive tour through the West, has recently embarked for England on a visit to the relatives of his late wife. He goes without expense to the Board, and will be absent about two months; after which, he will make immediate preparations to return to China, where his labors are much needed.

ANNIVERSARIES AT BROOKLYN, N. Y.

The Baptist General Convention will hold an adjourned meeting in the meeting-house of the Pierrepont Street Baptist church, in Brooklyn, N. Y., on Tuesday, the 19th of May next, at 10 o’clock, A. M.

The Board of Managers of the Baptist General Convention will hold its annual meeting at the same place, on Wednesday, the 20th of May next, at 10 o’clock, A. M. The annual sermon will be delivered by the Rev. George W. Eaton, D. D., of Hamilton, N. Y., or by his alternate, the Rev. William Hague, of Boston.

The first meeting of the American Baptist Missionary Union will be held at the same place, on Thursday, the 21st of May next, at 10 o’clock, A. M.

Donations

RECEIVED IN FEBRUARY, 1846.

Maine.

Penobscot Aux. For. Miss. Soc., J. C. White tr., per Joshua Lincoln, viz.—Etna, ch. and soc. 2,41; Carmel, do. 4,02; Levant, do. 3,00; Wm. Young, of Levant, 3,00; Bangor and Glenburn, ch. 4,83; North Bangor, do. 2,25; Bangor, 1st do. 16,78; do., 2d do. 6,71; do., do., Rev. C. G. Porter's sub. 10,00; do., do., Fem. Aux. For. Miss. Soc. 7,00, 60,00
 Springvale, ch., per J. Montelius, 2,00
 Saco, ch., per J. H. Gowen, 10,00
 Portland, Free St. ch. and cong., per H. B. Hart, to constitute Rev. J. S. Eaton, Rev. Adam Wilson, Byron Greenough, and Alpheus Shaw, life members of the A. B. M. Union, by the following donations, viz.—mon. concerts 72,48; Sabbath school 6,41; annual col. 362,25, 441,14
 Wiscasset, John Sylvester, for Burman bible, 2,00
 Bowdoinham Assoc., per W. R. Prescott, tr. viz.—Wayne, ch. 13,00; Fayette, do. 12,00; Bowdoinham Village, do. 3,00; Rev. Isaac Case, of Readfield, for the Karen Mission, 5,00; J. Perkins, of Litchfield, 1,00; J. Springer, do., 1,00; E. Perkins, do., 1,00; W. R. Prescott, of Hallowell, his sub. at Winthrop, 25,00, 63,00
 Trenton, 1st ch. and cong. 39,57
 Piscataquis Assoc., viz.—South Dover, ch. and cong. 13,70; Dover Village, do. 21,25; Atkinson, do. 87c.; Mills, do. 1,00; Bowerbank, do. 9,93; Abbot, do. 3,12; Monson, do. 50,20; Rev. L. Bradford, in part of his sub. at Winthrop, 5,00; Hartland, ch. and cong. 5,00; Harmony, do. 1,12; Mr. Roundy 3,00; Athens, ch. and cong. 6,63; do. Village, do. 18,59; Parkman, do. 14,16; Guilford, do. 20,56; Sangersville, 1st do. 9,96; do., 2d do. 8,37; St. Albans Village, do. 20,03; Palmyra, 2d do. 7,68; Cambridge, do. 8,67; East St. Albans, do. 6,07; Corinna, do. 12,26; Dexter, do. 14,69; Levi Morrill 5,00; Calvin Copeland and wife, to constitute Mrs. Susan D. Copeland a life member of the A. B. M. Union, and for the sup-

port of a native preacher, 100,00, 376,86
 Waldo Assoc. viz.—Knox, ch. and cong. 14,10; Liberty, do. 10,95; Albion, do. 11,22; Montville, do. 9,10; Robie Frye, for his life membership of the A. B. M. Union, and to make up the balance of \$1000 to send out a new missionary to China, 100,00; China, ch. and cong., John Hunnewell 25,00, and other individuals 75,00, to constitute the Rev. B. F. Shaw a life member of the A. B. M. Union, 245,37
 per Rev. J. Wilson, agent of the Board, 661,50
 ————— 1239,64

New Hampshire.

Piermont, Mrs. Ruth Spencer 1,00
 Milford, Moses Foster, per the tr. of Milford Assoc., 25,00
 ————— 26,00

Massachusetts.

Boston, Harvard St. ch., mon. con., per John Putnam, 18,00
 do., Charles St. ch., mon. con., per Moses Hadley, 6,61
 do., Bowdoin Square ch., Board of Benevolent Operations, S. G. Bowdlear tr., 30,00
 do., 1st ch., Juvenile Karen Miss. Circle, per Mrs. Alfred R. Turner, for the support of Mrs. Bullard's school, 17,17
 ————— 71,78
 Methuen, ch., mon. con., per Rev. S. W. Field, 9,00
 North Reading, ch., E. C., per E. Parker, Jr., 5,00
 Charlestown, 1st ch. and soc., for the support of Miss Waldo, per Joseph Carter, 100,00
 Attleboro', Mrs. Asa Read, per S. M. Stanley, 4,00
 Watertown, ch. and soc., mon. concerts for 1845, per Samuel Noyes, to constitute Josiah Stone a life member of the A. B. M. Union, 100,00
 Middleboro', 1st ch. and soc., Silas Hall pastor, 10,00
 Canton, Fem. Mite Soc., per Mrs. Friend Crane, 17,00
 Newton, Soc. of Miss. Inquiry of Theol. Inst., S. W. Avery, tr., 6,95
 ————— 323,73

Rhode Island.

Rhode Island State Convention, per V. J. Bates, tr., viz.—Providence, 1st ch. and soc., mon. con. for Feb., 45,23; do., 3d do., quarterly colls. at mon. cons., per A. G. Stilwell, 24,09; do., 4th do., Fem. For. Miss. Soc., per Miss A. R. Manston,

tr., for the support of a Karen female on the Knowles scholarship, 25,00; do. do., for support of a youth in the native school at Edina, 20,00, 114,32
 Fruit Hill, ch., mon. con. for Jan., per Rev. H. T. Love, 2,85
 — 117,17

Connecticut.

New London, Isaac Thompson, per Rev. A. Bennett, agent, 2,00
 Essex, 1st ch. and soc., to constitute Rev. Wm. H. Card and Reuben Post life members of the A. B. M. Union, 260,00
 — 262,00

New York.

Hartwick, Fem. Miss. Soc. 3,50;
 E. Rockwell 1,50; C. W. Rockwell 25c.; per Rev. J. N. Adams, 5,25
 Rush, Rev. H. Stanwood 5,00; Pittsford, L. R. 5,00; Wheatland, Sylvester Harmon 5,00; per Wm. N. Sage, 15,00
 Lawrens, (Otsego Co.) Benoni Adams, per L. C. Pettengill, 5,00
 Gaines and Murry, ch., per B. Farr, tr. of Orleans Assoc., 9,00
 Champlain Bap. Convention, per W. J. Cutting, tr., \$100 of which is to constitute Rev. Thomas Brandt a life member of the A. B. M. Union, and the whole to be expended as follows:— for China Mission, 22,89; Burman Miss., 24,97; and for missions generally, 55,57, 103,43
 New York, an unknown friend, for the Burman Mission, to be expended under direction of Rev. C. Bennett, per Wm. Colgate, (an annual sub.,) 50,00
 New York city, Mrs. Letitia Skelding, to constitute Arthur E. Skelding a life member of the A. B. M. Union, per Rev. Elisha Tucker, 100,00
 do., 1st ch., per Rev. Dr. Cone, for the following life memberships of the A. B. M. Union, viz.— Thomas Hunt, Mrs. Sarah P. Munn, Mrs. Emily A. Peirce, Mrs. Catharine Hillman, Mrs. Jane D. Platt, Mrs. Margaret Martin, John M. Bruce, Jr., Cornelius W. Thomas and Augustus Thomas of New York, and Rev. Isaac McCoy, of Kentucky, \$500 of which, to be appropriated to the French, and \$500 to the Arracan Missions, 1000,00
 New York, Orin Whitman 25c.; Joshua Saunders 3,00, 3,25
 Jordan, ch. 37,71; do., Sab. school Soc. 19,79, 57,50
 Jewelry sold 2,81; Skeneateles, after address by Rev. Mr. Dean, 22,13, 24,94
 Homer, ch., mon. concerts, 14,50; Wm. Huf-

mire 5,00; Sylvester King 3,00; Mr. Z. and Mrs. R. Seely, by Rev. H. L. Gross, 14,00, 36,50
 Broome and Tioga Assoc., to constitute Rev. Chas. A. Fox and Rev. Chauncy Darby life members of the A. B. M. Union, 200,00
 Chenango Assoc., \$100 of which is to constitute Rev. Benjamin S. Williams a life member of the A. B. M. Union, per Charles Randall, tr., 144,94
 Charles Randall, 1,00
 Franklin Assoc., to constitute Rev. Samuel C. Pettengill a life member of the A. B. M. Union, 100,54
 West Merideth, ch. and soc., to constitute Rev. Ingraham Powers a life member of the A. B. M. Union, 100,00
 Rev. T. O. Judd 1,00; Mrs. Hannah Bedient 25c.; Mr. C. Higby and family 7,00; Isabella Hartshorn 1,50; Mr. G. Collier, of Mina, 3,00; colls. by Mr. D. Tyler 5,00, 17,75
 Utica, Broad St. Sabbath School Miss. Soc., for support of a Karen teacher, per D. Bennett, 25,00
 Jeremiah Higby 3,00; Mrs. Mehitable Higby 10,00, 13,00
 Otsego Assoc., to constitute Rev. Seth Gregory a life member of the A. B. M. Union, 160,96; Mrs. M. Rhodes 50c., 161,46
 Cortlandt Assoc., to constitute Rev. Parley Work and Rev. Ezra Dean life members of A. B. M. Union, 200,00
 Cortlandtville, ch., to constitute Rev. J. T. Simmons a life member of the A. B. M. Union, 100,00
 Oneida Assoc., per E. Palmer, tr., 272,37
 An unknown friend 30,00
 Onondaga Assoc., to constitute Rev. Philip P. Brown and Caleb B. Crumb life members of the A. B. M. Union, 200,00
 Elbridge, Ladies' Miss. Soc. 69,74
 Cayuga Assoc., per S. C. Lester, tr., 68,05
 Weedsport, ch., to constitute Rev. James Ladd a life member of the A. B. M. Union, 100,00
 Ontario Assoc., to constitute Rev. Abel Haskell a life member of the A. B. M. Union, 100,00
 Colls. at Vienna, with a gold ring, 3,33

do., Rev. John Dowling, for his life membership,	100,00
do., J. H. Townsend, for his life membership,	100,00
do., Amity St. ch., George C. Germond, for Rev. E. L. Abbott's life membership, 100,00; do., Edward White, for D. J. Macgowan's life membership, 100,00; Rev. Wm. R. Williams, for his life membership,	300,00
do., Oliver St. ch., Ebenezer Caldwell 200,00, for his own and the life membership of Wm. A. Caldwell; Garret N. Bleecker 100,00, for Rev. Elisha Tucker's life membership; Roger Pegg 100,00, for his life membership; George Adams 100,00, for his life membership,	500,00
	<hr/> 1000,00
do., Laight St. ch., for Rev. W. W. Everts's life membership,	100,00
do., Norfolk St. ch., for Rev. Beriah N. Leach's life membership,	100,00
Pike, (Wyoming Co.) Rev. C. M. Fuller, for his life membership,	100,00
Poughkeepsie, Central ch., for Rev. A. Perkins's life membership,	100,00
Whitesboro', ch., for Rev. Jirah D. Cole's life membership,	100,00
Buffalo, Washington St. ch., for Rev. Levi Tucker's life membership,	100,00
Brooklyn, Pierrepont St. ch., Fem. For. Miss. Soc., Mrs. A. T. Tiebout tr., for Rev. E. E. L. Taylor's life membership,	100,00
	<hr/> 2300,00

<i>New Jersey.</i>	
Newark, 1st ch., for Henry V. Jones's life membership,	100,00
<i>Pennsylvania.</i>	
Philadelphia, Israel E. James, for his life membership,	100,00
do., 2d ch., for George P. Nice's life membership,	100,00
do., New Market St. ch., for Rev. Wm. L. Dennis's life membership,	100,00
do., 11th ch., for Rev. A. Judson's, A. D. Gillette's, and Levi Knowles's life memberships,	300,00
	<hr/> 600,00
<i>Ohio.</i>	
Mecca,	5,76
	<hr/>
Total for the debt,	\$4505,76
* Brought forward,	21,423,13
	<hr/> \$25,928,89

Legacies.

Estate of Andrew Cole, of Middleboro', Mass, E. N. Briggs executor,	150,00
do. of Urana Grant, of West Wrentham, Mass., per J. L. Grant,	25,00
	<hr/> 175,00
Total from the above sources,	\$25,103,89

Total receipts from April 1 to June 1, 1846,
\$33,144,20.

☐ "The donation of Wm. N. Read, per Rev. J. P. Parsons, 1,00,"—credited in the June Magazine to Lancaster, Pa., should be Lancaster, Wisconsin Territory.

R. E. EDDY, Assistant Treasurer.

Daniel White, Roxana White, Samuel K. White, Daniel F. White, and Josiah J. White life members of the A. B. M. Union, 500,00
 Hyannis, Z. D. Bassett, for his life membership of the A. B. M. Union, per S. H. Lewis, 100,00
 1600,00

Rhode Island.

Rhode Island State Convention, per V. J. Bates, tr., viz.:— Providence, 1st ch., James N. Granger, to constitute J. N. Granger, Jr., a life member of the A. B. M. Union, 100,00; V. J. Bates, to constitute Rev. A. N. Arnold a life member of the A. B. M. Union, 100,00, 200,00

Connecticut.

Hartford, Rev. Robert Turnbull \$100, for his life membership of the A. B. M. Union; do., Albert Day \$1000, for the following life memberships of the A. B. M. Union, viz.:— Albert Day, Mrs. Harriet Day, Mrs. Harriet L. Barbour, Albert F. Day, Charles G. Day, Mrs. Mary Anna Raymond, Mrs. Julia L. Smith, Mrs. Emily Whitman, Mrs. Caroline Rice, and Mrs. Mary W. Child; do., James G. Bolles \$500, per Rev. B. Stow, for the following life memberships of the A. B. M. Union, viz.:— James G. Bolles, Orra A. Bolles, Julia E. Lyman, Samuel M. Whiting, and Francis B. Peabody; do., Robert Francis \$50, 1650,00

New York.

Rochester, 1st ch., to constitute Rev. Pharellus Church a life member of the A. B. M. Union, 100,00
 Brooklyn, 1st ch., Young Men's Miss. Soc., for the Arracan Mission, and to constitute Rev. J. L. Hodge a life member of the A. B. M. Union; per Wm. Colgate, 100,00
 Elbridge, John Munroe, for his life membership of the A. B. M. Union, 100,00
 Homer, Rev. A. Bennett, for his life membership of the A. B. M. Union, 100,00
 Rev. David Bellamy, to constitute James Cowans a life member of the A. B. M. Union, 100,00; "br. E." 10,00, 110,00
 Rev. H. C. Vogel, for his life membership of the A. B. M. Union, 100,00
 Hamilton, 1st ch., to constitute Rev. Nathaniel Kendrick a life member of the A. B. M. Union, 100,00 per Rev. A. Bennett, agent of the Board, 410,00
 710,00

Delaware.

Wilmington, 2d ch., to constitute Rev. M. J. Rbees a life member of the A. B. M. Union, 100,00

Ohio.

Dover, ch., (Cayuga Co.) 4,86; Royalston, do. 9,00; West Union, do., (Adams Co.) 10,00; Cleaveland, ch. 34,15; per Rev. J. H. Walker, 58,01
 East Fork Assoc., viz.:— East Fork, ch., per Rev. J. Ferris, 4,50; 1st Ten Mile, ch., by A. Gray, 3,00; Stone Lick, do., by Wm. Glancy, 7,00; Clough, ch. 8,00; Withamsville, ch. 2,00; Newton, ch. 8,00; Miami, ch. 2,00; Neville, ch., by Rev. R. K. Jordan, 2,00, 36,50
 Miami Assoc., viz.:— Wolf Creek, ch., by J. P. Bowen, 6,00; Lockland, ch., by F. W. Athearn, 16,00; Cincinnati, 5th St. ch., by C. S. Bryant, 8,00; Lebanon, East ch. 17,00, 47,00
 Mohecan Assoc., Bucyrus, ch., by Rev. J. G. Tunison, 3,00
 Geauga Assoc., Chardon, ch., by Rev. Wm. White, 5,00
 Ohio Association, sundry churches, by W. H. Kelly, tr., 25,00
 Lebanon, Wm. R. Collett, for his life membership of the A. B. M. Union, 100,00
 Strait Creek Assoc., Hillsboro', ch. 2,50 per Rev. J. Stevens, agent of the Board, 220,00
 Ohio Bap. For. Miss. and Bible Soc., per J. B. Wheaton, tr., 54,75
 332,74

Total for the debt, \$4692,74
 * Brought forward, 6549,31
 \$11,242,05

Legacies.

John Allen, of Warwick, R. I., six shares in the Warwick Manufacturing Co.'s stock, by Henry Hamilton and Rev. E. K. Fuller executors, appraised at 666,66
 Mrs. Nancy Palmer, of New York, in part, per Rev. A. Bennett, agent of the Board, 10,00
 Miss Mary Bliven, of Macdonough, N. Y., per do. do., 46,75
 Rev. Wm. Morgan, of Ebenezer, Indiana, 6th payment, by John Devan, per Rev. J. Stevens, agent of the Board, 50,00
 773,41
 Total receipts in Feb., \$12,015,46

R. E. EDDY, Assistant Treasurer.

THE

BAPTIST MISSIONARY MAGAZINE.

VOL. XXVI.

MAY, 1846.

NO. 5.

American Baptist Board of Foreign Missions.

Burma.

LETTER FROM MR. STEVENS.

Notice of Native Assistants. •

Maulmain, April 25, 1845.

Your letter of Nov. 20 has been received, and in reply to it, I have the pleasure to send you the following list

List from Boston.

Ko En,	-	-	-	-	-
Moung Oo Doung,	-	-	-	-	-
Moung Shway Moung, (1),	-	-	-	-	-
Ko Zuthee,	-	-	-	-	-
Gardner Thurston,	-	-	-	-	-
Ko Shway Bay,	-	-	-	-	-
Ko Bau,	-	-	-	-	-
Ko Ouk Moo,	-	-	-	-	-
Ko Chet-thing,	-	-	-	-	-
One (not named),	-	-	-	-	-
" " " "	-	-	-	-	-

Corrected List.

Ko En.
Ko Myat Kyau.
Moung Shway Moung, (1).
Moung Oung Men.
Moung Shway Moung, (2).
Ko Bike.
Ko Bau.
Ko Ouk Moo.
Moung Shway Moung, (Taling).
Ko Shwai.
Moung Thah No.

Reason of the changes.

As to the reason of the changes made, I would briefly remark,—

(1.) *Moung Oo Doung*, being a member of the *Ava* church, and no accounts having been received from him for several years, and withal being not supported by funds from the mission, I have thought best to drop from the list, and instead of him, put in *Ko Myat Kyau*, who can be reported.

(2.) *Ko Zuthee* has not been employed for a number of years, and *Moung Oung Men* has been regarded by br. Haswell as beneficiary of the Society in Troy.

(3.) *Gardner Thurston* is not known by that name at least, as I have not heard it, so far as I recollect, since I have been in the country. Therefore, for the sake of *perspicuity*, I put down

of assistants supported by societies, churches, and individuals at home, on annual subscriptions.

For the sake of explicitness, I will give, in the first place, the corrected list which your letter contains, and opposite to it, in parallel lines, the list as required, by death and other causes, to be corrected here.

Moung Shway Moung (2), a Burman assistant under br. Haswell, in his stead.

(4.) *Ko Shway Bay* has deceased of cholera; a conscientious, godly man. His end was peace. *Ko Bike* is put in his place, although, according to my book, he was reported before in place of *Moung Shway Grou*; supported by the Female Miss. Soc. of 1st Baptist church in Providence, R. L. As these names are not in your list, I have changed *Ko Bike* accordingly.

(5.) *Moung Shway Moung*, (Taling,) is put down in place of *Ko Chet-thing*, who is now not employed as a preacher, but holds a responsible office under government.

The list, as corrected, will, therefore, stand thus:—

Ko En,	supported by Green St. 1st Baptist church, Albany, N. Y.
Ko Myat Kyau,	“ Pearl St. Baptist church, “ “
Moung Shway Moung, (1),	“ Baptist church, Brookline, Mass.
Moung Oung Men,	“ Fem. Burman Miss. Soc., 1st Bap. ch., Troy, N. Y.
Moung Shway Moung, (2),	“ Burman Miss. Soc., 2d Bap. ch., Newport, R. I.
Ko Bike,	“ Prof. William Ruggles, Washington, D. C.
Ko Bau,	“ John Withers, Alexandria, D. C.
Ko Ouk Moo,	“ Macon Baptist church, Ga.
Moung Shway Moung, (Taling),	“ 2d Baptist ch., Salem, Mass.
Ko Shwai,	“ Board Benev. Operations, Bowdoin Sq. ch., Boston.
Moung Thah No,	“ Mr. and Mrs. Cleaveland, Alabama.

Descriptive sketches.

A brief account of these individuals separately, is all that, in the nature of the case, can be expected.

Ko En, for a number of years past, has been Mr. Judson's principal assistant in *translating*; he is also clerk of the Burmese church, and has occasionally been called upon to take the lead in conducting the usual evening worship in the chapel, in the absence of the pastor. As there has been but little of variety in his employment, so much of interesting *incident* is not to be expected from any account of him. The value of his labors, and the wisdom of the appropriation made to his support, must be judged of from the value of the translation of the bible and of the dictionary of the Burmese language, to which works his labors have mainly been applied. He is a man of good Christian character, and worthy of the confidence of his brethren.

Ko Myat Kyau is an old, *tried* servant of the Lord, noted for his *prayerfulness*, his *humility*, his *conscientiousness*, and his *sincere devotion* to his Master's service. He has been employed, since the last report, in preaching efforts in Maulmain, occupying a brick *zayat* in company with another Taling assistant. He speaks both dialects of the *Karen*, partially, as well as his own mother tongue, (the Taling,) and the Burmese. He occupies his place daily, except when prevented by the infirmities of age, or a similar cause; calling in passers-by, and persuading them to forsake their vain dependences in order to secure the blessings of the gospel.

Moung Shway Moung, (1), called the *American*, from the circumstance of his having been to America, and in order to distinguish him from others of the same name, has been employed as usual in labors in Maulmain, going from house to house, and from place to place, as city missionaries in America. There is nothing new to be reported of him.

Moung Oung Men is located at Amherst, under the supervision of Mr. Haswell. He is a man of sterling qual-

ities, admirably adapted to his work. He uniformly takes the lead in divine service and church business in the absence of his pastor.

Moung Shway Moung, (2), is a Burmese, also located at Amherst, under Mr. Haswell. He preaches not only in Amherst, but also (more recently in particular,) in neighboring villages among the *Karens* as well as Burmans. *Moung Shway Moung* is a zealous preacher, active and persevering.

Ko Bike formerly resided at Amherst, but his preaching efforts have been chiefly bestowed on *Ramree*, whither he accompanied Mr. Comstock, five or six years since, and latterly upon Maulmain. He is a man of some learning and ability, and occupies daily, in company with another assistant, a very important preaching station in the bazaar. The influx of people from all parts of the country, as well as Burmah Proper, gives him an excellent opportunity of declaring the gospel of Christ, both by personal addresses and by the distribution of books and tracts. He speaks *Burmese*, *Taling*, and *Hindoostanee*, by which *media* he has access to a great variety of characters.

Ko Bau still occupies the position assigned to him several years since, in *Moung Ngau's village*, i. e., the south end of Maulmain. His labors are chiefly bestowed in that section of the town, where he has scattered much seed, and where, from time to time, he is cheered with assurances from visible manifestations, that he has not sowed wholly to the wind.

Ko Ouk Moo occupies still the brick *zayat* in the middle of Maulmain, in company with *Ko Myat Kyau*. He is a man of sound common sense, worthy of confidence, and an exemplary Christian. He is always at his post, systematic in his labors, and eminently *practical* in his instructions.

Moung Shway Moung, (Taling), has been but recently employed as an assistant. For a part of the last year, he was a student in the theological class, — is a man of good spirit, extensive acquaintance in the town, (Maulmain)

and promises fair to make a valuable man in time. He occupies no one place of preaching, but goes about the town as some of the others.

Ko Shwai is an old man, formerly a faithful and efficient assistant under Mr. Ingalls while at Rangoon, subsequently, also, followed that brother to Mergui, and is now again in Maulmain, where he zealously preaches about the town, generally in company with the Moug Shway Moug just mentioned.

Moug Thak No was baptized about a year and a half since,—was a student last rains in the theological class, in which he made rapid progress in Christian knowledge, and from the first, has manifested such a spirit of preaching, as at once pointed him out to be a suitable person to be employed with a view to preaching. He accompanied me on a short excursion to Rangoon last fall, since which time, he has been regularly employed in preaching. Previous to his studying in the theological class, he was also allowed to accompany the other assistants in their preaching excursions, on a low allowance, chiefly with a view to try his adaptation to the preaching office. He is in every respect a very worthy man, and, with the blessing of God upon efforts to qualify him more thoroughly for his work, will, no doubt, make a very valuable assistant. He has literally left all for Christ, having been turned out of his house, and very abusively treated by his wife and friends because of his conversion. He has some reason, however, to hope that he will yet be able to embrace his wife as a convert to that religion which she has persecuted.

Little fruit as yet.

Our friends naturally desire to know what *fruit* has been gathered by these assistants into the garner of the church? To such an inquiry we must reply that *sowing* has still been their *chief* occupation, as in years gone by. A few sheaves,—but a few *only*,—have we seen them bringing home from the field of their toil. How long the general harvest will yet be delayed, we cannot, of course, determine. But have we not reason to believe that it would be hastened, if *prayers* were more frequently, fervently, and believingly offered for the rains of heaven to be poured forth upon this parched land? And will not the kind friends especially, who support these assistants, accompany their alms with renewed

and more earnest wrestling at the throne of grace in their behalf? This, with the help of God, we also will endeavor to do.

The return of Mr. Judson devolves on me the care of the native Burmese church; in consequence my general plan of labor will be materially changed for the period of his absence, if the Lord shall be pleased to spare my life. Two prominent objects I propose to keep constantly before my mind, namely, *pastoral labor* and the *improvement of the native preachers*. The Lord help me to be faithful!

Siam.

EXTRACTS OF A LETTER FROM MR. GODDARD.

Action of the Mission on the case of Mrs. Jones.

This will, probably, be handed to you by br. Jones, who is now preparing to leave the chosen field of his labors. The action of the mission, and also the chief reasons for his departure, you will learn from the following extract from our records under date, Aug. 30, 1845.

“Br. Jones read a letter before the mission from Dr. Bradley, in which he expressed the decided opinion that Mrs. Jones is affected with a chronic liver complaint, of long standing, *now* tending strongly to pulmonary consumption, and that there can be no reasonable hope of her recovery in this climate; but that by an immediate voyage to the most northern stations in China, or to America, *which would be far better*, there would be much reason to hope for her recovery.

“Whereupon the subject was taken into serious and candid consideration, and the opinion was *unanimously* expressed, that in view of all the circumstances, it is the duty of br. Jones and family, as soon as Providence may permit, to make a voyage to America.”

Important reasons.

In reference to this subject, I will add one or two remarks. We could not, in this case, *first* consult the Board; for, judging from the manner in which diseases like those of Mrs. Jones have usually operated *here*, we could not expect her to live but a *few* months; certainly not long enough to receive advice from the Board.

Again, as the climate and *other circumstances* of America would be much

the best for the recovery of her health, so the *time* and *expense* of making a voyage there, would not much, if any, exceed that of going elsewhere, hither and thither, in a *fatiguing*, and, probably, *fruitless* search of health; therefore the mission thought it best, at once, to go to America; and we hope friends there will learn to take a *candid* and *reasonable* view of the case, so as not to be prejudiced against the cause by the return of *so many* missionaries.

If it should be thought that a missionary should remain and die in the field, that he may teach the heathen how a Christian can die, let it be remembered, that the people of Siam have had a large number of such lessons already, and they will, doubtless, have many more in circumstances in which departure is either impossible, or gives no special hope of recovery; but when there is an opportunity to leave the country for a time, and also reason to hope that by so doing life may be preserved, it would, *even in the eyes of the heathen*, be rashness to lie down passively to die. If it be thought that the wife of a missionary ought to be willing to sacrifice her life rather than take her husband away from his important labors, I think I may safely say that sister Jones would, so far as she is concerned, gladly make the sacrifice. But what can be done? Suppose she should decide to linger out a few months and die, rather than take him away from his labors. During these lingering months he must take care of her, or else he would disgrace his religion in the eyes of this people, as well as break his most solemn vows, and neglect the most sacred duties. And to take care of her would not be, as in America, merely to provide her with a nurse and physician,—*his own hands, day and night*, must minister to her necessities. He, of course, would have no time, or strength, or freedom of mind for missionary labor. Now the expense of supporting the family on heathen ground, during these months of lingering sickness, would, probably, be *fully equal* to that of a voyage to America. But when this lingering is ended in sleep, not to be disturbed by the troubles of this world,—br. Jones, already exhausted by constant watching and care,—with his enfeebled health,—his domestic relations broken up, and a little daughter to claim his care, would be in a poor condition to prosecute missionary labor;—a *voyage* would soon be necessary to remedy all

the consequences of the decision of Mrs. Jones to remain and die.

I have made these remarks freely, perhaps they may be seasonable,—perhaps not. At any rate, we are sure br. and sister Jones leave with heavy hearts, and simply from a sense of duty as urgent as that which brought them forth from their native land, and *far more painful*. It has not resulted from discontent, or unwillingness to endure hardship, labor, and suffering. We most *sincerely hope* her health will soon be so far restored as to admit of their return; we cannot think of the entire discontinuance of br. J.'s labors for this people.

Critical condition of the mission.

As to my views relative to the continuation of this mission, they remain the same as expressed in our last Annual Report; but now a crisis seems to have come: what can you do for us? *So far as man is concerned*,—if you can send us help, we *swim*,—if not, we *sink*. I see no reason whatever, but that with a proper supply of laborers, this may be a prosperous mission; but we must not tempt God, by asking blessings without using the appointed means. I hope we who remain, may be enabled to do what we can to disseminate the truth among this people; then we may consistently ask the blessing of God, and I hope Christians in America will do the same.

Germany.

EXTRACTS OF A LETTER FROM MR. ONCKEN.

The Rev. Mr. Oncken in a letter written from Hamburg, in February last, mentions some occurrences which had occasioned him considerable anxiety, and produced an excitement of mind unfavorable to the preparation of his annual report.

Disturbed by mobs.

At our Wednesday evening service, several attempts have been made, by a number of men of the baser sort, to disturb us, and they have succeeded in raising numerous mobs, which made it indispensable to give up this service for the present. Notwithstanding this measure, a mob was again assembled before our place of worship on last Wednesday evening, and attempted to force the door. The police and watchmen had to interfere and disperse the mob, I called, in consequence of this,

on the chief magistrate in private,—was kindly received, and promised protection. As the demonstrations against us by the populace assumed, however, a more alarming appearance, I was twice summoned before the Senator at the head of the police,—the last time to-day, when I was treated with the greatest kindness and forbearance, and assured that he did not prohibit our assembling together; but that it was his duty to point out to me the danger to which myself and friends would be exposed, if we continued our assemblies, and that as the feeling of the public was at present with us, for reasons not known to him, he advised and warned me to be exceedingly cautious, as with his best intentions, I might be placed in circumstances in which he could render us no protection. Under these circumstances, we shall be compelled to suspend our public services altogether for a short period, till He who can still the noise of the people, allays the storm.

The origin of the evil.

The increasing hatred and opposition of the wicked to God's truth in this country, is a fact which must be traced to the increase and fuller development of infidelity, (rationalism) as advocated by Ronge and his party, and the numerous Lichtfreunde (friends of light),—the new appellation of the Rationalists. All positive religion is rejected by these men, and the head and the heart are exalted by them to be the unerring guides to virtue and happiness. The effects of such doctrines on corrupt human nature, must, of necessity, be most baneful, and fill the minds of its advocates with hatred and bitterness against the disciples of Christ. The fact that our efforts are constantly on the increase, and become more formidable,—that now and then, the Lord snatches out of the midst of his enemies precious souls, and adds them to his people, increases the hatred of the ungodly. And should the spirit of the Lord endow us with greater power, more decision, and greater faithfulness, we look forward to the time when we shall have to seal our testimony with our blood once more.

Hope encouraged.

We live here in most interesting and momentous times. The ecclesiastical and political institutions of Germany appear to be shaken to their very centre; but I am not much troubled

about either. My great object is, to spread the glorious gospel as far and wide as possible, and to form churches after the divine original; and if the Lord spare my life to the ordinary age of man, I hope to see yet a hundred of such churches before I finish my course.

Baptism—Cheering prospects.

I baptized six converts this week, and others have applied for admission. We never commenced a year under such encouraging auspices before, as the present. The truth is rapidly advancing in the midst of opposition, and we think to hear a rushing of the wind already, which precedes the heavenly showers, that will convert this desert into a garden of the Lord. We have the prospect of forming soon new churches in Hanover, Mecklenburg, Ostfriesland, Hessa, and on the frontiers of Poland. I have received from a Presbyterian preacher some assistance for the support of our colporteurs, and hope to get more aid from other quarters, especially as the Lord is opening a door for us in Transylvania, and the regions bordering upon it. The Jewish missionaries of the Free Church of Scotland, at Jassy and Phest, wish us to send them some of our converted Hungarians, and when I have completed the instructions which they receive at present, it is most likely we shall send them.

My health is improving, so that I can accomplish a good amount of labor. May the love of Jesus be the great, the moving cause of our whole life.

FRANCE.

EXTRACTS OF A LETTER FROM MR. THIEFFRY.

Since the return of Mr. Willard to the United States, the superintendence of the French Mission has been entrusted to the Rev. Joseph Thieffry, a native preacher of excellent character, whose stations are Lannoy and Baisieux. The other laborers are Messrs. Cretin, Lepoix, Dujardin, Laquement, Pruvots, Choquet, Lefèvre, Froument, Foulon, Delhayé, Eugénie, some of whom are simply colporteurs. Mr. Thieffry, in his last communication, dated Lannoy, Feb. 11, 1846, gives an encouraging account of the state of the mission. Mr. Willard is expected soon to return to the

field in which he has so long and effectively labored. It will be seen by the letter of Mr. T., that his presence is earnestly desired by the preachers and churches, who are truly like lambs among wolves.

Br. Lacquement, of Meux, writes:—"The work goes on well in our neighborhood, but the combat is a hard one. The curés introduce themselves among all our friends, in hopes to bring them back to the Holy Mother, (the Roman Church) out of which, say they, there is no salvation. About the 15th of January, the curé of Canly, officiating curate of Fayel, sent a load of chips to the Bourlier of that commune, hoping, without doubt, thus to seduce our friends more easily, but he failed in his project; the Bourlier was so indignant with the curé for having done this without notifying him, that he would have sent back the chips if he had not been opposed. He went himself and carried to the curé the value of the chips, saying to him, 'there are a plenty of Catholics who need them more than I do; you cannot afford to make such a sacrifice for all.' (The load of chips cost fifteen francs.) This story makes our Catholics laugh, for they, as a general thing, do not much like the curés. The Bourlier is not a pious man, but is favorable to our cause. He is, nevertheless, an upright man, and let the weather on Sunday be what it may, he and his wife are never wanting at meeting. His wife is truly pious.

"The curé of Meux visited one of our sisters, Isabel Cane. Her husband disputed strongly with him; he told him that he no longer believed in a purgatory, nor that the Saints and the Virgin should be invoked; he also said to him, 'since I read the New Testament, I see that the Roman Church is in error.' The curé said to him, 'Mr. Cane, so long as you read in that book, your mind will be troubled; believe me, leave off reading it, come and hear me, I will instruct you as you should be instructed, for in that book there is to choose and to reject.' Mr. Cane replied, 'Sir, there is much to combat with in following the gospel.' 'How combat with?' said the curé; 'come and listen to me, and you will be much more tranquil.' 'But,' said Mr. Cane, 'what think you, Mr. Curé, at the massacre of St. Bartholomew, and in the time of the Inquisition, when all the Protestants suffered death; had the Protestants been the strongest, would

they have done the same?' 'Yes,' replied the curé, 'they would have done as much; it is strength which makes the law.'

"Yes," continues br. Lacquement, "there is much to do in these regions; they cry for me on all sides, but I cannot satisfy all. The meeting at Noel, St. Martin, goes on well; it would be a great pity to neglect them; there should be an evangelist expressly for this place and its suburbs. I think there is a large field there, and now is a favorable time. There is a young man who appears well disposed for this work, and were he well cultivated, I think he might be useful. In a previous letter, br. Foulon said to me, 'the young man of whom I spoke to you, asked me last Sunday to baptize him; I think he is far enough advanced to be.'

"Mr. and Mrs. Bomé go on very well. Mr. Bomé says he means to be useful in the work, so far as it is in his power to do it. Madam Joli, also, seems to take new courage. Miss Née is engaged in the work with a great deal of devotedness; in fact, I am rejoiced to see, as it were, a revival among all our friends. All expect Mr. Willard with impatience. One moment I thought all was to be lost here, but the Lord has shewed me that we must not form our judgment too soon; that deliverance comes from Him. He has changed evil into good."

Br. Lepoix, of Chauny, writes the 19th of January:—"Every thing proceeds well with us. Yesterday I had again at Chauny, a numerous meeting and an encouraging one. With God's will, I hope the same next Sunday, at Béthancourt."

The 9th of February this brother writes:—"St. Quentin, also, needs a good evangelist; there are a great many visits to be made, and a great many meetings to be held. I reproach myself with not going there often enough, but . . . oh! how great the harvest! and how few laborers! Let us obey the orders of our Master; let us pray, and . . . what shall I say to you, dear brother? *All goes on well, very well?* But am I not continually repeating this to you in all of my letters? From time to time I communicate facts to you . . . but how many do I omit! Why can I not make you witness of my work! What do I say? rather *the Lord's work is my field!* To-day, Monday, I should like to rest, but, indeed, I cannot,—the work commands. I leave to visit our friends in four different vil-

lagea, which lie on the route to Seleney."

Br. Froment, of Parfondeval, wrote to me that he was very busy colporting during the month of January. He was called to visit a sick woman in his parish, whose end was very edifying, which moved all those present. Br. Froment performed the funeral rites; several Catholics were present, who listened to the gospel with great attention. With the intention of acting according to the views of the Board, and for the good of the work, I shall write to br. Froment to spend less time colporting, and to consecrate more in making visits among br. Cretin's people, and to go more regularly to Athies on Sunday to hold meetings. This field is languishing in consequence of the sickness of this dear brother.

Br. Pruvots, of Bertry, writes, that the work goes on well with him, especially at Candry and at Clary; the few converts of Bertry also make progress. This brother has not yet been able to learn the details of the affair of Crèveceur, of which he lately spoke. The abundant and continual rains of this winter render the ways less passable, and in some places difficult of approach because of the flood. "The Society of the North," says he, "has established an agent at Cambrai, to travel in the departments of the *North* and of *Aisne*; he is a young man, well instructed, eloquent, and gesticulates beyond measure. I saw him, with another brother, and heard him preach; we saw nothing in him which induced us to believe him a Christian."

A young man, member of the church of Lanno, who was sick for twenty-eight months, and who, together with his sister, was entirely dependent on the assembly for a long time, has just fallen asleep in the Lord. I have twice had the privilege of presenting to the inhabitants of the parish where I live, the gracious promises of salvation relative to this event; I expected to have but few hearers, but a great many came, particularly to the house of the deceased. A perfect silence reigned, and many paid remarkable attention. It is possible (as is often the case in this country,) that novelty and curiosity attracted the most of those who came. What matters it? They heard the truth, (it must be heard to be believed,) and from reasonable men, who are not blinded by their priests, many prejudices will be dispersed. What is more

encouraging is, that consciences will be enlightened and hearts rendered submissive to God and to his gospel. There were fewer people at the grave, without doubt, because we were there under the priest's window. Within a few years past, these priests have gained an ascendancy over the people of which you can form no idea. In truth, they are neither loved nor respected; they are feared and dreaded, and this is all they need, to keep in servitude a people that boasts of its liberties, and in ignorance those who glory in their wisdom.

With unusual demonstrations, and such pomp as was never before seen here in the Roman worship, irreligion, impiety, and demoralization, have arrived at their height, and it seems as if nothing can be expected but the wrath of the Almighty to punish such enormities.

In the name of the agents and brothers, I address thanks to the members of the Board for having decided upon the return of our dear and beloved brother, Mr. Willard. May the Spirit and the blessing of God conduct him, and teach him always and in all things, that he may be a blest instrument in his hands to advance the reign of justice, truth, and peace in our country.

Shawanoes.

LETTER FROM MR. BARKER.

The following communication from the Rev. Francis Barker, dated Shawanoes, March 7, 1846, is the annual report from that station.

As a whole, it has been a year of trial, although comparatively free from the peculiar trial of former years. The powers of darkness have been suffered to triumph to an alarming extent. It seemed for a while as though the work of God would be devoured by the adversary. Every evil device within the range of human invention was resorted to, in order to turn off the attention of the people from their spiritual welfare. But He who controls the winds and the raging of the sea, has spoken, as we hope, and we are again permitted to behold a calm.

Scarcity of provisions, and its influence upon the people.

During the former part of the year there was a lack of provisions, such as

had never been known before since the emigration to this country. This was occasioned by the floods of the previous season preventing the raising of crops. It seemed to leave a void in the minds of the people, which they had not the sagacity, by management, to fill. Overlooking the final cause of natural evil,—that of bringing the mind of man to God, and the enjoyment of eternal life,—it seemed that, in too many instances, the people made it the occasion of making themselves seven fold more the children of hell than before. Remnants of property were sacrificed at the shrine of dissipation. Pilfering and stealing, when other means failed, supplied for a while the miseries of the bottle. Night after night, the forests and plains around our dwelling resounded with the drunkard's yell. It was apparently but the few, and mostly such as had found the strait and narrow way, who escaped the general infection.

General sickness.

As one judgment, when unimproved, is followed by another, so here. Amid the rage and mania for intoxicating liquor, came the hand of disease. Every family were smitten, and almost every person. The sickness was not so severe as it was general. Such as were unapproachable before, by reason of the hardness of their hearts, now came near. The cry for medicine was in every direction, and universal. And yet, strange to tell, few seemed to realize the maladies of the soul. It was a serious time, but not a time of serious inquiry. Not till after the sickness had subsided, did we obtain evidence that the work of God was advancing among the people. The church suffered the loss, by death, of four of its members. These were female members; two of them the oldest members of the church. They have all left behind them the testimony of such as die in the Lord, in relation to the power of the gospel to sustain in the hour of dissolution. With three of them I had opportunity of ascertaining, by conversation, the state of their minds, and found them unshaken in the hope of a happy immortality.

Cases of backsliding.

Several of our male members have not been able to withstand the power

of temptation. They fell under the influence of intoxicating liquor, which occasioned us to withdraw from them for a while the hand of fellowship. The most of these have been reclaimed. One only has been excluded, and he who was the most acquainted with the requirements of the gospel. Having trouble with his wife, he put her away, and took another. Alas! this is one of the greatest evils of heathenism as it exists among these tribes of men. It passes the power of description to make known the evils resulting from the want of permanency in the marriage covenant.

Revival of religious interest.

About three months since, the interest around us in things which are spiritual began to revive. Such as had backslidden, began to discover the danger to which they were exposed. Inquiry seemed to be extended among the unconverted. In some cases there was a desire manifested to become acquainted with the way of being saved by a crucified Redeemer. At our church meeting last Saturday and Sabbath, we received two to our fellowship. One of these joyfully followed his Savior in the ordinance of baptism, notwithstanding the weather was cold. The other had been baptized. The present number of the church at this station is nineteen. During the past year two have been added; one dismissed; one excluded; four have died.

The heathen mind, as is the case with mind every where, is never at rest. Only a few days since, which is not an uncommon thing, I was sent for to visit a heathen family. The man was one of some influence among his neighbors. He stated that by his observations he had become convinced that the heathen religion could not restrain from sin; that he was now willing to listen to the gospel; was willing his sons should attend our instructions, &c. Alas! convinced of evil, and yet ignorant of its remedy! Few in Christian lands can estimate the trials we have in such cases. If, by any means, their feet are led in paths of righteousness, it is at the expense of many speculations and vain imaginations in paths before unknown.

Miscellany.

Letter from the English Church at Maulmain, (Burmah).

The following letter, signed by a Committee of the English Church at Maulmain, is dated August 12, 1845. As it contains encouraging facts, and breathes an excellent spirit, we give it to our readers entire. It is gratifying to know that the labors of our missionaries are appreciated as well as effective.

We have gratefully to acknowledge the high favor bestowed on this church and the people of Maulmain by our Heavenly Father through the gospel preached by the Baptist missionaries who have resided at this place. We cannot longer withhold an expression of the deep sense of sincere gratitude we feel to the Board, by whose permission several missionaries have, at different times, in connection with direct mission labor, employed a portion of their time in raising up an English church among us. The amount of good here accomplished, by preaching in English, can be estimated only by those who carefully examine the various bearings of the subject. That it will not at once appear to a careless observer, is obvious from the fact that, this being a military station, and a large portion of those to whom the gospel is preached in English belong to the army, those who compose the church and congregation are periodically removed to other stations. These changes, each of which generally deprives us of the largest portion of the members of the church, are so frequent, that the church is gleaned of her members, consequently can never become large. The present is a period when our numbers are much reduced; yet our reflections on the past afford us much pleasure. When we consider the comparatively small amount of labor bestowed on this field, and observe that from the first establishing of this church till the present time, about 200 persons have been baptized here on profession of faith in Christ, we cannot but think that much has been done to hasten the ultimate and glorious triumph of the Redeemer's kingdom. This will appear the more evident when we recollect the fact that several regiments, on leaving, have taken with them the majority of our members to other stations, and that the good seed which they have taken with

them and scattered there, has sprung up and brought forth much fruit. In this, and other ways, the labor performed here has resulted in making known the glorious gospel of the blessed God, in a greater or less degree, throughout a vast extent of territory; and in almost every quarter of the globe, at the present time, may be found those who, from this source have been taught, as a matter of joyful experience, the vital blessings of the gospel.

Another interesting view of the subject, is that of the reflex influence which may be observed as the result of this mode of mission labor. The gospel, thus gratuitously preached in English by the missionaries, has found fountains of benevolence, which, otherwise, would have remained sealed, but which now constantly send forth their streams to help in supplying the demands made on the treasury of the Board. The printed reports of The Maulmain Missionary Society for eight years, (including a report now about to be issued) shew an annual sum of 1200 rupees contributed to this object. The two past years have given an average of more than three times this amount. The native preachers employed by this Society, and employed, of course, in native work, are occupying an extensive portion of the mission field. Add to this the aid afforded to mission schools, &c., in various ways not connected with this Society, but induced by the influence of English preaching, and we have a glance at the general features of the work accomplished by this mode of labor. It will also be seen that this *indirect* mode of mission labor actually accomplishes, by obtaining funds for the support of native preachers, a large amount of *direct* mission labor. Conscious of our own imperfections, we do not give the above for the purpose of obtaining credit for what we have done. Our desire is simply to bring the above facts before the minds of the Board, that they may see what the Lord has done for us through the gospel preached by the missionaries.

Grateful in remembering the services of the several missionaries who have labored with us, we would humbly hope that similar blessings may long be continued to the inhabitants of Maulmain. Our late pastor, Mr. Simons, will, we expect, soon be with you in America. His labors among us were more extensively enjoyed, and longer continued, than those of any other missionary. His daily employment, and the prox-

imity of his residence to those of the European community, were favorable to this work. Thus situated, with habits and dispositions of mind adapted to labor with that portion of the community, particularly the army, which constitutes a large portion of our English congregation, a blessing, as might be expected, attended his labors. It was natural, therefore, that (had not he been called away by the providence of God,) we should have wished his labors much longer continued with us. May the Lord abundantly bless his labors while he may be absent from us, as he has done while present with us.

The rapidity with which the tide of Papal influence is carrying away those who are left in the current of vice, Europeans as well as natives, naturally increases our desire for the continuance of English preaching among us, and hope that we may, through this means, still be able to cooperate with the Board in the great work in which they are engaged. On the whole, when we consider the evil that has been checked,—good accomplished,—funds realized for the spread of the gospel, and souls saved by this mode of labor, we cannot but hope that the Board will approve the continuance of the work, and that the Lord will thereby cause all grace to abound toward us in the advancement of the kingdom of his Son.

The late Dr. Yates.

We have already mentioned the death of this lamented servant of God. The Calcutta Missionary Herald, for October last, contains some extracts from his private journal, from which we select the following. Few men have rendered greater service to the cause of Christ among the heathen.

“ March 9, 1839. Ten years have rolled away since I returned from England, and in them what changes have I seen! The fourteen years before this, I was engaged chiefly as a missionary, in preaching to the heathen and teaching youth. The last ten years I have acted as pastor of the Circular Road church, of which, with several others, now no more here, I was the founder, and of which Mr. Lawson, having joined it about six months after it was founded, became the first pastor. There is a prospect now that my latter days will be employed chiefly in the work of translation. On this my heart is set. If life is spared, I am determined on completing the whole Bible in Bengali, with

marginal references, and the Testament in Hindustani, Sanscrit, and Hindi. The Hindustani is nearly completed.

“ 19. I find now the importance of the advice, ‘ what thy hand findeth to do, do it with thy might.’ My wife, and my friends, Mr. Penney and Mrs. Lawson, have all been removed in about nine months; and of all that commenced missionary operations with me in Calcutta, amounting to fifteen persons, I am the only one left on the spot. Most are dead; and those alive are not here. And a much greater number belonging to other societies I have seen come, and engage for a time, and then pass away. Lord, help me soon to complete the work thou hast given me to do, and then dismiss thy servant in peace, and let him be gathered to his beloved friends.

“ Oct. 5. Yesterday was a day of great importance to me, as it determined the manner in which the remainder of my life is to be spent. Br. Pearce, after an absence of three years, within three months, returned, bringing with him three other brethren, to labor in this part of the vineyard. A meeting was held yesterday, to consider how we should all be employed in carrying on the mission; and I am happy to say it was conducted in a proper spirit, and was to all satisfactory in its results. When the feelings and interests of ten individuals were concerned, it was happy to have no clashing, but a perfect willingness on the part of each to submit to the opinion of others. It was the unanimous conviction of all, that I ought to be devoted to the work of translation, and that such arrangements ought to be made, as would leave me at liberty to devote my time and strength entirely to it. It was agreed that br. Tucker should relieve me of the English preaching, and that br. Wenger should assist me in the translations. Thus, by patient waiting upon the Lord, I am brought to see the accomplishment of my wishes and the fulfilment of the divine promise; ‘ Delight thyself in the Lord, and he will give thee the desire of thine heart.’ Now, oh now, for energy of body and mind to do justice to this great work! To give to millions the water of life, the water of immortality, and to present it to them in such a vessel that they may not in disgust dash it from them without tasting it. Who is sufficient for this work? O, Lord, all my sufficiency is from thee; to thee I look; with humility, on thee I depend. Let that Spirit that dictated the word, guide me; and all will be well.

“ I suppose it will not be till the beginning of next year, that I shall be fully disengaged from the church, and entered into

the last stage of my life. Besides occasional preaching to the church, from its first foundation in 1817, I shall then have been the regular pastor for eleven years.

“Now I shall hereafter see whether the impression so strongly produced in my mind by the prayer offered up by the Rev. Robert Hall, at my designation, at his chapel, will be realized or not. His prayer led me and others to feel that I should be removed in the midst of my usefulness as a translator of the word of God. There was in it something very much like the spirit of prophecy, both in the manner in which it was uttered, and in the effect which it produced. He and the venerable Fuller and Ryland, whose hands were laid on my head at the time, have all entered into their rest; and I hope when my work is done, or as much of it as may be appointed for me to do, that I shall rest with these holy men. Four versions of the whole scriptures in eastern languages I must attempt, and if removed when I have done one and laid the foundation for the rest, or when I have done the whole Bible in one language, and the Testament in three others, it will be in the midst of my usefulness in this work.”

Suttees.

The burning of the Hindu widow still prevails in several countries in India not under the control of Britain, nor yet visited by the messengers of the gospel. Mrs. Hill, of Berhampore, mentions recent instances of this abhorrent superstition, so contrary to reason, and so revolting to humanity.

“There has been a revolution at Lahore. Many fell in battle, among whom was Moonshoe Devan, Jr., eighteen years old: his body was burnt, and with it his handsome wife, only fourteen. He had acquired great distinction for his bravery while defending himself and master for their lives. How many females will thus be put to death, with the garments or bodies of their husbands, if found, of those who unfortunately fell in battle!

“The two wives of Harah Singh, and ten female slaves, had burnt themselves at Jumboo; also two wives and five slaves of Mean Singh,—a frightful sacrifice of human life! The two wives of Pandit Jella and Mean Jah Singh, had followed their wretched example. Oh, when, dear friends, when will the horrid rite of suttee cease! It makes one shudder to think of it. Pray fervently, pray incessantly, that

the everlasting gospel may enter with its glorious light into those disturbed states, and cause a great shaking among the dry bones. How greatly blessed are British females! ‘Pray for the peace of Jerusalem: they shall prosper that love thee.’

“How often, when in England, did I grieve to see the monthly missionary prayer meetings so thinly attended! Ought they not to be crowded? Try and picture to yourself these unhappy females grieving over the death of their husbands! Imagine, then, the pile of wood, the dead body laid on it, the widow ascending the pile, with the nearest relative setting fire to the wood; whilst the spectators shout, and the drums beat, to stifle the groans of the miserable victim! Can you imagine a more dreadful scene? Then think of their souls! their never-dying souls! Perhaps they never heard of a Savior. Oh, pray that a Savior’s dying love may be proclaimed throughout the world! Pray that the followers of the false prophet, and the infatuated Hindu, may hear the gospel, believe, and be saved!”

European Protestant Missions.

The Missionary Chronicle for April, gives the following statistics of the European Protestant Missions, collected chiefly from the Annual Reports of 1845. Some of the returns being defective, the numbers are not in all cases exact. By “missionaries,” is meant ministers of the gospel.

“The WESLEYAN METHODIST MISSIONARY SOCIETY reports 19 missionaries, 16 assistant missionaries, 17 catechists, 1157 church members, and 3891 scholars in South India and Ceylon; 28 missionaries, 4 assistant missionaries, 36 catechists, 10,622 church members, and 5905 scholars in New Zealand, the Friendly, and the Feejee Islands; 81 missionaries, 6 assistant missionaries, 32 catechists, 3010 church members, and 3751 scholars in South Africa; 13 missionaries, 12 catechists, 4277 church members, and 2136 scholars in Western Africa; and 82 missionaries, 5 assistant missionaries, 4 catechists, 57,153 church members, and 9500 scholars in the West Indies, Bahamas, and Hayti.

“The BAPTIST MISSIONARY SOCIETY reports 38 missionaries, 71 native preachers, 1244 church members, and 1758 scholars in Ceylon and North India; 5 missionaries, 3 assistant missionaries, 80 church members, and 60 scholars in West Africa; 39 missionaries, 36,627 church

members, and 5560 scholars in the West Indies, Bahamas, and Honduras.

"The CHURCH MISSIONARY SOCIETY reports 16 missionaries, 4 assistant missionaries, 7 native preachers, 1560 communicants, and 4932 scholars in West Africa; 5 missionaries, 2 assistant missionaries, and 331 scholars in countries near the Mediterranean; 67 missionaries, 10 assistant missionaries, 8 native preachers, 3203 communicants, 13,320 scholars in North, West, and South India and Ceylon; 2 missionaries in China; 17 missionaries, 14 assistant missionaries, 3838 communicants, and 15,461 scholars in Switzerland; 5 missionaries, 2 assistant missionaries, 570 communicants, and 1151 scholars in the West Indies; and 4 missionaries, 2 assistant missionaries, 457 communicants, and 524 scholars amongst Indian tribes in the British American territories.

"The GOSPEL PROPAGATION SOCIETY, (Episcopal,) has 38 missionaries in North, West, and South India and Ceylon; 1 missionary in South Africa; and 1 in Kurdistan. The returns of communicants in connection with the India missions of this Society, we have not met with, but the number is quite large,—probably several thousands.

"The LONDON MISSIONARY SOCIETY's report of last year has not been received. The returns of the year before last were as follows:—36 missionaries, 4 assistant missionaries, 2645 communicants, and 5673 scholars in the Georgian, Society, Harvey, and Samoa or Navigator's Islands; 54 missionaries, 3 assistant missionaries, 593 communicants, and 7942 scholars in North, West, and South India; 6 missionaries, and 3 assistant missionaries in China; 36 missionaries, 5 assistant missionaries, 3794 communicants, and 4199 scholars in South Africa; and 25 missionaries, 9 assistant missionaries, 2519 communicants, and 3646 scholars in the West Indies and Demarara. The returns of communicants in the South Sea Island Missions are very defective. We have seen a statement, making the number of communicants on the Samoan Islands alone to be 5000.

"The FREE CHURCH OF SCOTLAND has 15 missionaries in North, West, and South India, and about 4000 scholars; 5 missionaries, 1 assistant missionary, 5 native assistants, and 52 church members in South Africa; 9 missionaries and a number of converts and scholars among the Jews.

"The IRISH PRESBYTERIAN CHURCH had 5 missionaries in the western part of India by the returns of last year. We have not seen any later accounts of the mission.

"The GLASGOW AFRICAN MISSIONARY SOCIETY has 3 missionaries, 6 native assistants, 57 communicants, and 90 scholars in South Africa.

"The SCOTTISH MISSIONARY SOCIETY has 7 missionaries, and 13 assistant missionaries, 2011 communicants, and 1134 scholars in the West Indies.

"The LONDON SOCIETY (Episcopal) for promoting Christianity among the Jews, has 26 clergymen, and 41 laymen in its service, of whom 40 are converted Jews. The stations of these laborers are in England, on the continent of Europe, and in the Mediterranean.

"The GERMAN MISSION among the South India Mahrattas, connected with the Missionary Institution at Basle, in Switzerland, reports 22 missionaries, and nearly 2000 scholars.

"The SOCIETY OF EVANGELICAL MISSIONS, at Paris, reports 11 missionaries, 3 assistant missionaries, 436 church members, and 686 scholars in South Africa.

"The NETHERLANDS MISSIONARY SOCIETY has stations on several islands of the Chinese Archipelago, but we have received no definite accounts of them. In Timos, Celebes, and other islands, 7157 scholars, in connexion with the missions of this Society, are reported in the Missionary Register of last year.

"The UNITED BROTHERN, according to the Missionary Register of last year, has 29 'brethren' (we suppose that laymen are included in this title,) in Greenland and Labrador, and 1121 communicants; 6 brethren among the North American Indians, and 104 communicants; 149 brethren in the West Indies and Surinam, and 33,058 communicants; and 23 brethren in South Africa, and 1229 communicants."

The Cruelty of Heathenism.

The following narrative of the Rev. Mr. Fox, taken from the London Missionary Register of October, 1845, describes a scene which he witnessed at the Churrack Poojah, among the Teloooons, South India. It will be remembered by our readers, that we have a mission among this people, at Nellore, which ought to be reinforced. The field is large and accessible. Of the thousands of our preachers, is there not one who will go to this dark part of the earth, now full of the habitations of cruelty, and instruct the deluded people in the way to holiness and peace? We must meet them at the judgment seat

of Christ, and there answer the question,—
Why did you not send us the gospel?

“ About three o'clock, the sound of the tomtoms announced the approach of the machine for swinging a man, which ceremony was to take place to-day. It came lumbering along, and appeared to be in the form of a sort of rude cart: there were two solid wooden wheels, five feet in diameter, united by a thick axletree; across which, and projecting ten feet each way, in front of and behind the wheels, were two beams, used for balancing and also for drawing the machine. In the axletree was fixed a stout upright beam, ten feet high; and across this, again, was a long, heavy beam fixed to the top of it on a double pivot, so that it could be raised or lowered at pleasure, and also swing round without moving the cart. This upper beam was the one to which the victim was to be attached, and it was adorned with garlands of red and yellow flowers. They carried this machine about half way between our tent and the pagoda, and there left it, the tomtom men returning to the village to accompany another rabble procession. Half an hour brought this also: it consisted only of a man carrying an earthen vessel full of rice, with a little red and yellow powder. We accompanied the people to a well close by. Here the man took the powder, daubed some of it inside the edge of the well, and let a little drop into the water, at the same time setting the rice down by the side of it: though there was no act of prostration, or the like, this was intended as an offering to the well. When I asked if the well were a god, that they made these offerings to it, I was answered, ‘Is not the water Gunga?’—for to all water do they give this name, which is also the name of the deity of the Ganges.

“ This done, they dragged the swinging machine near to the pagoda, and then set to work to boil a considerable quantity of rice, in order to present it to the idol. Till this should be ready, a space of nearly an hour, nothing was to be done; so we mixed with the clusters of people who hung about, just as they would at races or a prize fight in England, telling them of the folly and sin of worshipping a painted idol of wood, which was made by a carpenter in Bunder. Some laughed; some said the idol was god in spite of all that; some said, if they did not worship it, it would come and swallow them up, or destroy them in some other way; some had a silly story about a time when a Mussulman and a Hindu were sleeping near the Ammaru's image: in the night the Mussulman

accidentally threw his foot over the idol, whereupon the goddess punished the Hindu for his companion's fault. We found, at this time, the poor wretch who was going to swing, and tried to dissuade him from it: it was not from any religious motive that he was going to swing; but he had often done it before, as the scars on his back showed, and he had got four rupees for doing it, so why should he not? He was already rather stupefied by liquor, for he had drunk two rupees, which he had received in advance. He, as well as others, continually urged the conduct of the Honorable East India Company in past years, saying that the collectors had paid money toward the festival, and done what they could to encourage it.

“ While we were talking, the man who was to act as executioner, came up, with the horrid hooks in his hand, to call him away: at last the poor wretch took off his cloth, and gave it to his little daughter, and walked away to the village to prepare for the ceremony. Before he returned, the rice had been boiled and strained, and was spread out on a cloth before the door of the pagoda. At last the poor wretch came back ready for the work,—naked, except a small turban, and a cloth round his loins; his body thickly smeared over with yellow turmeric; his feet striped red; and tinkling bells tied to the calf of the leg; he came, attended by tomtoms, dancing and throwing his arms about like a maniac, and screaming horribly. Having been led round the temple, he prostrated himself before the idols, and then made way for a poor sheep, which had its head cut off at a blow, as a sacrifice to the goddess. Then another sheep was brought to the swinging machine, the hooks run through the skin of its back, itself bound by ropes to the end of the horizontal beam, and then lifted up from the earth, while two or three men ran round and round, so as to make the horizontal pole turn rapidly on its axis. The sheep was taken down, and carried away: it is never to be killed; but to be allowed to feed at large as sacred.

“ The machine was then rolled back from the pagoda a hundred yards or so, the poor victim dancing about before it. He then came under the pole, and the hooks were thrust into his back, so as to lay bold of the skin and half an inch of muscle. Though they pretend that, through the power of Ammaru, he feels no pain; yet the noise of the tomtoms could not drown his cry, as the hooks pierced his flesh, nor all the turmeric on his face conceal the expression of pain in his countenance. He was then hoisted on

high, hanging simply by the hooks and rope attached at first: he also supported himself by another rope which he held by his hands; but this he afterwards let go, and continued shouting, and swinging his arms and legs about. Meanwhile, the machine was run back again towards the pagoda, and after swinging rather more than two minutes, he was let down: he, however, ran about for some time with the hooks in his back. No one seemed shocked, though we felt it was enough to sicken us; and when I exclaimed against the wickedness of the act, the people only laughed. Soon after, the crowd, consisting of about 200 people, dispersed. It is altogether kept up by two or three Soodra people, whose forefathers built the pagoda, and who make money by it, being the officiating priests: again and again they acknowledged it was all for money. When we urged them to do away with it, they answered, 'Let the government forbid it, and then, well and good; we will give it over.' Such a scene of devil-worship I never witnessed before: the officiating priests quarrelled and wrangled; the poor victim distorted his limbs, and looked more like a demoniac than anything else; while dozens of boys were looking on, getting all their better feelings brutalized and demoralized. Until three years ago, the government is said to have actually supported it; and even now it does nothing to prevent or discourage it."

The Moral Elevation of the Church Essential to Missionary Success.

Messrs. Gould, Kendall & Lincoln, of this city, have in press, soon to be issued, a collection of sermons, by various authors, on the subject of Christian Missions. These sermons were all delivered on public occasions, and, with two or three exceptions, have been before published. They are among the best productions of ministers of four evangelical denominations, such as the Rev. Doctors John M. Mason, Francis Wayland, John S. Stone, Lyman Beecher, and others. The volume is to be a duodecimo, of more than 300 pages, and will be welcomed, we doubt not, as a valuable contribution to our religious literature, and an important means of diffusing and deepening an intelligent interest in the missionary enterprise.

We are permitted, by the publishers, to

give an extract from a sermon by the Rev. George B. Ide, of Philadelphia. The whole discourse is rich in evangelical sentiment, and brilliant in style, as all will remember who heard it delivered, a year ago, in Providence. The text is Isaiah 40: 9; and the theme, *The moral elevation of the Church essential to missionary success*. After mentioning that the Church must have clearer and more perfect views of divine truth, and a far higher elevation of Christian principle, the eloquent author proceeds:—

"The elevation required of the Church includes, also, *eminent personal holiness*. In addition to the want of high-toned principle, and the connection, direct or implied, with public evils, to which we have referred, there prevails, among the mass of Christian professors, a low standard of individual and practical piety. They entertain a very imperfect sense of their obligations to the Savior who has redeemed them, and called them to be partakers in the inheritance of his saints. Their religious exercises are marked by many deficiencies. Their repentance is superficial, their faith feeble and wavering, their zeal languid and fitful, their views of spiritual things obscure and distant, their hope of heaven a vague desire, rather than a realizing certainty, and their love to Christ and to the souls of men cold, speculative, and inconstant. Their entire character partakes largely of their former state of carnality and pollution. Their old tempers and passions yet rankle and tyrannize in their bosoms. The chains of lust, and avarice, and selfishness, but half broken, still hang clanking heavily around them. And while, for the shadows of this fugitive scene, the gains of commerce, the strifes and fluctuations of political parties, and the whole shifting panorama of earth's empty illusions, they are all alive and eager, they manifest but little concern, and make few and paltry endeavors to promote the honor of Jehovah, and the recovery of our race to his rightful dominion. This absence of earnest and devoted consecration, on the part of believers, is a most fatal hindrance to the success of the gospel. It chills and frustrates prayer, palsies the arm of exertion, dries up the stream of benevolence, shields the impenitent, as with triple steel, against conviction, and, closing the ear of God, arrests the descent of his all-conquering Spirit. Never will the Church meet her solemn responsibilities, until her children, bursting asunder the shackles that

bind them, and rising out of the slough of earthliness in which they are sunk, come up to that high measure of evangelical sanctification, which the voice of scripture and the exigencies of a dying world alike demand of them. There is a moral omnipotence in holiness. Argument may be resisted. Persuasion and entreaty may be scorned. The thrilling appeals and monitions of the pulpit, set forth with all the vigor of logic, and in all the glow of eloquence, may be evaded or disregarded. But the exhibition of exalted piety has a might which nothing can withstand. It is truth embodied. It is the gospel, burning in the hearts, beaming from the eyes, breathing from the lips, and preaching in the lives of its votaries. No sophistry can elude it. No conscience can ward it off. No bosom wears a mail that can brave the energy of its attack. It speaks in all languages, in all climes, and to all phases of our nature. It is universal,—invincible; and, clad in immortal panoply, goes on from victory to victory. Let Zion, through all her departments, but reach this elevated point, and how rapid and triumphant would be her progress! With what overpowering demonstrations would her tidings be attended! What numerous and ever-flowing channels would pour into her treasury the requisite means; and what hosts of her consecrated sons would stand forth, to publish on every shore the mandates of her King! And how richly would the showers of Divine influence be shed down, quickening into life the seed which she scatters, filling the desolate wastes with verdure and joy, and changing this blighted earth into the garden of the Lord!

“Another characteristic of the position, to which the Church is exhorted to ascend, is *near and intimate dependence on God*. In her present low standing-place, with the vapors of error, and the fogs of worldliness floating all around her, her spiritual perceptions are clouded and distorted. The things of sense and time,—the objects which are at hand and palpable,—loom up in unreal magnitude; while those of the far heaven are hidden from her view, or appear in remote and shadowy outline. Hence, the great fact, that Jehovah alone is her Rock and her Defence, and his almighty Spirit the source of her advancement, is but dimly seen, and feebly apprehended. She may, indeed, cherish it as an article of her creed; yet, practically, it is unheeded and forgotten. Instead of reposing an undivided trust in the approbation and blessing of her enthroned Intercessor, she is too much inclined to rely on the splendor of intellect, the stores of learning, the numbers, and wealth, and temporal re-

spectability which she can bring to her support. In some of her divisions, alliance is even sought with the civil arm, and princes, and potentates, and a mitred hierarchy, are regarded as her lawgivers and protectors. O, how unlike is this to the conduct of the early disciples! They stood on ‘the high mountain,’ and saw the pomp of human power, and the gilded pageantry of crowns and sceptres dwindle into a speck beneath them. How little did they estimate the glitter of riches, the halo of talents, the parade of titles, and the array of all earthly influence! The celestial realm, with its vast and absorbing realities, was close above them. The face of God, radiant with love, shone full upon their hearts, filling the whole field of their vision, and ravishing them with his ineffable perfections. Immersed in the divine effulgence, they lost sight of the world,—of themselves,—and God became ‘all and in all,’—the atmosphere in which they moved,—their Element of Life, their Centre, and their Rest. They felt that to Him *only* must they look for succor; and that, without his presence, all the instrumentalities in the universe were vain and worthless. They hung their hopes to the pillars of his thrones; they laid their prayers at his very footstool; and He, honoring their confidence, prospered their labors, and made their names a wonder and a glory to all coming ages. O, could we, like them, win up to that sun-lit pinnacle, rising, pure and clear, above the smoke and din of this murky scene, where our access to the infinite grace of the Father and the Son should be full and free; where our communion with them should be obstructed by no intervening barrier; and where our faith, severed from all mortal reliances, and fixing its calm eye on the Omnipotent alone, should grasp with untrembling hand his immutable promises, what an amazing revolution would be wrought in our feelings and actions, and how victorious would be our assaults upon the strong holds of iniquity! Then would primitive fervor again animate the Church, and apostolical strength gird her ministry, and ancient triumphs return to her banner, ‘God witnessing with’ her in every land, and enduring his own word with energy from on high.

“Another particular in which Zion needs to be elevated, is *in the grandeur and universality of her plans of benevolence*. The spectator, who occupies the mountain-top, has a much more extensive and commanding prospect, than he who dwells at its base. In like manner should the Christians of our day ascend into ‘the Mount of Vision,’ that they may survey the wide, moral landscape, and take the dimensions

of the whole mighty territory which they are summoned to invade and conquer. While remaining at a low point, we are apt to confine our aims and efforts within a narrow circle, and to think little of the far-spreading fields, which distance and interposing heights shut out from our view. It is, therefore, necessary that we should attain a loftier post of observation, whence our eye may range over a broader compass, and where we may enlarge our calculations in proportion to the enterprize to be achieved. Planting our feet on the bright eminence which has been described, let us throw our glance over the immense regions that lie beneath, stretching away in illimitable perspective. A world is before us, with all its peopled continents, its crowding millions, its darkness and woe. Upon the whole boundless expanse, guilt and death, with raven wings, 'sit brooding.' Here, close at hand, we see our own favored country,—where the free word of God, proscribed or trammelled in all other lands, has found its refuge and wrought its most signal results,—sinking into the gulf of degeneracy; menaced with the fearful domination of 'the man of sin;' sapped and convulsed by giant vices; its rulers, its politicians, and its insane population casting off the laws of Jehovah; while the Church is at ease, her sentinels asleep, and the beacon-lights burning dimly on her towers. Yonder, we see Europe, the proud home of arts and civilization,—one half of it shrouded in the blackness of Papal night, and the other, a solitary kingdom excepted, covered with the huge corpse of a dead Protestantism, and its monstrous emanation, a baptized Infidelity. And even in that single nation where vital Christianity still lives, we witness a concerted and vigorous attempt to pollute or destroy it, and substitute, in its room, the exploded mummies of a darker age. On this side, we behold Africa,—wronged, bleeding Africa,—sitting in the dust, and mantled with one wide pall of barbarism. We see her vast interior thronged with savage hordes, scarce raised above the level of the brute, and given up to the most degrading idolatry. We see the slave-ship hovering on her coasts; and hear the clanking of her fetters, the shrieks of her children, the shouts of rapine and violence, echoing along her plundered shores. And there, far in the dim and ancient East,—the hoary cradle of the world,—we look on the unnumbered myriads of Asia, plunged in heathenism, a prey to debasing passions, strangers to hope, and hurrying blindly into the abyss. Everywhere, we perceive the presence and the power of that relentless enemy of God

and man, whose thrones is on the high places of the earth, and whose trophies are murdered souls. We see Romanism deluding its countless votaries; Paganism enthraling two-thirds of our species; and the fell imposture of Mohammed blasting the fairest portions of the globe, and even lifting its foul crescent above the hallowed scenes which the Redeemer trod. We see governments, laws, society, both in lands benighted and civilized, constructed on principles alien to the gospel; and the spirit of ungodliness diffused through all ranks and classes of mankind; while the few, who cleave to the cause of truth and heaven, are, in comparison, but as the three bands of Gideon to the dense host of the Midianites, or as the lonely spots of verdure that gem an otherwise unbroken desert.

"Such is the spectacle which, from the 'high mountain,' presents itself below and around us. The work which we are called to accomplish, is the moral renoation of this entire extent of sin and misery, its complete subjection to the authority of Christ, and its universal transformation into beauty and holiness. Not a corner of it is to be left unreclaimed; not a dark recess forgotten; not a remote isle of the sea unevangelized; not a wanderer of the wilderness unilluminated; not a solitary child of Adam unblest with the tidings of peace and pardon. Over all, the loveliness and purity of Eden are again to return. Over all, Christ is to reign, and to reign through the instrumentality of his people. Here, then, let us stand, and devise our plans, and form our resolves, with a vigor and a scope commensurate with the greatness of the undertaking which devolves upon us. To this all-viewing height, let the whole Church come up, and estimate the task to be performed, the evils to be removed, the obstacles to be encountered, and lay out her schemes of effort with an amplitude that shall embrace the world."

Touch not the Missionary Ark Profanely.

The following thoughts are from the pen of the Rev. John Angel James, of Birmingham.

"Let all your missionary efforts be carried on in the spirit of religion. Let them be founded in religion, and carried on in religion. He who engages in this work in any other spirit, is like Uzzah of old, and should fear lest he expose himself to a similar punishment. I do not think that our

ness for the invitation of the heathen, possesses all the characters it should have. We are not yet like the angel, who had the everlasting gospel to preach to all nations, flying in the midst of heaven; rising so high that the smoke and dust of these lower regions cannot settle on his wings. We need to soar much higher than we do,—to live nearer to God,—to have more of the influence of the divine Spirit. When I see missionary societies taken up as a sort of exchange for employments that have palled and satiated; when I see persons thronging to missionary meetings in the same spirit that they would resort to a ball-room, or a theatre; when I see congregations calculating and comparing collection with collection, and exertion with exertion; when I see toy-shops set up, and aquatic excursions resorted to, to support that cause for which the Son of God shed his blood; when I hear this or that man wiled up, because he has been most successful in raising money, or in adding subscribers to the list; when I hear it told again and again, that ‘money, money,’ is the life-spring of our cause;—I say, when I hear and see all this, I have reason to fear that we are not yet what we should be, as it regards this sacred cause. Call me not a reformer! I disclaim the title. A reformer! O, I wish I were! That I love the missionary cause, witness He who knows my heart! witness sleepless nights and anxious days! O, dearly do I love this cause, and anxious, indeed, am I that it should be preserved pure! and when I see men, women, and children, rushing to the altar with strange materials, I cry, indignant, ‘Off, off, ye profane! mingle not that with your sacrifices, which can but injure both the cause and you.’”

Medical Missionaries.

The Rev. G. Smith, of the English Episcopal Mission to China, gives the following hints respecting medical missionary efforts:—

“One medical missionary at each port, would be an advantage; but my views of medical missionary efforts are reserved for a future letter. I content myself, for the present, with saying, that if any doubt is suffered for a moment to linger in the native mind, of the decided, unequivocal, primary, and essential Christian character of such medical efforts; if they bear not the undoubted impress of MISSIONARY work; if medical attention is given for any other objects, than not only proving the disinterested benevolence of the foreigner,

but also assembling the sick, blind, diseased, and maimed; within the sound of the gospel, and forming a congregation for preaching missionaries; I must confess I cherish a distrustful jealousy of any such operations, and invite not such doubtful aid. The scriptural warrant, the relation, the order, and the objects of medical missionary labors, appear to me to be very simple, as contained in Matt. 4: 23—25, and v. 1, 2.”

Valuable Thoughts.

The Rev. Dr. Jenkyn, in his dedication of a recent work, “to the Churches of Christ in Great Britain and America; and to the Directors of their Missionary Societies and the Committees of their religious institutions,” has some striking passages. Among them are the following:—

“To you is entrusted the conversion of the world. A nobler enterprise never occupied the energies of created intelligences. The seraphs of heaven would kindle with love, had they been constituted the angels and the ambassadors of a commission so benevolent and glorious.

“I lay this volume at your feet, in the hope that, should you take it up, it will strengthen your confidence in your spiritual resources, and animate you to increased and persevering effort.

“Who knoweth whether you are come to the world for such a time as this?”—a time of unparalleled activity, when all the world seems to be awakening, and when a thousand jubilant sounds usher in a morn of knowledge, liberty, and glory.

“Though the millennial sun may not be risen, it is light enough to call the family up, and to rouse the laborers to their work. The morning is fresh, lovely, and bracing. The agencies of the world and of hell are already at their work, and the agencies of heaven are ready for action, waiting *only* to honor the agency of the church of Christ.

“The collision of conflicting principles is rapidly approaching. The two great battles of truth and error, will, probably, be fought on the plains of INDIA, and in the valley of the MISSISSIPPI. In INDIA, the encounter has commenced between Christianity and the united forces of idolatry and Mohammedanism. In the valley of the MISSISSIPPI, the lines are now drawing for a deadly conflict between true Christianity and antichristian popery. The neutral ground is narrowing every day, and they who are on the Lord’s side must quit it forever.

“The interests of the world require the entire force of your united strength, for the world lieth in the wicked one, and Satan has ‘the advantage over it.’ You, as the church of Christ, are the angel which John saw in his visions, having the key of the bottomless pit, and a great chain in his hand, who laid hold on the dragon, that old serpent, and bound him a thousand years. This is to be not a physical, but a moral process; and your chain is moral and spiritual, and its links consist of the

pure doctrine, the sound discipline, the scriptural ordinances, the Christiana societies, and the benevolent institutions, which are now in your hands. These are constantly increasing, and as they increase, they extend the reach of your influence. By these you will limit and control the agency of the tempter, and the force of temptations; and by these you will overcome the world, and possess it, in the name and for the use of Jesus Christ.”

American Baptist Board of Foreign Missions.

Recent Intelligence.

GERMANY.—Letter of Mr. Oncken.

In another part of the present number, will be found a letter from Mr. Oncken, giving a brief account of the progress of truth in Germany. Since that was in type, we have been kindly favored with the perusal of another, of later date, received by the Rev. Dr. Sears, President of the Newton Theological Institution. It is, in many respects, an interesting document, furnishing new proofs of what we have long believed, that the Baptists of America have a most important work to do on the continent of Europe. After alluding to the efforts of the Board to sustain their missions, Mr. Oncken says:—

If there was no other mission to support than this, their labors and sacrifices would be amply rewarded, by the glorious results with which the Lord crowns our labors. The truth is spreading far and wide; many precious souls are rescued from sin and destruction, and if my life is spared to the ordinary time of man, I hope to see yet one hundred churches formed, in which Christ will be acknowledged as the only Head and Lawgiver, and in which all the ordinances of his house will be observed, as in the churches planted by his inspired Apostles. The number of our churches is, at present, thirty-three, and, before the close of the present year, will amount to fully forty, according to our present prospects. The glorious news received from almost every quarter, where churches already exist, or which our

travelling brethren have visited since the close of the past year, is quite overwhelming. The fields are ripe for being reaped, and all that is required, is faithful brethren to bring in the sheaves into the Lord's garner. If our beloved American brethren were but thoroughly acquainted with our present position, I am persuaded they would stretch every nerve, and enable us to extend the field of our operations.

The little church at Marburg, in Hussia, which for five long years has stood the fire of persecution, and to which it is still exposed, was amply rewarded for its faithfulness, by our gracious Lord, by receiving an addition of fifteen members on new year's night of this year. I had sent br. C. Steinboff, missionary for Hanover generally, to baptize these converts; and though the policemen were on the alert, the Lord defeated their intentions. The waters of the little river gliding along that seat of learning, swelled to such a height at that time, that the house in which our brethren assembled that night was so surrounded by the flood, that it afforded them all the protection they needed. The new converts and the church spent, in this position, a glorious night in the observance of both the solemn ordinances of God's house. The church in this place has thirty-two members, half of which are located in six or eight different villages, at which services are conducted as often as possible by the brethren Jeremias Grimmel and Daniel Binder. The latter, though a native of Marburg, was originally a member of the Hanburg church. I cannot speak in too high terms of the zeal and self-denial of these brethren in their efforts to spread

the blessed gospel. Nearly all the members have been imprisoned and suffered the loss of their property.

On his way back, br. Steinhoff preached the gospel wherever he had an opportunity, and on one occasion a meeting of about twenty persons was held at the top of a steeple-house, to which he had been invited by the watchman. Since this brother's return, he has received a pressing invitation to return to Hersfeld, in Hessa, where, by the time this reaches you, he will, I trust, have arrived in safety and baptized several converts.

Similar intelligence we have from various parts of Prussia, Baden, Oldenburg, &c. To-day I received the most interesting news from br. Ehlert, a converted Roman Catholic, a native of Prussian Poland, now at Elbing. This brother preaches both in Polish and German, and if he can be properly supported, may become extensively useful in those regions. The materials of a little church at his native place have been already gathered through his instrumentality; but my means are so limited, that had not the Lord provided unexpectedly from an unusual quarter, I could have done nothing for his support. Ehlert is surrounded by Polish Catholics, and it is highly desirable if we could supply him with good tracts in that language. His aged father and a sister are converted, as also a former member of the State Church; the latter has opened his house for preaching.

The cause at Berlin is flourishing, and a new church will be formed speedily at Stettin, where the truth has taken hold of the old orthodox Lutherans. The brother who conducted the religious services among them, was baptized last week, and with him two other leading brethren. Their meetings are, on an average, attended by three hundred hearers. We expect great things in this quarter. At Bremen the work is advancing, and I intend to visit the brethren in a week or two; several new converts are waiting for baptism.

In the south the work is not quite so flourishing, but this is owing to the fact, that we have no brother there engaged as missionary. Our beloved brother, C. Schaaffler, of whom br. Neale will have told you, would be the man for this station, though it will be a great loss for me should he leave this place. I have not met with a brother of his years, in whom so many

excellencies are united. Could br. S. be sent, I doubt not, that under the divine blessing, the number of converts and churches would soon be multiplied. We continued to share in the gracious outpouring of the Holy Spirit here, [Hamburg] and upwards of fifty individuals were immersed in 1842. My throat, too, is improving, so that I can already conduct three or four services during the week. I have, at present, a weekly bible class, which nearly fifty persons attend. But our place of worship is so small, and in every respect so unsuitable, that the church has now decided to make an effort to purchase a house for this purpose.

The sum required for the purchase of a suitable chapel, he thinks, will not be less than £2000. A subscription has been commenced at Hamburg, and will be prosecuted in England. Mr. Oncken inquires, with much solicitude, whether any assistance can be obtained from the United States.

Of the present excitements in Germany, he speaks in the language of hope. God is in these remarkable movements, and will, doubtless, open doors for the wide diffusion of his gospel.

The extraordinary religious movements in this country, both among Protestants and Catholics, though any thing but scriptural, I hail as an event which, in the overruling providence of God, will tend to promote religious freedom. The number of these Socinian dissenters is constantly on the increase, so that it will be impossible for the civil authorities to resist their demand long, for the free exercise of their religious worship. The principles now manifested in the Lutheran and Roman Catholic churches, by the Lichtfreunde [Friends of Light] in the former, and Ronge and his party in the latter, are in fact identical, and the difference between them is only in name. It is only to be hoped that the legions of priests, pastors, and people, in both communities, who are one heart with them, will follow their example, and throw off their hypocrisy. But, alas! the loaves and fishes have too powerful an attraction. In Königsburg the whole of the reformed church has quite recently rejected the symbolical books, and the authority of

the government in religious matters. The government is attempting to stem the torrent, but I hope it will be in vain. The State Churches have, evidently, outlived their influence, and sooner or later, they must fall. How glorious and encouraging are, on the other hand, our hopes and prospects for the ultimate triumph of God's truth over every error of man! How adorable are the many precious promises of our faithful God in this respect! May they constrain us to stretch every nerve in the spread of the glorious gospel of the Lord Jesus Christ.

Return of Mr. Jones—Death of Mrs. Jones. The Rev. John Taylor Jones, of the Siam Mission, arrived at New York April 12th, in the ship Montreal, from Canton. In a brief note to the Secretary, he says of his wife:—"After struggling with pain and weakness of no ordinary character till March 21st, she calmly expired, regarding *Christ as her Righteousness, and Heaven as sweet.* . . . The grand aim of her life was *usefulness*; for that she *longed to live*; but death seemed not to have any terrors for her." After speaking of his little daughter as "quite well," and his own health as "infirm," he adds:—"For *Siam*, I am distressed! Shall it be abandoned? Shall years of toil, and prayer, and expense, be given up as lost? Or shall I hasten back, all enfeebled as I am, my faculties beginning to fail, and leave my children to my country and my God, while I struggle on a few more years, or months it may be, to preserve all from ruin! Through the superabounding goodness of God, I am preserved from distrusting Him;—but earth looks dark!"

The spirit of our suffering brother, we doubt not, will be cheered by the assurance that Siam is not to be abandoned. Desirable as may be his return, with recruited health, he is no longer to be left alone in the work.

Resignation of Mr. Shuck.—The Rev. Jehu L. Shuck, recently returned to America, has, at his own request, been honor-

ably dismissed from his connection with the Acting Board of the General Convention, and received an appointment as a missionary of the Foreign Mission Board of the Southern Baptist Convention. He is expected to remain several months in this country, and to travel, with his attendant Chinaman, Yong Seen Sang, in the Southern States, for the special purpose of raising ten thousand dollars for the erection of a Christian chapel at Canton.

Rev. S. S. Day.—In our last number, we mentioned the circumstances which compelled Mr. Day and his family to leave Nellore, and embark, by way of England, for their native land. They left Madras, in the bark *Minerva*, Capt. John Geere, on the 3d of December last. On the 3d of February he wrote from Cape Town, Cape of Good Hope, that his health was gradually improving. He will, probably, reach America in season to attend the anniversaries in Brooklyn.

An Act of Liberality.

An anonymous correspondent has recently addressed a note to the Treasurer, from which the following is an extract:—

"I am debtor to the gospel for every thing that is valuable in civilized life, as well as for religion. . . . Is it not my duty to make some sacrifice toward discharging the debt I owe the gospel? *I will, I WILL do something.* I therefore enclose one hundred dollars to aid the Baptist Missionary Society in giving the same gospel to the pagans of our day. . . . But what offering or sacrifice is made by any one living under the light of the gospel in a land of liberty like free America, that is worthy of the name, compared with the sacrifice of Him, who *gave himself*; or of those who have sealed their testimony with their blood, through fire, frost, sword, rack, crucifixion, and dungeons?"

The communication is signed "Rustic." The sum forwarded is not the first donation, it is believed, which he has sent to our treasury from the avails of his consecrated "industry and economy."

Receipts of the Month.

The receipts of the Board, for the year ending April 1, 1846, exclusive of the grants of the U. S. Government, for Indian Reform, and also of sums received from the Bible and Tract Societies, exceed one hundred thousand dollars. Of this sum, about \$30,000 were for the payment of the debt due April 1, 1845. The balance of the debt,—about \$10,000,—is provided for by pledges, which are considered as valid. Additional sums, amount-

ing in all to about \$20,000, have been subscribed for general purposes.

It will thus be seen, that the pecuniary condition of the Board, apart from all these unpaid subscriptions, is better by at least \$30,000, than it was one year ago. Should the pledges which have been so generously given, be promptly redeemed, the Board will soon have extinguished its debt, and be in a condition, not only to meet existing engagements, but also to forward speedy reinforcements to several of the suffering missions.

ANNIVERSARIES AT BROOKLYN, N. Y.

The Baptist General Convention will hold an adjourned meeting in the meeting-house of the Pierrepont Street Baptist church, in Brooklyn, N. Y., on Tuesday, the 19th of May next, at 10 o'clock, A. M.

The Board of Managers of the Baptist General Convention will hold its annual meeting at the same place, on Wednesday, the 20th of May next, at 10 o'clock, A. M. The annual sermon will be delivered by the Rev. George W. Eaton, D. D., of Hamilton, N. Y., or by his alternate, the Rev. William Hague, of Boston.

The first meeting of the American Baptist Missionary Union will be held at the same place, on Thursday, the 21st of May next, at 10 o'clock, A. M.

Donations

RECEIVED IN MARCH, 1846.

Maine.

Camden, a sister, for China, 5,00; do., Ephraim Wood 25,00; do., Rev. Winthrop O. Thomas 12,50; Thomaston, Rev. Joseph Kalloch 12,50; St. George, Barnabas Fountain 25,00; East Thomaston, Samuel Libbey 12,50; do., E. M. Perry 12,50; per Rev. L. B. Allen, for fitting out Rev. E. N. Jencks to Siam, 105,00
Cumberland Assoc., per Judah Chandler, tr., viz.—Portland, 1st ch., Mrs. Hannah Carleton, for the support of a Pgwō Karen assistant, 50,00; do., Sab. school 20,00; do. and cong., \$50 of which is for the support of a Pgwō Karen assistant, 250,53; to constitute Rev. L. F. Beecher, Rev. D. C. Haynes, and Dea. Alfred Rich-

ardson, life members of the A. B. M. Union, 300,53
North Yarmouth, Jeremiah Brown 5,00; Wm. Fogg 3,00; a friend 1,00, 9,00
New Gloucester, ch. and cong., by Daniel Allen, 13,85; E. Lane 10,00; Fem. Miss. Soc. 14,52, 38,47
Cape Elizabeth, ch. and cong. 10,00; Bath, Bap. Benev. Soc., per Rev. H. G. Nott, 23,00, 33,00
— 381,00
Guilford, Lake Village, ch., mon. con. for March, per Rev. J. M. Coburn, 3,00
Penobscot Aux. For. Miss. Soc., per J. C. White, tr., viz.—Bangor, 1st ch., mon. con., 18,05; do., Fem. For. Miss. Soc., 14,00; do., Mrs. Nickerson 3,00; do., Mrs. Brastow 1,00; North Bangor, ch. 4,75; Corinth, ch. 15,06; Hampden, 1st ch. 1,00, 46,86
Bucksport, M. G. Buck 10,00
Augusta—Samuel Cummings 25,00; Timothy Goldthwait and family, balance of his sub-

scription, 8,00; per Rev. N. W. Williams, towards sending a missionary family to Asia,	33,00
Farmington, Rev. N. M. Williams, subscription towards the outfit and passage of a missionary family to Asia,	25,00
Waterville, 1st ch. Sab. school, per J. W. Capen,	6,00
Piscataquis Assoc., viz.—	
Abbot L. Warren 1,00;	
Dexter, H. More 10c.;	
Harmony, ch. and cong. 5,00;	
Dexter, Calvin Copeland and wife, for Calvia Copeland's life membership of the A. B. M. Union, 100,00,	106,10
Lincoln Assoc., viz.—	
Warren, ch. and cong., for Rev. A. H. Granger's life membership of the A. B. M. Union, 100,00;	
do., with the amount contributed by Nobleboro' 2d ch. and cong., for Rev. P. Pillsbury's life membership of the A. B. M. Union, 59,66;	
D. McCullum, for his life membership of the A. B. M. Union, 100,00,	259,66
Damariscotta Assoc., viz.—	
Nobleboro', 2d ch. and cong., for Rev. S. A. Kingsbury's life membership of the A. B. M. Union, 100,00;	
do., with the amount contributed by the Warren ch., for a life membership, as above, 50,00;	
Daniel Day, for his life membership of the A. B. M. Union, 100,00,	250,00
Nobleboro', 2d ch. and cong. 18,35; Jefferson, ch. and cong. 23,44;	
Waldoboro', do. 54,17; for Rev. S. Chisam's life membership of the A. B. M. Union,	100,96
Jefferson, 3d ch. and cong. per Rev. J. Wilson, agent of the Board,	719,91
Lyman, Rev. J. Morton, per Edward Sands,	5,00
Monson, Rev. L. Bradford, pledged at Winthrop, towards a new missionary to Siam,	20,00
	—1354,83
New Hampshire.	
Portsmouth, Dr. Rufus Kittredge	10,00
Exeter, Bap. ch. 10,00; do., for N. Brown, Assam, 1,00; per J. F. Moses,	11,00
Henniker, ch., per D. G. Mason,	20,00
Swansey, ch., per Theophilus Parsons, per T. Gilbert, for the support of Mr. and Mrs. Wade, of the Tavoy Mission,	40,00
	— 81,00
Vermont.	
Thetford, Silas Follet, \$100 of his to constitute himself	

a life member of the A. B. M. Union, per M. J. Walker,	300,00
North Springfield, ch., per Lyman Fletcher,	5,70
	— 355,70
Massachusetts.	
Lucy Simmons 1,00; Mrs. Wood 1,00; Mrs. Reed 1,00,	3,00
Chelsea, Mary Allen 24c.; Newell Allen 28c.; jewelry sold, 51c.,	1,03
per Rev. E. Kincaid, agent of the Board,	4,03
Shutesbury, Joseph L. Small-edge, per Z. L. Raymond, Boston, a friend to missions 3,00; do. do. 2,00; do. do. 1,00,	6,00
do., Mrs. Dea. Loring 10,00; Charles Bowen 1,00; per Rev. E. Kincaid, agent of the Board,	11,00
Boston, Harvard St. ch., mon. con., per J. Putnam,	18,00
do., 1st ch., per Rev. R. H. Neale, for support of Mr. and Mrs. Mason, at Tavoy,	100,00
do., Charles St. ch., mon. con., per Moses Hadley,	12,04
do., Baldwin Place ch., a few ladies, per Rev. B. Stow, 20,00; do., Thos. Shaw, to constitute Ko A Bak a life member of the A. B. M. Un., 100,00,	120,00
do., Bowdoin Square ch., Board of Benevolent Operations, per S. G. Bowdlear, tr.,	40,00
	— 307,04
Methuen, ch. and soc., after an address by Rev. E. Kincaid, per Rev. S. W. Field,	23,00
Malden, Mrs. Sally Dix, 50c.; Fem. For. Miss. Soc., Miss Eliza Tufts tr., per Rev. J. Cookson, for the support of a native preacher under direction of Mr. Bullard, 50,00,	50,50
Newton, Upper Falls, ch., mon. con., per Isaac Keyes,	14,44
do., Theol. Inst., Soc. of Miss Inquiry, S. W. Avery tr.,	4,62
	— 19,06
Jamaica Plains, Ichabod Mather, for his life membership of the A. B. M. Union, per Rev. J. O. Choules,	100,00
South Reading, Miss E. Wetherbee	5,00
Barre, ch., per Rev. T. W. Cate,	5,00
Reading, 2d ch. Sab. school, per Dea. E. Eaton,	10,00
Raynham, a few friends	20,00
Framingham, A. Haven	5,00
Southboro', ch., per Rev. M. Ball,	2,25
Woburn, Rev. S. B. Randall, for his life membership of the A. B. M. Union,	100,00

Weston, Rev. O. Crane 1,00
 West Dedham, ch. 7,47;
 do., Miss Betsey Baker,
 for the support of Miss
 Waldo, of the Greek
 Mission, 5,00; do., Fem.
 Mite Soc. 32,33; for
 Rev. J. W. Parkhurst's
 life membership of the
 A. B. M. Union, 112,00
 per Rev. A. Bennett,
 agent of the Board, ——— 113,00
 818,63

Rhode Island.

Woonsocket, a friend to missions 5,00

Rhode Island State
 Convention, V. J. Bates tr.,
 viz. — Providence, 1st
 ch., mon. concert for
 March, 41,29; do., in
 part of annual sub., per
 J. H. Read, 54,00; do.,
 per T. W. Foley, 15,00;
 do., per D. Daniels,
 106,00; do., per W.
 Hassard, 24,50; do., per
 Wm. Gammell, 73,21,
 to constitute John Dex-
 ter, Nathaniel Bump,
 Joshua Langley, and
 James H. Read, life
 members of the A. B.
 M. Union; do., Alexis
 Caswell, for his own life
 membership of the A. B.
 M. Union, 100,00; do.,
 Rev. Francis Wayland,
 for his own life member-
 ship of the A. B. M.
 Union, and the life
 membership of Henry
 M. Durand, H. B. M.
 Commissioner for the
 Tennessee Provinces,
 200,00, 700,00

do., 4th ch., per Gorham
 Thurston, tr., for G. B.
 Peck's life membership
 of the A. B. M. Union, 100,00
 Pawtucket, 1st ch., for
 Rev. S. S. Bradford's
 life membership of the
 A. B. M. Union, per
 James Olney, tr., 100,00

Baptists in Slatersville,
 per R. B. Chapman, 27,00

Newport, Mrs. T. S.
 Brownell 5,00; Mrs. B.
 Stevens 5,00, towards
 the support of Mr. Bar-
 ker, mission'ry at Assam,
 per Rev. B. P. Byram, 10,00

Rhode Island Sab. School
 Assoc., per G. B. Peck,
 tr., viz. — Lippit and
 Phoenix, Baptist S. sch'l
 6,78; Warren, do. 5,35;
 Providence, 3d ch. do.
 21,07; Wickford, do.
 2,30; Providence, 4th
 ch. do. 9,45, 45,35

A friend to missions ,15
 ——— 982,50
 ——— 987,50

New York.

Ellisburg, Mrs. Darius Shepard-
 son, per Rev. Abner Webb, 1,00

Orwego Assoc., D. Harmon tr.,
 per Wm. Colgate, to constitute
 Rev. Peter Woodin a life mem-
 ber of the A. B. M. Union, 107,00

Rhinebeck, Mrs. Elizabeth Kel-
 ly, to constitute Rev. Isaac
 Bevan a life member of the A.
 B. M. Union, 100,00

New York, Baptist Taber-
 nacle ch. Sab. school,
 per Theo. Ellis, to con-
 stitute Rev. Geo. Hatt
 a life member of the A.
 B. M. Union, to be ex-
 pended on the schools
 under Mrs. Wade, at
 Tavoy, 100,00
 do., Laurens St. ch., per
 Luke Barker, 20,00
 per Wm. Colgate, ——— 120,00
 328,00

New Jersey.

Patterson, ch., for Rev. John
 Rodgers's life membership of
 the A. B. M. Union, per Wm.
 Colgate, 100,00

Pennsylvania.

Philadelphia, Thos. Watson, of
 1st ch., 100,00, to constitute
 Charles H. Auner a life mem-
 ber of the A. B. M. Union;
 Mary Butcher and sisters, of
 do., to constitute their mother,
 Mrs. Mary Watson, a life
 member of the A. B. M.
 Union, 100,00; Watkinson and
 Hall, of do., to constitute Rev.
 George B. Ide a life member
 of the A. B. M. Union, 100,00;
 Mary Hallman, of do., to con-
 stitute Mrs. Mary Ann Rhee,
 a life member of the A. B. M.
 Union, 100,00. (This ch.,
 to constitute Rev. John C. Har-
 rison, a life member of the A.
 B. M. Union, by 100,00 paid in
 January.) 400,00

West Philadelphia, 1st ch., Wm.
 W. Keen, to constitute Rev.
 Edgar M. Levy a life member
 of the A. B. M. Union, 100,00;
 do., ch. and cong., to consti-
 tute Samuel Dewus and Mrs.
 Susan B. Keen life members
 of the A. B. M. Union, 200,00, 300,00
 do., Sansom St. ch., Fem. Miss.
 Soc., to constitute Mrs. Han-
 nah Courtney a life member
 of the A. B. M. Union, per
 Wm. W. Keen, 100,00
 800,00

Maryland.

Pikesville, ch., mon. con., per
 Rev. Joseph Mettam, 5,00
 Baltimore, Fem. Miss. Soc. of
 the 1st Bap. ch., Ellen Hill
 sec., for the Burman Mission,
 per Rev. Dr. Judson, 70,00
 75,00

Ohio.

Rocky River Assoc., per B.
 Rouse, tr., viz.—Strongville,

ch. 4,43; Roylton, do. 7,69; Fayette do. 2,80; Westfield, do. 88c.; Liverpool, do. 8,56; Milton, do. 1,06; Granger 40c.; David Ashburgh 2,00; Aaron Clark 1,00; col. 1,67, Brookfield, (Morgan Co.) ch., per J. Robinson, 27,18
 5,00
32,18

Indiana.

Lawrenceburg, ch., mon. concerts for 1845, 25,00; do., Silas Wicks 5,00; Martha Wicks 5,00; per Rev. Ezra Ferris, 35,00
 Pendleton, ch., mon. cou., per George C. Chandler, 8,00
43,00

* Carried forward, \$4975,84

The following sums have been received on account of the debt of the Board, viz.:

Massachusetts.

Boston, Baldwin Place ch., Jesse Kingsbury, for his life membership of the A. B. M. Union, 100,00
 do., Charles St. ch., Rev. S. Peck, for his own life membership of the A. B. M. Union, 100,00
200,00
 Roxbury, Charles Manning, per Rev. B. Stow, 25,00
 Haverhill, Hon. James H. Duncan, for his own life membership of the A. B. M. Union, 100,00
 Watertown, ch. and soc., per Samuel Noyes, tr., for Rev. Charles K. Colver's life membership of the A. B. M. Union, 100,00
425,00

Connecticut.

Danbury, 2d ch., per Rev. R. K. Bellamy, for a life membership of the A. B. M. Union, 100,00

New York.

Piscataway, ch., to constitute Rev. Daniel D. Lewis, a life member of the A. B. M. Union, 100,50
 New York city, Tabernacle ch., for Rev. Edward Lathrop's life membership of the A. B. M. Union, 100,00
 per Wm. Colgate, 200,50

Ohio.

Rocky River Assoc., per B. Rouse, tr., viz.—Strongville, ch. 9,20; Lafayette, do. 2,00; Westfield, do. 2,50; Columbia, do. 5,50; Seville, do. 4,31; Liverpool, do. 3,10; Milton, do. 8,00; Granger, do. 3,00, 38,11

Total for the debt, \$765,61
 * Brought forward, 4975,84
\$5739,45

Legacy.

Estate of Andrew Cole, of Middleboro', Mass., per Rev. E. N. Briggs executor, 372,00
 Total receipts in March, \$6111,45

The Treasurer also acknowledges the receipt of an appropriation by the American and Foreign Bible Society, as follows:
 For German Mission, 1500,00
 " Siam do., 1000,00
2500,00

BOXES OF CLOTHING, &c.,

From Feb. 7 to April 8, 1846.

Maine, North Yarmouth, from friends, per Miss Eliza Kelly, for Mrs. Jane K. Jones, Putawatonic, a box of bedding, &c., 20,00
 N. H., Concord, ladies of Bap. ch., per Rev. E. E. Cummings, for Siam Mission, a box of clothing, 43,89
 Mass., Woburn, Fem. Domestic Miss. Soc. connected with the Bap. ch. and soc., per N. D. Reed, for Rev. J. G. Pratt, a box of cotton goods and clothing, 26,82
 do., Methuen, ———, per Rev. S. W. Field, for Mrs. Jane K. Jones, Putawatonic, a box of clothing, &c., 72,00
 do., Boston, Dea. J. Converse, for Rev. L. Ingalls, a small parcel, 5,00
 do., Marblehead, Rev. M. M. Dean, for Rev. J. Goddard, a box containing fifty pairs of shoes, assorted sizes, 25,00
 R. I., Providence, Mrs. C. M. Allen, for Mrs. Arnold, Corfu, a box of clothing, 20,00
 Conn., West Woodstock, Fem. Benev. Soc. connected with the Bap. ch., per Rev. H. Broomly, pastor, for Rev. J. H. Vinton and family, a box of clothing, &c., 77,96
 N. Y., Burti, (Chataque Co.) Fem. Miss. Soc., \$21,93; Young Ladies Sewing Circle \$2,80, per Rev. Gibbon Williams, for Rev. A. Bingham, Sault de Ste. Marie, Michigan, a box of clothing, forwarded from Burti direct, 24,73

[] V. J. Bates, of Providence, R. I., is constituted a life member of the A. B. M. Union by the avails of the monthly concerts at the Greek Mission.

[] The donations acknowledged in the April number of the Magazine as received per Rev. J. H. Walker, Cayuga Co., should have been per Rev. J. H. Walden, Cayahoga Co. ().

[] The \$100 credited to the ch. and cong., of Charlestown, Mass., to constitute Doct. A. J. Bellows a life member of the A. B. M. Union, in the March number of the Magazine, should have been credited to the Missionary Society of said church.

R. E. EDDY, Assistant Treasurer.

BAPTIST MISSIONARY MAGAZINE.

VOL. XXVI.

JUNE, 1846.

NO. 6.

American Baptist Board of Foreign Missions.

Germany.

MR. ONCKEN'S REPORT OF THE GERMAN MISSION FOR 1845.

The following communications from Mr. Oncken abound with facts of the most encouraging kind, and will, we are confident, be read with special interest.

*Hamburg and vicinity.**Hamburg, March 12, 1846.*

I can at last command a little time to acquaint you with our labors during the preceding year. Though to me, personally, it has been a period of severe trial and bereavement, I cannot but raise my Ebenezer to the Lord in grateful remembrance of his covenant faithfulness to the least of his saints, and the rich blessings with which his good Spirit has continued to crown our efforts for the extension of the Redeemer's kingdom. I dare not use the language of complaint, but of praise and adoration, for the sovereign displays of the Holy Spirit's grace on the hearts of sinners, by which fifty immortal beings in this city were snatched, as brands from the burning, and added to the church. Our new converts are natives from almost every part of Germany; several are Danes, one Swede, three Dutch, six converted Catholics from Austria and Hungary, and a Jew, a native of this city. We have now five Jewish converts in the church, who honor their Lord by a holy and devoted life, and before this comes to hand, another believing Jewess will have been baptized in the name of the Lord.

Our public services have been numerously attended, and but for the smallness of the place and the excessive heat, which very many persons

could not endure, our audience would have amounted to double the number. The brethren, Köbner and Schauflier, divided the labors of preaching nearly between them, till the death of my beloved wife. Since then, my health has gradually improved, so that I can now conduct two public, and as many private services, during the week.

Our stations at Elmshorn and Pinneberg have been regularly supplied; the former, by brethren from Hamburg, the latter, by br. Mahr, who resides there, and who, at the request of the Pinneberg brethren, has been ordained to be their overseer. Both these branch churches have gone on harmoniously, and both have had to rejoice in an increase of their numbers. At Pinneberg, four converts have been added to the church within the last month.

Of the success of the brethren Köbner and Lange's missionary tour to Holland, Oldenburg, Bremen, and various parts of Hanover, I have informed you on a former occasion. Br. Lange continued to labor among the seamen, as before, with much acceptance, till the close of last summer, when the authorities interfered and prohibited him strictly to visit the vessels. When he, after some time, attempted to resume his labors, he was arrested and imprisoned for a night; and on refusing to pay the charges of this imprisonment, the police took his watch, and have retained it to the present moment. Br. L. has since labored more frequently at Altona, where he is well received by the people.

Bible Class.

My Bible Class, at which between forty and fifty persons attend, has been, and still is, productive of much good.

I expect that a considerable number of these catechumens will make an open profession of their allegiance to Christ, by the time the course of instruction closes.

Distribution of books.

Our operations in the circulation of the Holy Scriptures, religious tracts, and other evangelical works, have been steadily maintained, and the issues amounted during the year to 7017 Bibles and Testaments, in German, Danish, Swedish, English, and French; 246,293 tracts, amounting to 2,696,512 pages, and a considerable number of larger works, as the Memoir of Mrs. Judson, Haldane on the Romans and on the Canon and Inspiration of the Scriptures, the German works of the American Tract Society, and our German Missionary Herald, of which 1000 sheets are printed monthly. The first volume of Haldane's Evidences will be in circulation before this has crossed the Atlantic, and a new edition of 5000 copies of Pengilly on Baptism, has just left the press. Our tract distributors have not only maintained their ground in the midst of much opposition, but increased in number, zeal, and devotedness. The enemy has both seen and felt this, and a long protest was inserted in one of our daily papers against our tract distribution, in which the authorities were called upon to put it down.

This part of our labor has been most encouraging; as both here, and in many other places, we had to rejoice in frequent instances of conversion. The field of operation is, in this respect, widening in every direction; but, alas! we have, at present, not a cent in the treasury. An extract from Haldane's Evidences, entitled "The Canon and Inspiration of the Holy Scriptures," of which I am permitted to circulate 600 copies gratis, will, I trust, be productive of much good at the present crisis.

Pengilly on Baptism has been blessed to many an inquirer, and resulted in their rendering a cheerful obedience to the laws of God's house. Hinton's work on Baptism, of which a copy was sent me from America, has been the means of convincing a pious and highly educated young schoolmaster in Hanover, of the truth we practice, whom we hope to see here shortly, following his Lord into the liquid grave.

Young Men's Union.

Our Young Men's Union, under the superintendence of our excellent brother, C. Schaffler, grows in importance, as the pressing demand for laborers from all quarters is rapidly increasing. We have not less than six such requests at present, and the above brethren can alone supply this lack of service. Forty brethren and upward have already left this for every part of Germany; all of them, more or less, engaged in the Lord's work. With these, a regular correspondence is kept up by the Secretaries of the above Union, by which the brotherly feeling is not only preserved, but much encouragement given to continue steadfast and immovable, always abounding in the work of the Lord.

Annoyed by mobs.

From the authorities, I am happy to add, we have experienced no opposition; and from recent occurrences, I must conclude, that from this quarter we have nothing to fear for the future. But we have been sadly annoyed by the "base sort" of our fellow-citizens and others, who have attempted to disturb our public worship, and raise a mob against us. Their demonstrations assumed such a threatening aspect, that the authorities were apprehensive it might end in an open outbreak, when it would not be in their power to protect us. I was, during this time, twice summoned before the Senator at the head of the police department, who treated me with great kindness, assured me of his protection, but warned me to be very cautious. Under these circumstances, it was decided to give up our public services for a few Sabbaths. The church was then, as in times of persecution, divided into sections, with each a leader at its head, and we enjoyed nineteen services, at eleven different places, on the first Sabbath after this measure had been adopted. On the following Sabbath morning, our Independent brethren kindly permitted us to assemble at their chapel, and in the evening of that day we had services in various parts of the town, and in the suburbs, at St. Paul's and St. George's. This storm is gradually subsiding, and though it has given us some momentary uneasiness and trouble, it will, like all our experience, be overruled to our good and the furtherance of the gospel, by our sovereign Lord, who has decreed that no weapon form-

ed against Zion shall prosper. Oh! precious and refreshing fact, that God's church is eternally secure!

Missionary efforts.

We hope soon to be able to spread the glad tidings of salvation in Hungary and Moldavia, through the instrumentality of six dear brethren, formerly Roman Catholics, natives of Hungary and Austria. These dear brethren, who enjoy the confidence of the church, we hope soon to send into the above regions, accompanied by another brother, who has offered his services. We commend them to the prayers of our American brethren. They are all plain men, but love their bibles, and, above all, love him whom it sets forth as the Lamb of God, and the only Mediator between God and man. Their difficulties may be great, and their trials severe, but the Lord is all-sufficient, and as we believe he is preparing the way for the accomplishment of our wishes, we can commit the cause to him, assured that he can keep our brethren from falling, and make them extensively useful in the conversion of sinners.

Just at the time my mind was occupied with this plan, I had the pleasure of making the acquaintance of Mr. Phillips, missionary to the Jews at Jassy, from the Free Church of Scotland, who gave me much useful information and encouragement. He pressed me much to send two of the brethren to Jassy, as there are a considerable number of Protestants in Moldavia, but in the most deplorable condition. Our plan in reference to these seven brethren is, to let them travel together as far as Pest. This will take about six weeks, as they will make the whole of this long tour on foot, laboring as they go along. At Pest they will have to part; two or three will remain there, and at Ofen, two will go to Jassy, and two to Fünfkirchen, south of Ofen, toward Croaton. Br. Creig, Jewish missionary here, from the Irish Presbyterians, highly approves of this plan,—has procured 10,000 tracts to be sent to Pest, and given me fifty Prussian dollars towards travelling expenses. We are already preparing a case, with 20,000 tracts, 500 testaments, 100 Haldane's Canon and Inspiration of the Scriptures, &c., &c., to be sent on before our brethren. Oh! that our gracious Lord may send our brethren, as once he did his disciples, into the

places which he himself intended to visit with his presence.

I find that the many interruptions which I have again experienced to-day, make it necessary to confine my statements to our work here, and to forward the remainder, as to the brethren laboring in other parts, by the next mail.

Let me only add, that our prospects of extensive usefulness were never so great before, as at present; and that especially since the commencement of the present year, we have received the most cheering intelligence from various quarters. I hope that during the present year five or six new churches will be formed in Prussia and Hesse. The following brethren are now connected with the mission, in addition to brethren Köbner, Lange, Lehmann, Hinrichs, Werner, Dörksen, Münster, and myself. Feisser, Gasseker, Naeivenveen, in Holland; Müller, at Elbing; Ehlert, at Thomsdorf, Prussian Poland; Anders Madsen, in Langeland; Fötweed, at Aalborg.

In my next, I shall give some account of the labors of these brethren. The extra allowance of \$500 from Br. J. Bacheller, has enabled me to engage these brethren. I trust some other good brother will follow the noble example for the present year.

CONTINUATION OF MR. ONCKEN'S REPORT FOR 1845.

Hanover—Labors of Messrs. Sander and Steinhoff.

Hamburg, March 30, 1846.

The brethren, Sander and Steinhoff, have prosecuted their labors in various parts of this kingdom with undiminished zeal and encouraging success. Upwards of twenty-five members were added to the little churches in Hanover and Brunswick during the past year, with prospects of greater usefulness for the future. All the churches in these parts have enjoyed a season of rest from the iron hand of persecution. Several of the Hamburg brethren have successively labored at the capital of Hanover, and other parts of this kingdom, and thus strengthened the hands of the above missionary brethren. A room has been hired at Hanover, in which three or four services have been regularly conducted on Lord's day and during the week. The expenses have been borne by the Board, owing to the poverty of the church in that place. The brethren, Sander and Steinhoff,

have also, at my request, made long and extensive missionary tours into Hesse, the Grand Duchy of Baden, Hesse Darmstadt, Würtemberg, and as far as Constanz, on the Baden See. About twenty converts were immersed on these tours, and many interesting connections formed, through which, finally, I trust, Christian churches will be raised, by whose zeal and devotedness the truth of God will be spread very extensively in these dark regions. Br. Steinhoff met with so much encouragement on his tour in January last, to Marburg, where he baptized fifteen converts, that he has lately started on a second excursion into Hesse, and I look every day for the intelligence, that others have been added to our number, and that, probably, one or two new churches have been formed. On one occasion, this brother had the gratification of preaching the word to about twenty anxious hearers at the top of the church steeple at a midnight hour. The watchman on the steeple was so desirous of hearing the word, that he had urgently requested br. S. to visit him on this lonely spot, as duty bound him not to leave it.

Marburg—Successes—Persecutions.

The church at Marburg is in so prosperous a state, as to demand our warmest praises for the grace which the Lord has given to this feeble band of believers. In the midst of severe and long persecutions, they have been faithful, and manifested a degree of zeal for the spread of the gospel, which can be recommended to all churches for imitation. Some of them have joyfully suffered the loss of *all things*; even the Sunday coat was taken from one brother, for refusing to have his infant sprinkled. The infants of our brethren at Marburg have, in all instances, been taken by force and carried by the police or gens d'armes to the national places of worship, where the mark was put upon them, without which they can neither buy nor sell, but be exposed to the most cruel treatment, should they grow up, and embrace the truth as it is in Jesus. The fines, imprisonments, and cruel mockings to which the disciples have been called, in this place, were sanctified to their inner man, and thus have all things worked for their good, whilst, at the same time, their testimony has been owned by the Spirit of the Lord, and about twenty precious souls have been added to their number. If we

had the means, a brother ought to be stationed at Marburg, who could devote at least half of his time to missionary labor. The vigilance of the police is so great, to prevent brethren from other parts to visit the members, that they are generally driven away on the day of their arrival. Br. Steinhoff, however, escaped detection when at Marburg in January, but not without disguising himself in the dress of a Hessian peasant, clad in a blue linen frock, and a huge staff in his hand. The gens d'armes, who were after him, passed him on the road unnoticed. The brethren, Grimmel and Binder, at Marburg, along with several sisters, make regular missionary excursions on the Lord's day into the surrounding villages, and also into Darmstadt, which have been attended with glorious results. Fifteen of their members reside in six villages, where religious services were regularly conducted, attended by many of the villagers. Our bibles, testaments and tracts, have been well received among the people, and, on the whole, we entertain the most delightful hopes in reference to the spread of the gospel and the formation of apostolic churches in Hesse. The most powerful efforts of Satan, to hinder the extension of Christ's kingdom in Hesse, have been defeated by our adorable Lord. To him be all the glory!

Baden.

Proceeding still further to the south, we come next to Baden. A little church has been formed at Bruchsal, situated between Heidelberg and Karlsruhe, from which we expect much good, as a holy zeal for the conversion of souls appears to animate its members. I have sent them several thousand tracts, bibles, testaments, &c. Satan has already begun his usual opposition, but we know that Christ will remain master of the field, and that our brethren's labors in him will not be in vain. Br. Steinhoff will visit the church at this place on his present tour.

Würtemberg.

The cause which began at the capital of Würtemberg, under such promising circumstances, has not realized my expectations. When I look, however, at the many internal obstacles to which the church has been subject, such as heresies and divisions, it is still a matter of rejoicing that the cause stands

as it is. If we had had an efficient laborer in Würtemberg, there is every ground to believe, that by the Lord's blessing, we should have had now several large churches. Several smaller churches have been formed in connection with the one at Stuttgart, but for want of a devoted brother, to visit and direct them, they have not extended their boundaries as rapidly as might have been expected. The church at Stuttgart, with its branch churches in different villages, has about 125 members.

We hope now soon to extend our cords beyond the Rhine, as I have it in contemplation to visit Strasburg, Gelmer and Mühlhausen, in the course of the summer, after having been at Stuttgart. But before I proceed, I must recommend to your Board to appoint a brother for Würtemberg, as early as their funds will allow. Let it be remembered that there is more of religious freedom here, than in any other part of Germany; and that, in the spread of the gospel, not half the difficulties will be encountered, which we meet with in other parts. Our beloved brother, C. Schaufliker, who is here engaged in mercantile pursuits, would be the man for the above important post, if he can be induced to give up his present business.

Prussia—Berlin.

We now turn our eyes to *Prussia*, and you and the Board will participate in our joy, when I relate what the Lord is achieving in that direction.

The church at the Prussian capital is in a prosperous condition, receiving constant additions, and is spreading the truth far and wide. Upwards of fifty converts were added to their number, and several interesting stations were formed in adjacent or more distant places. At Stettin a most promising church has been formed, principally of former adherents to old Lutheran principles. Not less than twenty-seven believers have been baptized within the last three months in this place, and eight others have recently applied for admission to the church. The brother who stands at the head of this new movement, had, for a number of years, conducted the worship of between 200 and 300 hearers, all converts from the National Church.

Pomerania.

The churches in Pomerania, though not enjoying such large accessions as

in the above places, continue firm, and, according to their ability, advance in their efforts to spread the truth in more distant parts. A faithful laborer, who could devote the greater part of his time to preaching and visiting the churches, would soon be amply rewarded, by seeing large accessions to our churches, and the formation of new ones. The religious part of the population of Pomerania are dissenters in principle, and many in practice; and a brother thoroughly acquainted with the nature and advantages of the field, would find here teachable disciples, who would soon be led into all truth.

Dear brethren, give us, if you can, a missionary for Pomerania. One hundred dollars, annually, will suffice for his support, very little being wanted for this part of the country.

Elbing.

Proceeding up the Baltic, we have next to record the gracious manifestations of divine and sovereign grace at Elbing, where two years ago the first three converts rendered a cheerful obedience to the duty enjoined on all believers, and were immersed by our dear br. Braun, my assistant, then on a missionary tour through those parts. We sent br. Müller early in the spring of 1845 to this place, at the urgent request of the brethren at Elbing, and his labors have been blessed in an extraordinary manner, twelve or fourteen persons having been added to the church since that time. The religious services have been attended by hundreds, and a general interest awakened among the people. All this, in a small town like Elbing, as might be anticipated, could not be achieved without raising much opposition by the old enemies of Christ,—the Pharisees and Sadducees. Led on by these, there have been a complete uproar and storm raised against the brethren, which finally broke out about five weeks ago in open acts of violence. The mob, about 2000 in number, broke in upon the assembled brethren, expelled them from their place of meeting, broke the windows and whatever came in their way, and would have, doubtless, proceeded to greater excesses, had not the Bürgermeister called out a detachment of hussars to his assistance, who happened to be in the town. The authorities have, throughout this affair, treated our brethren with kindness, and it is evident that we have nothing to fear from

the Prussian government. In the midst of all this, four precious souls have been added to the little flock, who appear to be of good cheer, and who are animated with the hope of seeing yet greater triumphs of the gospel at Elbing. The new converts were Lutherans, Mennonites, and Romanists. Br. Müller is now partly supported from the funds your Board has entrusted to my hands.

Thomendorf—Mr. Ehlert.

A little west of Elbing, at Thomendorf, near Allenstein, in Prussian Poland, we have another indefatigable brother, Ehlert, who is laboring partly among the Poles and partly among the Germans. His aged father, a sister, both Romanists, and another very interesting character, have been won for the Lord through his instrumentality, and were baptized in a large lake, the property of the father, on which he had earned his livelihood the greater part of his life, as fisherman. The brethren Ehlert and Müller have just completed a four weeks' missionary tour among Lutherans, Mennonites, and Roman Catholics, of which they have furnished us with interesting details. There is evidently a moving among the dry bones, and we may look forward to glorious results. Br. Ehlert has also been added to the list of your missionaries.

Memel.

Br. Dörksen continues to labor at Memel, where the church enjoys external peace and internal prosperity. The additions have not been great, but the attendance of strangers, who listen to the truth, is most numerous; and when the Lord once sheds forth his Spirit, we shall have to rejoice with the angels of God over many repenting sinners. The saloon which our brethren at Memel occupy, has been crowded to excess by hearers.

Bitterfeldt.

Leaving the eastern extremity of Prussia, we must now turn to its southern boundary, near Leipzig, where br. Werner is laboring with considerable success at Bitterfeldt. The church has had an accession of nine or ten persons, and br. W. has not only labored in the town, but also in various parts of the surrounding country, and with apparent success. At one village two regular services are conducted on the Lord's day; for the rooms which it was

necessary to have for this purpose, I have allowed them from your funds a few dollars (\$5) annually. At this and several other villages, several souls have been converted, with whom br. W. keeps up a friendly connection, and through whom the truth is spread further.

Silesia.

On leaving Memel, I ought first to have directed your attention to our efforts in Silesia, where our excellent br. Straube is laboring. He is located near Landeck, and surrounded by Roman Catholics, among whom he is trying to introduce the gospel, and circulate the New Testament. But such is the hold which the priests have of the people, that though some of them appear fully convinced of the truth, the influence of their blind guides deters them from acting up to the light they possess. Our dear brother is, however, not discouraged, and continues to travel far and wide, under many privations, to sow the good seed.

Breslaw.

We hope soon to gather a little flock at Breslaw, where we have already one brother, through whose instrumentality, one or two others have been brought to the knowledge of the truth, who wish now to be baptized into Christ's death.

Mecklenburg.

In Mecklenburg we have an active brother preaching and circulating the truth, whose efforts have been blessed, in several instances, to the conversion of souls. We hope soon to form a little church near Ludwigslust, composed of the above converts. Our brother had been summoned before the authorities in consequence of his efforts to spread the gospel, but no obstacle had been put in his way. The religious condition of Mecklenburg is truly deplorable, so that the feeblest effort to spread the gospel there, must be hailed with delight.

Bremen.

Since my visit to this city last autumn, when, contrary to my expectation, seven converts were baptized, and along with several brethren from Hamburg constituted into a church of Christ, every thing has gone on well. The members have been actively engaged in the spread of the truth. Br. Göttsche, from Hamburg, has conduct-

ed their religious services, and has also visited the brethren beyond the Weser, in Oldenburg, occasionally, by whom they have been much edified. As there are at present several persons at Bremen, who wish to be received into the church, and having been earnestly requested, both by the church there and at Deutshausen to visit them, it is my intention to comply with this request next week.

Oldenburg.

The intelligence from the brethren in various parts of Oldenburg, especially from br. Remmers, at Jever, is encouraging, and demands our unfeigned gratitude to the Lord. Br. Remmers writes in a recent letter:—"There is not a parish in the Grand Duchy from which a complaint has not been lodged against us at the head-quarters." The persecutions in this part, though not so severe as formerly, have not yet ceased. The little churches scattered through the country have been increased by numbers, with the exception of the church at Oldenburg. If we had but one or two more zealous laborers, we might expect great results; but br. Remmers' presence at Jever, is almost indispensable to keep up the interest, so that he has little time left for missionary excursions into other parts.

Eastfriesland.

The two brethren I baptized last autumn at Leer, have been, in consequence, summoned several times before the authorities and threatened with banishment, &c., if they continued to transgress the law, by continuing their illegal assemblies, &c. Our brethren have, however, declared their intention to adhere, at all events, to their principles; and, thus far, they have not been molested. These two brethren are very zealously engaged in the dissemination of the gospel; and as the one is well known among the religious characters throughout Eastfriesland, very many have been led to inquire into the truth of our principles, and I believe the day is not distant, when we shall reap a glorious harvest in this part. Br. Feisser, in Holland, being nearest to these brethren, can visit them at less expense and with less loss of time, than we can effect this from Hamburg.

Holland.

The work in Holland is not progressing so rapidly as I could wish, but I

hope br. Dr. De Pinto, from Rouphen, will meet me at Bremen and accompany me back to Hamburg, when we can pray and talk together over the matter, what is best to be done for Holland. Since my visit, several converts have been added to the churches under the care of br. Feisser and De Pinto. But I am far from being satisfied with this, especially in a country where so much religious liberty is enjoyed. May the gracious Lord baptize us all with power from on high, and constrain us by his rich love, to work whilst it is called to-day.

I am again compelled to close here and resume my statements soon, which will embrace Denmark and Norway.

Siam.

EXTRACT OF A LETTER FROM MR. GODDARD.

Mr. Goddard commences a letter, dated Bangkok, Oct. 30, 1845, with a reference to the trying scenes through which he supposed the Board might be passing.

I long to hear how the ship sails over your stormy seas,—hope the winds have not turned dead ahead,—for in that case, with so strong opposing currents, it would be hard "beating." However, a wiser than man is at the helm, and a stronger than all the powers of darkness even, holds the winds in his hands, and all hearts under his control. To Him I can calmly leave the whole matter: my field of labor is here, and I have plenty of work to do; so I leave the work to be done in America to you and the whole company of laborers there. I doubt not the Lord of the vineyard will enable his servants in America to accomplish his will and promote his glory there, without my anxiety or interference; though I ever feel it a privilege to pray for you.

Since the departure of br. Jones, we continue to move on very softly. Scarcely any thing is even attempted in the Siamese department. Br. Chandler is mostly engaged about Chinese type, though, as yet, nothing but preparatory work has been done. I find plenty of work in my study and among my people. One Chinaman from Maha-chai, was baptized on the first Sabbath of this month. I am devoting more attention than ever to the study

of the language. The brethren in China seem disposed to take me by storm and carry me away from my little flock here. I think they are correct in the opinion, that we shall not be able to coöperate profitably with other denominations in the translation of the New Testament. But I fear they expect too much from me, and in too short a time.

I am somewhat anxious to know what will be the effect of so many missionaries visiting America. It seems as though the providence of God has been operating in a *very* peculiar manner for a year past; some *important* effect is to be produced. No doubt wisdom and goodness will secure the best possible result; but it may be different from what we have been accustomed to witness.

Another family leaves this country by this opportunity,—br. Robinson's of the A. B. C. F. Mission. He has been feeble for some time,—fears his lungs are affected. Whether they will go to China—or the Cape—or to America, is uncertain; and their return is also quite uncertain.

Through the favor of God we are all now in health, and, so far as I know, are not in the *least* discouraged in our work. I expect soon to visit Leng-kiachu, Bang-chang, &c.; perhaps shall have the privilege of baptizing the first hopeful convert at Bang-chang.

Tavoy.

LETTER FROM MR. MASON.

Tavoy, Nov. 26, 1845.

Your kind letter of August 29th, reached me by the steamer now lying at our wharf, and I hasten to acknowledge its reception, as the packet closes this afternoon. In respect to the estimates of which you speak, no one here is aware that you ever before asked for any; and as the Board have hitherto made their appropriations so as to preclude complaint, I think it best to let well alone.

I wish to acknowledge, with many thanks, the reception of a splendid microscope for this station, procured by an unknown "mechanic," through our friend, the friend of missions and the friend of science, Dr. Gould. It literally opens to the Karens a new world; a world quite as extensive, not less wonderful, and much more curious than the world of unaided vision,

because new. It constitutes a valuable piece of apparatus for the education of the natives at this station; and if some other kind "mechanic," or other friend, who is not willing to allow his left hand to know what his right hand does, would buy us a telescope, the people would then be able to peep into another hidden world of wonders, as gigantic as the other is diminutive.

In my accounts by this packet, I see five dollars credited to me, as a donation from one whose prayers have done much more for me than his dollars ever can, though he should become as rich as John Jacob Astor. You will please request the Treasurer to erase the credit, and transfer the money to the general mission treasury.

It ought to be known that the Board furnish us with a competent support; and that all which the friends of the cause can raise, should be paid over into the funds of the Board. Yet I have scarcely a heart to say so. For, had this been fully understood, I should have died without this proof of my valued brother's sympathy; for we have never corresponded together, and, to this day, I do not know in which of the States he lives. We have sometimes talked, in the mission, about sending you a document for publication, to say that missionaries do not need the kind presents of clothing, and the like, that are sometimes sent us; but the thing has always fallen through, mainly because we should then lose almost the only *proofs* that any body cares for us. There is, perhaps, no class of people who value Christian sympathy so highly, as missionaries; and that because, exiled as they are from every pleasant association of their early lives, there is no class that so much need it. Missionaries profess to be Christians, but they make no pretensions to be stoics or philosophers. At least, I do not. And hence, I imagine, no cure will ever be found for the return home of sick missionaries, till you find people to send whose nerves have been extracted, or whose sensibilities are seared with a hot iron. The gifts that we receive, from time to time, do not constitute any very great abuse of Christian liberality, the more especially since some of us continue to lessen our charges against the Board, by the value of the things we receive; and others, who do not do so, may need them. White ants, rats, thieves, and fires, often do us much injury, for which there is no provision in our

allowance. Still I would willingly prize the property, could I secure the remembrance. A wild flower from your green hills, fragrant with the breath of Christian sympathy, would be as acceptable to me as

"Gems of the mountain, or pearls of the ocean,
Myrrah from the forest, or gold from the mine."

Burmah.

LETTER FROM MR. INGALLS.

In the Magazine for April, we published a letter from the Rev. Lovell Ingalls, of the Morgai station, giving an account of the death of his wife. The following letter, dated Maulmain, Jan. 5, 1846, shows how his affliction had been sanctified to him. Many of our readers will be struck with the remarkable coincidence of some of his views with those expressed by the Rev. Dr. Williams, of New York, at the late special meeting of the Convention.

In my last to you, I stated that I should remain here for the present, or until I should hear from you. One reason for that decision I did not mention. I did not then feel that I could endure the trial of returning to my station and leave the grave of my loved companion; and I could not have done so at that time. I was then tossed upon a rough sea, buffeting a fearful tempest; I seemed a complete wreck, and could not know the result. That rough sea has become a calm; the tempest has passed me by, and the welcome star has once more beamed upon me. For more than a month past, I have done but little missionary work; I have been most of the time alone, pleading with my God in the bitterness of my spirit, and he has taught wherefore he has afflicted me. I had backslidden in heart; my affections had become cold toward my crucified Lord, and I had been at work for him with lifeless affections, and he could endure it no longer. His calls were at first gentle, but I awoke not; then louder, and I slumbered on. He then took from me "the desire of my eyes," and put out all the lights in my tabernacle. I searched for them, but they were gone. My tears flowed, and my heart broke. He then led me to dark Gethsemane and gloomy Calvary,

where my sins, a heavy load, were laid upon the compassionate Redeemer. There I found peace, and there he taught me the reason of my afflictions, and the greatness of his love. I now feel to kiss the rod that has smitten. My companion is still with me, encouraging me to my work, (so it seems) and I feel desirous *only* to glorify Him who bore my sins and carried my sorrows. I am willing now to return to my station and finish my work, which will soon be done. I feel it duty to go back, as there is no one to take my place, though I know full well that it will cost me something to walk my lonely dwelling, and hear my doors mourn on their hinges, and witness the gloom that now rests upon my section of the field. It was only yesterday that I settled the question, after passing a struggle that tasted of death; and I have just learned that the steamer goes down on Wednesday, and shall go down in her if I can get a passage.

I have given you a true, but partial picture of what I have passed through, and trust the Board will not think me negligent in not agitating the subject of return sooner. The reason why I have not, has been the fact, that I have been in hopes of getting into Burmah Proper; but the time still seems delayed, and the reason doubtless is, that there are none *prepared* to occupy it.

I need not say to you that the Burman Mission is passing a fiery ordeal. The tidings are borne to you by every steamer and ship, in the shape of crippled missionaries, or contained in letters with black seals, telling you that beloved laborers have fallen at their posts, smitten down in their prime, and stations vacated. The sheep and the lambs are left in the wilderness. The purifier of the sons of Levi is here, and doing his work, and the Board should rejoice rather than be cast down. Still is there not a cause? The churches were beginning to feel their missious a burden, and talked about recalling some of those, who, prompted by the love of Jesus to dying men, had given up fathers, and mothers, and all that binds to life, and penetrated the dark gloom where the heathen dwell, upon whose ears the glad sound had never fallen that Christ had died, whose hearts had never dilated with the hopes of salvation, and whose eyes of faith had never gazed upon the golden city, or the crown radiant with the Savior's glory. The sufferer of Calvary would not endure this. While the church was agi-

tating this solemn question, and estimating the value of the deathless soul by dollars and cents, he came and called them from their toils to himself, or sent them home as a rebuke to the church. So it seems to me; if I err, I ask forgiveness. I have watched the course of missions for ten years, and have long thought that we had not rightly appreciated the work on our hands, nor brought the right means to bear upon the subject. The subject of missions is regarded too much as a business subject, instead of being entered upon as an object of faith. (I would offer my opinion with humility.) Jesus taught the disciples that without him they could do nothing, and that they must seek, through him, for the Divine Spirit, which the Father would send in his name. They understood it, and sought and obtained it. And what was the result? There were not 8000 churches, or 800,000 Baptists; there were no well-organized societies to sustain these disciples. Still, within a short time, the whole field that was entered by them was filled with the churches of Jesus, and Christians were sending salutations to them from "Cæsar's household." They had the spirit of Christ. Prisons and death did not make these soldiers of the cross tremble. But, alas! into whose hands have the interests of the Savior's kingdom descended? They joyfully partook of the spoiling of their goods, and suffered the loss of *all things*, and loved not their lives unto the death. How many missionaries have been beaten for preaching Christ? How many imprisoned for publishing salvation?

I will not trouble you with reading more of those reflections that have passed my mind on this subject, and made me blush and feel ashamed at being called a Christian, and a follower of the crucified. It was a remark of Luther, that the church must be cemented with blood. He learned this from the history of the past, and we may learn the same. If the Board and the churches expect Burmah to be converted without meeting persecutions and death, (I give my opinion with humility,) a future age will smile at the deception, and future missionaries, who will with their blood cement the Burman church, wonder what kind of spirit animated their predecessors. "Burmah is said to be closed." Why? Is it more closed than Judea was when the Apostles had been beaten and charged

not to preach Christ? Is it more closed than was the Roman Empire, when Nero was making torches of Christians to enlighten the Eternal City? It strikes me that our churches would better understand their duty, if, instead of complaining of "hard times," they would come up to the work of missions in the spirit of Christ, and look up some men at once, who would be willing, from their love to Christ and souls for whom he suffered, to come to Burmah and go through the land preaching Christ crucified, and if it was demanded, die on a cross as witnesses of Jesus. (Crucifixion is a mode of capital punishment in Burmah; and when the storm bursts upon the Burman church, the preachers of the cross will be most likely to suffer, as did their Master, with the exception of bearing the sins of the world.) Fathers and brethren, do you expect the rulers of Burmah will invite you to come and preach the gospel to them? Have they not assumed the attitude that God's enemies, who had the power, ever have done? Where is the land in which Christianity has had a bloodless triumph? I do not know but you will think me getting enthusiastic, but I can assure you that I am writing in all soberness, and with a blush upon my cheek. There are churches in Burmah exposed to persecution and death, and not a missionary to stand by them. The Karens in Mr. Binney's Theological Seminary, from Rangoon, are now taught that they must not shun the profession of being Christians. If they are faithful to Christ, they may have the honor of wearing a martyr's glorious crown, while many a Christian may be wanting a gem. I am fully aware that I have touched upon a grave subject, and would not have penned the above, if I did not believe the subject demanding the most serious consideration at the present time. It should be thought upon and pondered by all who think of coming on a mission.

This day has been observed as a fast day, [the first Monday in January,] and thousands of ministers and students, entering upon the holy office, have prayed for the *spirit of Christ*. Do we apprehend what such a prayer implies? Tens of thousands of Christians have, in the presence of God, solemnly said, "Let thy kingdom come." Did they, for a moment, consider what such a prayer implied? It may be asked, that, if I believe the above sentiments, "Why do you not act accordingly?" I answer,

that I have most sensibly agitated the question of personal duty, and promise the Board, that if they will send a man to Margui, to look after the interests which my departure has left to suffer, I am willing to go, and abide the consequences. If there be no better man to go, "Here am I, send me." The present generation of four or five millions of Burmans, are fast going down to hell; and another generation, and

another, came on the stage to follow in their footsteps. Not because precious blood has not flowed for them, nor for want of a command to go and preach the gospel to each one of them, and not for want of an agent to attend that preaching with life and power. In the name of God, and of Christ, let me ask, on whose garments will the blood of so many souls be found?

Miscellany.

Sound Views.

Three years ago, several missionaries, about to embark for the East, received their instructions from one of the Secretaries of the American Board of Commissioners for Foreign Missions. From these instructions, a part of which were published in the Missionary Herald, we make the following selections.

Importance of the Preached Gospel and an Eloquent Ministry in our Missions.

"We come to another topic—the methods of presenting the gospel, which are to be mainly relied on, in resisting the enemy and accomplishing your object as a mission. And one motive we have in dwelling on this topic is, to guard you against a practical error of much importance, into which some other missions have fallen; namely, that of making comparatively too much use of the press, and too little of the pulpit, in their endeavors to convert men to Christ. Past experience all converges to the point, that the economy and efficiency of missions require preaching to be put far in advance of every other means of propagating the gospel. It will also be your most effectual method of resisting the 'Man of Sin.' Not, however, controversial preaching; but preaching the simple gospel,—Christ Jesus and him crucified; getting the minds of the people imbued with the knowledge of the truth, and their hearts with the love of it. Preaching, and preaching of this nature, should be the leading object, the great business of your mission. We have less and less confidence in the distribution even of the scriptures among an unenlightened people, apart from the preached word. We fear that too much time has been spent by some of the missions in what is called

'preparatory work,'—in laying foundations, collecting and arranging materials, and contracting labor and time-saving instruments;—results indeed of great intrinsic value, as facilitating the work of present and coming generations, but not so adapted to the common apprehension, as are present results, when these results are the actual conversion of men. Until the community shall have become more holy and benevolent, better informed, and more desirous of information, and far more actuated by faith, there is danger lest our plans be too comprehensive, too far-reaching, and break down by their own weight before the churches are fairly awake to their importance. The great body of the people will be more interested in an account of one conversion, than in the mention of millions of pages as having been printed and circulated. And preaching,—sending the truths of the gospel by the living voice from heart to heart,—this is God's grand method of converting souls.

"Preachers, then, are what is wanted in our foreign missions,—men of might in the scriptures, men of talent and piety, clear and strong thinkers, with a ready utterance in simple language, which common people can understand,—convincing, persuasive, eloquent preachers. How absurd to think of withholding preachers from foreign missions, because they are eloquent. How infinitely absurd to think of sending those abroad to preach in a strange language, who are known to be inefficient preachers in their own tongue. How often, in past times, have we heard objections to sending preachers on foreign missions, because they were so acceptable as preachers at home; as if others, who had not their popular talents, would do as well among the heathen, or would at any rate make a less sacrifice of personal usefulness. But it is all a mistake, founded in a strange want of

reflection. The people of other languages, though unenlightened, even though pagans and savages, are of like passions with ourselves, and their susceptibilities, as hearers, are regulated by the same laws. The eloquent preacher makes no more sacrifice in his prospects of usefulness, when he goes on a foreign mission, than any other person; for his *relative* usefulness as a preacher will be still the same. The apostle Paul had the same power of eloquence, compared with the other apostles, when he preached in Greek at Athens, and in Latin at Rome, as when he poured forth his full soul in his own native tongue at Jerusalem. And where is a well-furnished mind needed, and where the power of thought, and the power of illustration, and the power of speech, and the power of adaptation, if not by the preacher going forth to address men of another tongue, who are strangers to moral subjects, and whose grovelling minds soon grow weary of contemplation?

“ Besides, if we have not such preachers in our missions, how can we expect ever to rear an efficient native ministry? Our streams will not rise higher than their fountains. Our copies will resemble their originals. In this view, the sending of a learned and eloquent ministry into the oriental churches, and throughout the heathen world, becomes exceedingly important. The native preachers, who should succeed to a feeble foreign ministry, could never hold their ground. They would resemble their spiritual fathers and teachers; they would be themselves a feeble ministry, and their churches would soon fall a prey to every form of ignorant enthusiasm. It may be that such ministers have been sent abroad, once, and again, and again; but it was unintentional, and in consequence of mistaken testimony in their behalf. And they form exceptions to a general rule; for we confidently affirm the company of foreign missionaries, taken as a whole, to be as noble a class of ministers and preachers, as is to be found in any part of our country. And the cause of foreign missions yields precedence in its claims to no metropolitan churches, no colleges and theological seminaries. It calls for a large number of the most pious, most learned, and most sagacious, accomplished, and eloquent preachers the churches can furnish. Its ministers ought to be eminently select, probably more, so than is now possible; and ought to be amply furnished with means for employing their powers in preaching the gospel, and training pious natives to cooperate with them, and at length to succeed them in the work of the ministry.

“ And our prayer is, that our young brethren who are preparing for the ministry may lay this subject more to heart. Whatever impressions they may have as to their personal duty, it is almost certain that a responsibility will rest on the generation of ministers now entering the field of action, that could not by any possibility rest on their fathers. The churches must look to the tone of spirit in their young ministers to see whether they may expect extension, light, and glory; or must apprehend another apostacy, and another long and painful struggle for existence. If the chief attitude of our ministers and churches is to be merely defensive, they cannot stand. A nobler enthusiasm, a nobler daring, and a mightier effort are demanded. Like our great foe, the papal church, we must go for the conquest of the world. Ministers and people must go for that,—every minister and every church. We must strengthen the churches at home, that we may be the more effective abroad; and must engage in a system of aggressive movements large enough to overwhelm the faint-hearted and unbelieving with astonishment and dismay.”

Am I Right?

A missionary who has long been laboring in the foreign field, and given full proof of his devotedness to the cause, writes thus:—

“ Am I right in the impression that there are in America many devoted men, who are ready to go any where, or to do any thing, which God requires for his glory and the salvation of the world? And, if suitable men come forward and offer themselves for the service, am I right in the impression that the churches are ready to sustain them by their prayers and benefactions? Is it not a fact that the Christian world have done so little for the missionaries, because they have thought them so little deserving of support? If they select the blind, and the halt, and the lame, and send them to the heathen, it is not surprising that they think it scarcely worth their while to try to keep them alive. Let them select men that they think are worth something at home, and then, having made the sacrifice of giving them up for the heathen, they will think them worth feeding, and clothing, and praying for. The Christian church is too much disposed to make her offerings to the Lord in that which costs her nothing, and, consequently, she feels little interest in the

result: "But *she* make a large investment in this enterprise, and she will be more interested in the issue."

The missionaries supported by the American Baptist Board, will, probably, bear a favorable comparison with those of any other Board in either America or Europe. Nothing, therefore, in the above extract, should be interpreted with special reference to our own brethren who have been, or are now, laboring among the heathen. Still it is too true that the churches are unwilling to surrender their choicest gifts for the benefit of the perishing heathen. They must send their ablest men, and send them in much larger numbers, or their success will be very limited, and Christianity's triumph be long postponed.

Messrs. Judson and Rice.

The following letters, published in the Magazine nearly thirty-three years ago, will be read, at the present time, with special pleasure. A few of our readers will, probably, recollect the interest which they excited at the time of their reception. The first is from Dr. Carey to Dr. Staughton, dated Calcutta, Oct. 20, 1812; the second, from the Rev. Luther Rice to Dr. Baldwin, dated Bahia, Brazil, June 5, 1818.

LETTER OF DR. CAREY.

"It was only this morning that I was informed of a ship's going so soon as to-morrow to America; I intended to have written you a long letter, but now the time is so short, that you must take the will for the deed.

"Our brethren and sisters arrived safe and well, as did also our American brethren; and brother and sister May, Miss Green, &c. Since their arrival in Bengal, brother and sister Judson have been baptized; Judson has since that preached the best sermon upon baptism that I ever heard on the subject, which we intend to print. I yesterday heard that brother Rice had also fully made up his mind upon baptism.

"As none of us had conversed with brother Judson before he shewed strong symptoms of a tendency towards believers' baptism, I inquired of him what had occasioned the change. He told me that on the voyage he had thought much about the circumstance that he was coming to Serampore where all

were Baptists, that he should, in all probability, have occasion to defend infant sprinkling among us, and that in consequence he set himself to examine into the grounds of Pædobaptism. This ended in a conviction that it had no foundation in the word of God, and occasioned a revolution in his sentiments which was nearly complete before he arrived in India. He mentioned his doubts and convictions to Mrs. J., which operated to her conviction also, and they were both of them publicly baptized at Calcutta. I expect, however, that he will give the account of this change in an appendix to his sermon, which will, of course, be more correct than my statement.

"Brother Rice was, on the voyage, thought by our brethren to be the most obstinate friend of Pædobaptism of any of the missionaries. I cannot tell what has led to his change of sentiment, nor had I any suspicion of it till one morning, when he came before I was up, to examine my Greek Testament; from some questions which he asked that morning, I began to suspect that he was inquiring: but I yesterday heard that he was decidedly on the side of believers' baptism. I expect, therefore, that he will soon be baptized.

"What must be done with these men, should the Board of Commissioners which sent them out discard them? We shall stretch out a helping hand to men who have forsaken their all to preserve a good conscience; but we are servants of our Society, and do not consider ourselves at liberty to appropriate their funds to any specific purpose without their consent. We shall write immediately to them upon this subject. But is it impossible to form a Baptist Mission Society in America, either as an Auxiliary Society of ours in England, or as a sister, yet independent Society? We will do all we can to give advice to the American missionaries; and, if desired, will be the medium of communication to them just the same as to our own brethren. Do stir in this business; this is a providence which gives a new turn to American relations to Oriental Missions. Brethren Judson and Rice intend to go to Java, either directly or circuitously, for you must know that they are not permitted to continue in any place belonging to the king of Great Britain or his allies, Mauritius excepted.

"I hope none of our Baptist brethren in America will glory over their Congregational brethren on account of this circumstance. The fact is important, but let us improve it as Christians.

"I have filled my paper. Accept my thanks for the *Picture of Philadelphia*, and the other pamphlets. I am much

planned with your Greek Dictionary. The work of the Lord still prospers among us ; but as I have filled my paper with other things, I shall write particulars of the progress of the gospel to Dr. Rogers, and refer him to you for an account of Judson and Rice."

LETTER OF MR. RICE.

"Probably before this, you have received communications from Mr. Judson, one of the missionaries lately sent out to India by 'The American Board of Commissioners for Foreign Missions,' announcing his recent change of sentiments in relation to baptism, and soliciting aid from the Baptist churches in America to enable him to prosecute missionary labors among the heathen. A communication from me, of a somewhat similar purport, may also have been received. If these communications have been received, and others from Dr. Carey, or from any of the missionaries at Serampore, it may occasion surprise to learn that I am on my way returning to America. The truth of the matter is, brother Judson and myself being at the Isle of France, and having determined upon attempting to effectuate a mission at Penang, having the Malay countries, generally, for its ultimate object, were waiting the opportunity of a passage to that place. But as an opportunity unexpectedly offered of getting to the United States, by coming to this place in a Portuguese vessel, the posture of affairs was such, that we judged it expedient for me to avail myself of it, and visit our brethren in our native country. On account of the war, which may a merciful God soon terminate, we apprehended that it would be a long while before we could possibly hear from our brethren in America ; and we were likely to continue for a long time in uncertainty respecting support. And though we could avail ourselves of some temporary aid from our beloved and very excellent friends, the missionaries at Serampore, and might obtain perhaps ultimately the patronage of a foreign Society, should all other resources fail us ; still, under a sincere conviction that the missionary cause would be more advanced by the formation of a Baptist Society in America that should afford us the necessary patronage, than by our becoming the missionaries of a foreign Society, it was, we conceived, clearly our duty, as well as much better comported with our feelings than the other alternative could, to cast ourselves into your hands, and the hands of the Baptist churches in America. Nor could we al-

low ourselves to doubt, that our Lord had manifested peculiar energy in leading us to adopt more apostolic views than we had formerly entertained in relation to the ordinances of his house ; he would also incline our brethren to extend to us that patronage which might enable us to prosecute those missionary purposes and labors, to which we have, I trust, sincerely and sacredly devoted our lives. We could not, indeed, be insensible that our brethren, as well as others, must feel the pressure of public calamity and burden created by the war, in which, unfortunately, the country is involved. But we know also that the Baptist churches in England, notwithstanding the incessant wars in which that country has been involved, have patronized missionary operations to an extent which has accomplished objects of the greatest magnitude and importance, and erected monuments of successful efforts which cannot be destroyed even by the dissolution of the world and the death of time. Nor could we do otherwise than assure ourselves that our brethren in the United States have equal love for the Lord Jesus ; and certainly not less zeal for diffusing the savor of his precious name among those who must, otherwise, perish for lack of vision. Of the indispensable obligations of Christians in general to make, in some way or other, missionary efforts, a missionary himself cannot be supposed to entertain a doubt. The command of his divine Master, in this particular, be conceived to be as plain as it is binding, and to be of the utmost consequence to be fulfilled. And with respect to brother Judson and myself, you will suffer me, dear sir, to remark, that, having experienced in so remarkable a manner the good hand of our God upon us, in leading us to renounce the prepossessions of education, and our preconceived, but mistaken opinions, and to adopt views in relation to the sacred and important ordinance of baptism, conformable to scripture and to apostolic practice, and to take upon us the solemn profession of Christ in this appropriate rite, by being immersed, after the example of our divine Master himself ; we could not but feel as if those who are led into the truth in *this particular* are bound to make great sacrifices, and determined efforts, for disseminating in its holy simplicity and purity, *the truth as it is in Jesus*. And I allow myself freely to indulge the hope that the sentiments and feelings of our brethren, will happily respond to our own on this subject.

"To the venerable and beloved Board, I have, as yet, made no communication of a decisive character, except in regard to the simple fact of my change of sentiments,

and even that communication may never have arrived. However, as I could not justify myself in presuming on the continuance of their patronage, I have perceived no impropriety in uniting with brother Judson in soliciting aid and patronage from our Baptist brethren in America. Nor have I any doubt that my interesting connection with the venerable Board may be immediately and satisfactorily dissolved on my arrival, so as to leave me at your disposal, my dear sir, should you be pleased to accept me as your missionary. I must indulge the freedom to observe, however, that I shall be extremely solicitous to return to India as soon as possible. I shall strongly wish to avail myself of the very first opportunity, even should it occur early in autumn, of returning to the Brazils in some Portuguese vessel, unless, which cannot be expected, a more direct passage to India should offer. My solicitude is the more keenly ardent in this particular, because, in addition to the loss of time, brother and sister Judson, with whom I have the happiness to be no less united in affection than in sentiment, must remain alone till my return. Impelled by the strong tide of my anxious feelings, I should proceed to use entreaties relative to the formation of a Baptist Missionary Society, or the adoption of some measures by the Baptist churches in America, for the effectual and permanent patronage of a mission offered to them by so remarkable a dispensation of divine Providence; but that I conceive it my duty, in submission to your age and wisdom, and in confidence of your love and zeal for the name of the Lord Jesus, to commit myself to your direction, trusting that the Lord himself will put it in your heart to do that in relation to this important concern, which shall best subserve the advancement of the Redeemer's kingdom, and the purposes of his own glory."

The Sikhs of Upper India.

Since the late sanguinary conflict of this people with the British power in India, they have been the objects of special interest. At a late missionary meeting in London, the Rev. Mr. Mather, recently from Hindostan, stated that the Sikhs are not so much a national tribe, as they are a religious sect, who, like Mohammedans, propagate their religion by the sword. He says that, in the formation of their creed, they have selected from Hinduism and

Mohammedanism, including the images, but retaining all the degrading rites and sanguinary ceremonies of pagan worship.

Progress of Religion in India.

Mr. Mather says that there are now one hundred thousand converts to Christianity in the three Presidencies of India, and that during the past year, the Baptist missionaries there had baptized one hundred and seventy.

The Great Duty of Christians.

In our last number, we gave an extract from a sermon by the Rev. George B. Ide, of Philadelphia, which, in connection with others, has since been published. From the same discourse, we give below another interesting extract.

"That to propagate the gospel is the great duty of believers, is also evident from the very nature and design of their religious profession. The one is as inseparably connected with the other, as the fruit with the tree which produces it, or the stream with its parent source. What is it to be a Christian? What is the language of those who assume that hallowed name? They declare themselves to be influenced by the spirit of Christ, as a vital, controlling principle; to have an enlightened and ardent sympathy with the views, and aims, and feelings of Him who left the realms of glory to save the lost, and laid down his life to restore an alienated world to God. And can they be indifferent to the conversion of that world; can they refuse to engage in efforts to promote it, without violating the express conditions of their discipleship? For what have they acknowledged their allegiance to the Savior, and solemnly dedicated their all to his service? Is it simply that they may secure their own salvation, and pursue their solitary path to heaven, reckless of the multitudes whom they leave to travel on, unwarned, to perdition? Is it, that, having made a compromise with conscience by a public avowal of Christ, they may afterwards give themselves up to the unchecked indulgence of a secular spirit, accumulate riches, live in palaces, and lie on couches of ease, trembling at self-denials, while from the four winds there comes into their ears the cry of millions perishing in sin? O no: far, far different is the covenant by

which they are bound. The very terms of their enlistment under the Christian banner, sacredly require them to strive with their utmost ability, to carry that banner in triumph through every land; to plant it on every mountain top; to spread out its white folds beneath every sky, the sign of peace and joy to a lost world. And if true to the name they bear, they will shrink from no sacrifice and from no exertion, to accomplish a result so glorious. Having tasted the preciousness of the gospel, they will delight to lead others to the heavenly banquet. Themselves safe in Christ, it will be the absorbing desire of their hearts to guide the ruined children of earth to the same all-sufficient shelter. Nor will they regard this as the business merely of official men, of ministers, of missionaries, but as devolving individually and collectively on all the servants of God. For there is not in the bible a plainer maxim, than that he who receives the gospel, is bound to make that gospel known. The very fact of its reception implies an obligation to diffuse it. Heaven is not farther removed from earth, than is true religion from every approach to selfishness. It is not an unsocial principle. It seeks not to bury itself in retirement, nor wastes its energies in idle contemplations and dreamy raptures, while the whitening fields, ripe for the harvest, summon it in vain to action. Such a religion, to all but its possessor, would be useless. Such a religion, like the flower that blooms in the desert, may give its fragrance to the barren air, and delight those unbodied spirits which survey the hidden feelings of men, but can shed no healing power over the race it was designed to influence and save. Like the gem which sparkles in the deep caves of ocean, or in the dark bosom of the mine, its lustre illumines no eye and gladdens no heart. In opposition to this religion of indolence and seclusion, the piety which the bible enjoins, is active, practical, diffusive; full of charity and good fruits; seeking out, like its great Exemplar, the abodes of destitution and sorrow; instructing the ignorant; lifting up the depressed; opening wide the gate of life to the perishing; pouring the beams of day on those who sit in the shadow of death; and going forth on its work of mercy, with an expansiveness of benevolence, that, overleaping the conventional barriers of country, and climate, and complexion, embraces, in its ample scope, the whole brotherhood of man. Such was the piety of the early Christians. Fired with a love for souls, allied to that which drew the Redeemer from the skies, they dispersed themselves abroad, proclaiming every where the mes-

sage of salvation. Every convert was, in effect, a preacher of the faith of Christ. Every monument of the grace of God became an instrument of that grace for the conversion of others. Every light kindled up in the moral waste sent forth its radiance on the surrounding darkness. And from every point where a band of believers was gathered, the word of the Lord went out to the regions beyond it. O, had this ancient zeal but continued to animate the church, how different from what it now is would have been the aspect of our world! Long since, the victories of the cross would have encompassed the globe. And even now, were the spirit of primitive Christianity to return, what a new impulse would be given to the march of Emanuel's kingdom. Then, wherever spiritual night spreads its gloom, the messengers of truth would go forth in crowds, making the wilderness to rejoice, and the desert to blossom as the rose. Then would all the sons of Zion be holy unto the Lord; they would hold their possessions as sacred to Him; their pursuits would be arranged with reference to the advancement of his cause; and all their intercourse, connections, and employments, in the varied walks of civil and social life, would be so sanctified by religion, and thus rendered so subservient to its interests, that, in all directions, the gospel would mightily prevail, and rapidly extend its conquests to the utmost limits of the earth. Let the Christians of our day but act in simple accordance with the demands of their profession, and soon shall blest voices be heard in heaven, saying, 'Now is come salvation, and the kingdom of our God.' "

Religious Toleration in China.

Doubts having been expressed whether the Chinese edict of religious toleration, published some time since, was designed to include Protestants as well as Catholics, the British Envoy Plenipotentiary in China, recently addressed a note to Key-ing, the High Imperial Commissioner, desiring information on this point. The following is the Commissioner's reply, which we publish, not only for information, but as a document worthy of permanent record. It is a way-mark in the progress of a great nation, and an admonition to Christians to enter that mighty harvest field while it is thus open.

“*Kat-sze*, High Imperial Commissioner, &c.,

“Sends the following reply to the Hon. Envoy’s despatch concerning equal toleration of the religion professed by the English. [Here follows an extract of the contents of that letter.]

“When I previously concluded the commercial treaty with the United States, one of the articles gave permission to erect chapels in the five ports, and all nations were to have the same privilege, without the slightest distinction. Subsequently, the French Envoy, Lagrene, requested that natives, if they were good men, should be entirely exempted from punishment on account of the religion they professed. I, the Great Minister, then again represented this matter to the Throne; upon which the Imperial reply was received, that it should be done as proposed, without drawing any distinction between the rites of the several religions.

“As, however, some of the local mandarins seized crucifixes, pictures, and images, and burnt them, it was subsequently settled that permission should be given to worship them.

“I, the Great Minister, do not understand drawing a line of demarcation between the religious ceremonies of the various nations; but virtuous Chinese shall by no means be punished on account of the religion they hold. No matter whether they worship images or do not worship images, there are no prohibitions against them, if, when practising their creed, they act well.

“You, the Honorable Envoy, need therefore not be solicitous about this matter, for all western nations shall, in this respect, certainly be treated upon the same footing, and receive the same protection.

“I have now addressed a letter to the Lieutenant-Governor of Keangsoo, to direct the inspector of Soochoo, Sungkeang, and Taatsang, to publish another proclamation; and likewise officially requested the Governor-General of Fokeen and Chekeang to issue a distinct declaration of the same tenor in the various ports.

“Whilst sending an answer, I wish you much happiness at this season, and send this important paper.

“TAOUKWANG.

“25th year, 11th month, 22d day, (20th Dec., 1845.)”

Confucius.

Dr. J. C. Hepburn, of the American Presbyterian Mission at Amoy, China, makes the following statements respecting

the reverence of the Chinese for Confucius and his writing. We copy from the *Missionary Chronicle* for May.

“The Chinese attach something of the same kind of reverence to the books of Confucius, that the ancient Jews did to the scriptures. If, in any way, an error has crept into the text, instead of correcting it, which they would not dare to do, they point it out in the commentary. They say that Confucius could not make a mistake; if such a thing occurs in his writings, it must be from the carelessness of succeeding transcribers,—yet their reverence for the sage keeps them from making any alteration in the text. They regard Confucius as having arrived to perfect virtue,—or in other words, to perfect holiness, in the Chinese sense of that term,—which, indeed, is very defective, when compared with what the scriptures include in it; for it leaves out almost entirely our duties to a Supreme Being,—having reference only to the duties of man to man; or as they are called, of the second table. In our intercourse with the people, we are constantly compelled to put Confucius in his proper place, as a wise and patriotic philosopher, and to show wherein he differs from Jesus Christ; for the Chinese are ever jealous of his honor, and disposed to place them on the same level, if, indeed, they do not boldly assert his preëminence. We generally confound them by declaring, and when we can, proving, that Confucius, like all other men, was created by Jesus Christ, who was God manifest in the flesh, and that Confucius can no more be compared with Him, than the thing made can be compared with him that made it. And as the Chinese are by no means of a metaphysical turn, or given to disputation, this is sufficient to end the controversy; though they are no more convinced in the end, than they were before. None but the Spirit of God can make this plain to their minds, and truly convince them. When the Chinese read the scriptures, they are very fond of making quotations from their own classics, of parallel passages,—to say that, ‘this verse is just as Confucius or Mencius says,’ &c. These quotations are often very much to the point, and, indeed, give us great advantages in illustrating the meaning of the scriptures. Indeed, if a person wishes to be an acceptable teacher to the Chinese, he must study their standard books, and be able to use them with facility, as weapons of offence or defence,—and often to meet them on their own ground.”

Train the Children.

The Rev. Dr. Smyth, of Charleston, S. C., has published a pamphlet, entitled "The Duty of interesting Children in the Missionary Cause; and, How this is to be done." Speaking of the duty and responsibility of Christian parents, he inquires,

How, then, is this to be done?

"It is to be done, *first*, by their seeing that you, their parents, are truly and heartily interested in this work yourselves, and that you are really anxious that your children also should be interested in it. You are to your children, Christian parents, while young, 'in the place of God,' so that as you are, they are, and as they should be, you are bound to be. Children are not so ready to do what their parents say, but they are very ready to do what their parents do. If you, then, who are parents, enter heartily into this work, so will your children; but if you are, practically, really, and *at home*, indifferent to it, so will they be. **LIKE PARENT, LIKE CHILDREN!** On you, therefore, rests a most solemn responsibility. The missionary spirit of a family, and through it of the church, (which is composed of families,) is the great moral agent, under God, by which the gospel is to be diffused: and missionary funds are the instrument with which these agents work, in order to accomplish this holy end. This spirit, Christian parents, you are, therefore, bound to cultivate, and these missionary funds you are bound to encourage and enable your children to secure. If a child be led to part with the smallest sum of money for the cause of missions, knowing to what end he sets apart his gift, he is performing the highest act of which a creature is capable,—an act of well-doing to his fellow-men,—an act of worship to his God. He is presenting 'an incense of a sweet smell, a sacrifice acceptable, well-pleasing to God.' You are, therefore, seeking the highest personal welfare of your children in training them daily to think, and feel, and speak about missions,—to spare, and give, and beg, and pray for missions.

"Is this view of the matter new to any parent? That parent should be entreated to ponder it. Surely his children have been entrusted to his care, that he may train them up in the service of their God,—that he may bend their minds towards heavenly objects when they are most easily bended, and that he may prompt them to those acts, by which Christian feelings are exercised and strengthened. If there be

not something good, there must be something evil to occupy the minds of children, to exercise their powers, to hold fast their affections. For their own sake, for their comfort and spiritual welfare, for your sake, for the sake of God's church and a dying world, give their affections a hold of some great cause that will employ their minds for good, and not for evil.

"Children even more than men, must do what is good as well as to be told it, in order to know it. Tell them about loving the souls of perishing men, and of giving and doing something for their salvation, and you leave them in the dark; let them do what they are taught, and they learn from their own experiment more than could be taught them in a hundred mere descriptions. Still, they must be told what they are bound to do for a perishing world. Their parents must furnish them with the means of acquiring and exercising the missionary spirit. Their judgments and their hearts must be spoken to, and their hands and labors called into activity. Is it any wonder, then, that the children of our churches are so little interested in this work, when their parents have never led them to feel such an interest,—have never made them believe by observing the example, reading, conversation, prayers, and conduct of their parents, that they themselves were truly interested in the work,—have never put into their hands missionary reading, and never accompanied them to the missionary meeting, nor led them to regard it as of any importance whatever? Brethren, there is much guilt resting upon us on this account; and you may be very sure that if you allow your children to grow up indifferent to God and his cause, God will return evil into your own heart, and make these very children a sword to pierce your own soul with many sorrows. Let parents, then, be aroused to a sense of their duty and their danger. Let those who are officers in the church especially remember that they are 'to be examples to the flock,' by 'ruling their children well;' and making them, as far as possible, patterns for the rest. And let *all* lay this matter to heart, seeing that God requires that we shall 'bring up our children in the nurture and admonition of the Lord.'"

Rebful among the Stockbridge Indians.

The following is an extract of a letter from the Rev. J. G. Pratt, dated Stockbridge, Indian Territory, March 30, 1846.

"It affords great pleasure to be able, at this time, to communicate the fact of the

increased interest which our people take in religious exercises and duties. That the influence of God's Holy Spirit is being felt by them, I cannot doubt. It is manifest in the dwelling of every family, with one exception. There is a tenderness of feeling,—an increased desire to attend the means of grace; preaching is listened to with growing desire to be benefited thereby. Our evening services, held at various points, are seasons of deep solemnity. They are attended by no confusion, no enthusiastic overflow of excited mind. There is much of the feeling of personal unworthiness among those professing Christian hope. Persons who have been long at variance with each other, as if smitten with the same invisible hand, freely confess their faults one to another, and pray one for another; where once were hatred and ill-will, love and peace prevail. Dismissing a social meeting does not often close it; one and another must give utterance to the deep feeling of his heart, while tears flow freely from eyes unused to weep for sin, and they sit in silence, while conscious of the presence of the Spirit of God, and are desirous of being made partakers of the pardoning mercy of our gracious Redeemer. On Feb. 28, I baptized three, and March 8, five."

Yates and Knibb.

The following sketch of two distinguished Baptist missionaries, is from a discourse by the Rev. John Howard Hinton, delivered before the Baptist Missionary Society, at Finsbury Chapel, London, Jan. 7, 1846.

"Our brethren were, in many respects, strikingly dissimilar. They were so in person. Knibb possessed a manly and athletic form, with an open and ruddy countenance: the frame of Yates was comparatively small and devoid of muscular strength, his face pale, and of a prevailing retiring expression. They were so in constitutional tendencies. Yates was for study; Knibb was for action: Yates was for treasuring up in his mind the lore of other times and other tongues; Knibb was for pouring out the native treasure of a generous heart upon suffering humanity. They were so in their position. Yates was placed in a region of calms, where, as, on the one hand, nothing arose to disturb his studious habits, so, on the other, the captivating stores of oriental learning invited his assiduous application: Knibb stood in a region of storms, where human crime and wickedness had reached their climax, and the wild elements demanded

some master spirit to confront and control their rage. They were so in the issue of their labors. To Knibb it was permitted to dry up a deluge of iniquity and wrong, by which every thing precious to man had long been overwhelmed in a common ruin, and to create a new heaven and a new earth, verdant and serene: to Yates it was given to open the fountains of those living waters, which, flowing over arid and barren sands, should render them fruitful as the garden of the Lord. They were so in their end. Knibb, after a life of uninterrupted health, was cut off abruptly, but in the bosom of his family, his brethren, and his flock; Yates, almost throughout life an invalid, and repeatedly on the border of the grave, died among strangers on the deep: a myriad of voices poured out their heart-rending sobs over the grave of the one; over the watery bed of the other was heard nothing but the wailing of the tempest, or the gentler sighing of the breeze.

"But, though dissimilar in many respects, our departed brethren were not contrasted in all. They were one in simplicity of character, in kindness of heart, in child-like piety, in profound devotedness. High energy and magnanimity characterized them both. If, borrowing an image from their respective localities, the one may be compared to the mighty river which effects its tranquil but steady movement through the vast plains of India, and the other to the impetuous torrent which sweeps like an avalanche from the mountain peaks of Jamaica, it may be said that they were both well adapted to the regions they were appointed to traverse, and that they have both flowed into an ocean in whose bosom their waters shall sweetly commingle forever."

Madagascar.

In years past, the hearts of Christians have been keenly afflicted by intelligence respecting the persecutions endured by the Christians on the island of Madagascar. They were not only deprived of their teachers and their bibles, but were subjected to cruelties of the most ferocious kind. It seems, however, that those who survive remain steadfast. The following letter, addressed by a portion of them to their fellow Christians in the island of Mauritius, we copy from the English Missionary Magazine and Chronicle for March of the present year.

“To beloved friends, kindest salutations from all your companions. This is what we have to tell you. Afflicted exceedingly are we on account of the fewness of the bibles here with us, and we extremely desire to have more. We are thirsting for them, for the bible is our companion and friend to instruct and search us thoroughly, when in secrecy and silence, and to comfort us in our grief and tribulation. Blessed be God! who hath looked down upon us even in our affliction: the people who are going forward, through the grace of the Lord, are becoming many, so that the majority of them cannot have bibles (the Malagasy bibles) sent to them; but send as many, for even then they will not be enough, and let them be small in print, so as to be easily concealed.

“And we desire also books of instruction,—hymns, spelling-books, catechisms, and John Bunyan; and if there are any tracts, such as are suitable for us, they can be divided among us; and so also of any thing that is new, so that we may see it; as Jesus said to Peter, ‘Feed my sheep.’

“And as to the condition of our country, it is still dark, and there is still persecution by the sovereign. Nevertheless, the people are going forward. Blessed be God! who thus prospers them. And with regard to ourselves, on the Sabbath day, we always go to some hill or valley, far away from the multitude. We leave home on the Saturday, and on the Sunday we meet together, and perform worship to the Lord. It is the men only, however, who are strong, that can go to a distance in this way, so as to get beyond the reach of the people; and this, too, makes us feel very much on account of the sorrow of those who cannot go. However, though our sorrow be thus great, still we do not faint, but continue to ask of God that He may help us not to become faint amidst affliction, for Jesus says, Matt. x. 38—‘Whoever will not take up his cross and follow me, is not worthy of me;’ and He also says, John xvii. 33—‘These things have I spoken unto you that ye may have life in me. In the world ye shall have tribulation; but be of good cheer, I have overcome the world.’

“All our friends, who were reduced to slavery, have been redeemed. Blessed be God! He is the Ruler of the world, and He has given the disposition to let the captives go free. We are going on safely, for God has hidden us beneath the shadow of his wings, so that we have not been observed by the people. And yet many do see us, and they know, and hear about us, but they do not now come forward to im-

peach us, saying, ‘Thus pray,’ for even the people around us have become compassionate towards us. And we will send our salutations to all friends.”

Strength of Hindooism.

The Rev. Eli Noyes, late an American missionary at Balasore, in Orissa, has recently published a small work, entitled “The Strength of Hindooism; or Hindoo Mythology,” from the conclusion of which we take an extract.

“Hindooism is strong from the fact that it has been deeply engraven upon the youthful mind. It is taught to the little child at school, and becomes intermingled with his very nature. The Hindoo refers to the inconsistent fables of his gods as though they were moral truths that require no proof at all. It is enough that the *Shastres* say so, and the fact that the sentiment, if found in the *shastres*, must give a final quietus to debate.

“After having listened to several foolish stories of his gods, from a venerable Brahmin, he asked, with great gravity, if I believed *that*. I replied that I did not, and he turned away from me with an air that indicated a mixture of pity and disgust, as though he would have said, ‘Poor infidel, you do not believe the bible, and why should I condescend to converse with you longer?’

“This system of Hindooism is strong on account of its boasted antiquity. Millions of years they believe have rolled away and Hindooism stands unimpaired. The most ancient history we can present to them claims a date comparatively modern when placed by the side of the history they give of themselves.

“A man said, after listening to my discourse, ‘Sir, you tell us nothing that alarms us, though you predict the downfall of an ancient and holy religion. In former times the Mussulmans came to this country, conquered it, and strove hard to establish their religion through the destruction of Hindooism; but they failed. After having consumed the fruit of the austerities they had performed in a former birth, they were succeeded by the Portuguese, who came in for their day. They also conquered the country and labored hard to establish their religion, but they failed like their predecessors; and, having exhausted their store of merit, you English have come to take your turn. You have conquered the country and are laboring to establish your religion, but like those who have gone

before you, you will fall; and when your store of merit has become exhausted, you will give place to some other nation. Now, why should we change our venerable religion for the creatures of a day? During all the changes and political convulsions to which our country has been subject, Hindooism has stood upon its *everlasting* basis, and it will continue to stand when all these modern innovators shall be engulfed in oblivion.' Such is the general feeling of the Hindoos.

"Constancy in religious practices is extolled by the Hindoos as the greatest of all virtues. Their books abound with stories of eminent sages, who withstood violent temptation from demons, that assumed all sorts of shapes for the express purpose of breaking up the penance of the holy men. But neither entreaties, flatteries, or threats, were able to change their purpose. Such stories have a tendency to keep the Hindoos always upon their guard, and to cause them to look with great suspicion upon the least effort to convert them to Christianity. Their very countenances seem to say, whenever they listen to the gospel, 'Here is the sly and evil machination of some demon, striving to destroy my constancy through the medium of this missionary. I will, like Dhroob, the holy sage of old, set a double guard, and his words shall have no effect upon me.'

The author proceeds to mention other facts which show the causes of the strength of this abominable system, and concludes with the inference of the sacred scriptures, that it can never be overthrown except by the power of God.

Appeals from Missionaries.

Our readers will have seen that, in almost every number of the Magazine, for many months, we have published appeals from our missionaries, in various fields, calling earnestly for reinforcements. Many of these appeals have been of the most touching and impressive character, and it is not easy to understand how any Christian could have read them without the conviction that, by withholding the desired aid, the churches of our land are violating, most flagrantly, the law of love. We are sinning against our brethren who are suffering and dying under the pressure of their labors and responsibilities. We are sinning against the churches which have been

formed under their care, and which are liable to be left alone by the death or removal of the missionaries to whom they look for instruction and protection. We are sinning against the heathen in their respective fields, some of whom are inquirers, and many of whom are disposed to hear the gospel message. More than all, we are sinning against the Savior, to whose cause we are pledged, and who will hold us responsible for the performance of our vows.

The appeals of Mr. Brown, in behalf of Assam; of Mr. Day, for the Teloogeois; of Messrs. Comstock, Abbott and Kincaid, for Arracan; of Mr. Vinton, for the Karens of his whitened field; of Mr. Mason, for Tavoy; of Messrs. Jones and Goddard, for Siam; of Messrs. Dean, Macgowan and Devan, for China, have been spread before their brethren in this country, and hopes have been cherished that they would be heeded, and that the men and the means would be furnished to meet these imperative exigencies. We are pained at heart to say that, apparently, the effect of these communications has been very limited.

We have now before us a statement of facts, from another source, respecting the Burman Mission, which is truly startling, accompanied by an appeal which ought to enter deeply into the soul of every American Baptist. It represents the demand for missionary labor among the Burmese in a strong light, and urges, with holy earnestness, the claims of that first of our missions, which is peculiarly the child of Providence, and which God has signally honored with his blessing. The document is from the pen of the Rev. L. Ingalls, of Mergui, whose communication in this number of the Magazine, should be read and prayerfully considered. It will be included in the Annual Report of the Board, and be published in our next number. The writer calls for help at all points where help is needed; but especially for himself and others who are similarly situated. Will the call meet with a Christian response? Will the churches consider the claims of their messengers to the heathen,

and send them men to be their associates, and, when they shall have fallen, their successors? Our three brethren in Assam are at three stations, each laboring alone. Mr. Wilson is alone in Arracan. Mr. Vinton is alone in his field. Mr. Goddard is alone in Siam. Dr. Macgowan is alone at Ningpo. Dr. Devan is our only missionary at Canton. Hongking is, for the present, without a missionary. So are Nellore and the Siamese department of the Siam Mission. Is this right? We lay the inquiry on the hearts and consciences of the thousands of our Israel. Is this right?

Donations

RECEIVED IN APRIL, 1846.

Maine.

Saco, ch. and cong, per J. H. Gowen,	5,00
Brunswick, Mrs. R. T. Dunlap, per Rev. D. C. Haynes,	5,00
East Thomaston, J. Wakefield, towards a new missionary to Siam,	25,00
Thomaston, 2d. ch., annual sub., 50,00; do., Rev. L. B. Allen 25,00; Richmond, Mrs. E. M. Avery 25,00; to constitute Rev. L. B. Allen a life member of the A. B. M. Union, and for a new missionary to Siam,	100,00
Hallowell, 2d ch., per Rev. N. W. Williams,	2,50
Belfast, 1st ch., mon. con., 21,06; do., Dea. McCallis 5,00; do., Mr. C. Hunt 1,00; Miss S. Smith 50c.; per Rev. Edward D. Very,	27,56
Waterville, 1st ch. 50,00; do., Rev. D. N. Sheldon 25,00; Rev. J. C. Stockbridge 25,00; to constitute Rev. J. C. Stockbridge a life member of the A. B. M. Union,	100,00
Penobscot Aux. For. Miss. Soc., per J. C. White, tr., viz.—Levant, Rev. T. B. Robinson 25,00, for a missionary to Siam; Stetson, ch. 4,00; Bangor, 2d ch. 4,40; North Bangor, ch. 2,25; Enfield For. Miss. Soc. 2,50; do., Juvenile do. 2,50,	40,65
Ellsworth, Rev. Arthur Drinkwater, for a new missionary to Siam, 25,00; do., Mrs. Ann T. Drinkwater 10,00; per S. Lord,	35,00
Bowdoinham, ch., per Rev. Wm. Bailey,	5,00
	— 346,71
New Hampshire.	
Lake Village, ch., per Rev. J. M. Coburn,	3,00

State Convention, per George Porter, tr.,

100,00
— 103,00

Vermont.

Bristol, ch. 12,62; Poultney, do. 40,92; Rutland, do. 9,00; Ira, do. 13,76; Shrewsbury, Wm. Dodge 1,00; Nancy Bulhard 1,00; Rev. Wm. Nichols 1,00; Weston, ch. 8,00; Grafton, do. 8,00; Chester, do. 7,40; Swanton, do. 6,40; Jericho, do. 21,30; Cambridge, do. 11,80; Addison, individuals 2,50; Stakely Westcott 25,00; per Rev. A. Jones, agent of the Board,

168,90

Massachusetts.

Boston, "Rustic" 100,00; Mrs. Elizabeth F. Thresher, for her life membership of the A. B. M. Union, 100,00,	200,00
do., a lady, per Rev. R. W. Cushman,	10,00
do., Tremont St. ch. Sab. school, penny-a-week contribution, for Mrs. Wade's school,	7,25
do., Harvard St. ch., mon. con. for April, per J. Putnam,	29,00
do., Charles St. ch., mon. con. for April, per Moses Hadley, 8,85; do., Juvenile Miss. Soc., per A. H. Lewis, tr., for Parley A. Ramsay's life membership of the A. B. M. Union, 100,00,	108,85
do., Bowdoin Square ch., Board of Benevolent Operations, mon. con. for April, per S. G. Bowdlear, tr.,	50,00
do., Federal St. ch., Infant school, per Mrs. Mary Newcomb,	3,34
	— 408,45
Hampden Co. Miss. Soc., Springfield, ch., per Rev. H. Richards,	27,75
Roxbury, 1st ch. and cong., for the life memberships of Kendall Brooks, Caleb Parker, and Samuel Walker, 300,00; do., Young Ladies' Miss. Soc., for Rev. T. F. Caldwell's life membership of the A. B. M. Union, and for the support of Ko A Bak, 100,00,	400,00
Cambridge, 1st ch., George Cummings, to constitute himself, Rev. Irah Chase, Rev. J. W. Parker, and Rev. Samuel Glover, life members of the A. B. M. Union, and for the support of Rev. O. T. Cutter, of Assam, 400,00; do., per A. Vinal, for the life memberships of Wm. B. Hovey and Mrs. M. A. Parker, 250,00,	650,00
West Cambridge, ch. and soc., Sunday school, 9,34; Infant	

school 50c.; for Burman schools; do., mon. con. 40,83; do., sundry persons 49,54; = \$100, for Rev. G. J. Carleton's life membership of the A. B. M. Union; do., ladies, for Mrs. Jane Carleton's life membership of the A. B. M. Union, 100,00; do., a friend to missions, for Mrs. Nancy E. Tingley's life membership of the A. B. M. Union, 100,00; do., Rev. G. J. Carleton; for Geo. R. Carleton's life membership of the A. B. M. Union, 100,00,	400,00
Hanover, Eleanor Damon, for the Burman Mission, per John Brooks,	10,00
Newton, Upper Falls, Miss Eliza Jameson, for the Karen Mission, per S. S. Leighton,	10,00
Prescott, Mrs. Aldrich	,75
Swansey, 1st ch., per Rev. Abiel Fisher,	56,75
Brookline, ch. and cong., to constitute Rev. E. G. Sears and David Coolidge life members of the A. B. M. Union, 217,31; do., Mrs. George Babcock 25,00,	242,31
Belchertown, ch., per Bryant & Richards,	1,56
Haverhill, Andrew Hammond, for his life membership of the A. B. M. Union, per Rev. A. S. Train,	100,00
	2307,57

Rhode Island.

Providence, Mrs. H. Ives and Mrs. E. B. Rogers, for the support of a child in the Assam Orphan School, named Eliza Ward,	25,00
State Convention, per V. J. Bates, tr., viz.—Providence, 1st ch., in part of annual sub., per Wm. Gammell, 94,51; do., mon. con. for April 37,54; do., Young Ladies' For. Miss. Soc., per Miss Hannah Daniels, tr., 67,85, to constitute Prof. Wm. Gammell and Mrs. Anna B. Granger life members of the A. B. M. Union; do., Mrs. F. R. Arnold 100,00, for her life membership of the A. B. M. Union; "A lady of the 1st ch." 300,00, for three life memberships, to be named hereafter,	600,00
Pawtucket, 1st ch., Stephen Benedict, for his life membership of the A. B. M. Union,	100,00
Worwick and Coventry, ch., W. A. Arnold tr., 10,25; do., Mrs. Anna Titus 10,00; per Sanford Durfee,	20,25
	720,25
	715,85

Connecticut.

Killingly, per J. B. Damon,	5,50
<i>New York.</i>	
Cazenovia, ch., to constitute Rev. John Pitman a life member of the A. B. M. Union;	180,00
Chataque Assoc., per John Forbes,	25,75
Warwick, Mrs. Elizabeth Finn 1,00; Mrs. Mary Ann Hoyt 1,00,	2,00
Northfield, ch., per Rev. L. Colby,	2,75
Ellicottville, Lydia Dodge, for China Mission, per Rev. B. R. Loxley,	1,00
Friendship, ch., (Alleghany Co.) per Varanes Bemis,	4,00
Lodi, ch., to constitute Rev. Charles D. Land a life member of the A. B. M. Union, per D. K. McLallen,	100,00
Worcester Assoc., per Friend Humphrey,	57,77
Jefferson Union Assoc., per do., St. Lawrence Miss. Convention, per Joseph Spencer, tr., for the support of two native preachers in Arracan, under direction of Rev. L. Stilson,	60,75
	70,00
	444,00

New Jersey.

Pittsgrove, ch., mon. con., per Rev. B. R. Loxley,	16,75
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Pennsylvania.

Lancaster, Wm. N. Read, per Rev. J. P. Parsons,	1,00
Slatelord, Samuel Taylor	21,08
Philadelphia, 10th ch., per Rev. J. H. Kennard, for three life memberships of the A. B. M. Union, to be named hereafter, 300,00 do., Miss S. B. Rittenhouse 100,00, for a life membership, to be named hereafter; do., choir of 1st ch., to constitute Dr. Walter Ward a life member of the A. B. M. Union, 100,00,	200,00
Minersville, Welch ch., mon. con., per Rev. J. P. Harris,	10,00
Westchester, Miss S. E. Edmonds, for the support of Mrs. Wade,	10,00
Hatboro', ch., mon. con., per L. Smith,	5,00
per Rev. B. R. Loxley,	223,00
East Smithfield, ch., Samuel Farwell tr., per Wm. Colgate,	6,00
Lewisburg and Milton, churches, to constitute James Moore, Sen., a life member of the A. B. M. Union,	100,00
Roxbury, ch., to constitute Rev. Thomas Winter a life member of the A. B. M. Union,	100,00
per Rev. E. Kincaid,	200,00
	753,06

<i>Ohio.</i>	
Troy, ch., by M. S. Wagner, per Rev. J. Stevens, agent of the Board,	14,40
Zanesville, Sabbath school in Market St., by C. G. Wilson, per do.,	1,00
Bedford, ch., (Cayahoga Co.,) per H. Dunham, tr.,	6,00
	<u>21,40</u>
<i>Indiana.</i>	
Covington, ch., by Rev. D. S. French, per Rev. J. Stevens, agent of the Board,	10,00
<i>Illinois.</i>	
Alton, ch., per Henry R. Glover, Knoxville, ch., (Knox Co.,) per Rev. Joseph O. Metcalf,	10,00
	5,00
	<u>15,00</u>
<i>Mississippi.</i>	
Bolivar, Mrs. Lucy B. Dodd, per Mrs. Sarah M. Holloway,	2,50
<i>Iowa.</i>	
Iowa city, ch., per Rev. D. P. Smith,	8,00
* Carried forward,	\$4948,26

The following sums have been
received on account of the
debt of the Board, viz.:

<i>New Hampshire.</i>	
State Convention, per George Porter, tr., to constitute Rev. Ebenezer Cummings a life member of the A. B. M. Union,	100,00
<i>Massachusetts.</i>	
Boston, Baldwin Place ch., Fred- erick Gould, for his life mem- bership of the A. B. M. Union,	100,00
Salem, 1st ch. and cong., 100,00, to constitute Rev. Thomas D. Anderson a life member of the A. B. M. Union; do., Andrew Ward 100,00, for his own life membership of the A. B. M. Union,	200,00
Brookline, ch., to constitute Rev. Wm. H. Shailer a life member of the A. B. M. Union,	100,00
	<u>400,00</u>
<i>Rhode Island.</i>	
State Convention, per V. J. Bates, tr.—Providence, Pine St. ch., James Boyce, to con- stitute Rev. Miles Bronson a life member of the A. B. M. Union,	100,00
<i>Connecticut.</i>	
New London, Peter C. Turner, to constitute Rev. Lovell In- galls a life member of the A. B. M. Union,	100,00
Deep River, George Read, to constitute himself, Rev. Henry	

Wooster, Rev. Lawson Mun- zy, Rev. Nathan E. Shailer, and Rev. Julius S. Shailer, life members of the A. B. M. Union,	500,00
	<u>600,00</u>

New York.

New York city, Samuel R. Kel- ly, for his life membership of the A. B. M. Union,	100,00
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New Jersey.

Burlington, Rev. James E. Welch, for his life member- ship of the A. B. M. Union,	100,00
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Ohio.

East Fork Assoc., Georgetown, ch., per Rev. J. Sargent, 7,00; Cross Roads, ch., per do., 4,50,	11,50
Miami Assoc., Muddy Creek, ch., per Rev. L. Osborne,	8,55
Zanesville, per C. G. Wilson, per Rev. J. Stevens, agent of the Board,	10,00
	<u>30,05</u>

Illinois.

Rock Spring, Rev. J. M. Peck, for his life membership of the A. B. M. Union,	100,00
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Total for the debt,	\$1530,05
* Brought forward,	4948,26
	<u>\$6478,31</u>

Legacies.

Advance on six shares of War- wick Manufacturing Com- pany's stock; a bequest of John Allen, of Warwick, R. I., sold,	527,00
Estate of John Knapp, of Fling- ham, N. H., per Rev. J. Milton Coburn,	30,00
Estate of Rev. Levi B. Hatha- way, of Rockport, Ms., per B. Wilson.	5,00
	<u>562,00</u>

Total from the above sources, \$7040,31

The Treasurer also acknow-
ledges the receipt of the fol-
lowing appropriations from
the American Tract Soci-
ety, viz.:

For Hamburg Mission,	600,00
" China "	500,00
" Burman "	400,00
" Siam "	200,00
	<u>1700,00</u>

□ Doct. T. T. Devan, of Canton, China,
acknowledges the receipt of \$31,50 from the
ladies of the 1st Bap. ch., N. Y., per Miss
Chapman; and \$71,50 from the Sab. school
of said ch., per R. W. Martin, for the support
of schools in China; also \$100, per Rev. C.
G. Sommers, of N. Y., for the support of a
native assistant named Ching.

R. E. EDDY, Assistant Treasurer.

THE
BAPTIST MISSIONARY MAGAZINE.

VOL. XXVI.

JULY, 1846.

NO. 7.

Baptist General Convention for Foreign Missions.

ADJOURNED MEETING OF THE CONVENTION,

Held in the Pierrepont St. Baptist Church, Brooklyn, N. Y., May 19, 1846.

The Convention assembled at 10 o'clock, A. M., when the President, Rev. Francis Wayland, D. D., of R. I., took the chair and called the meeting to order.

After singing, prayer was offered by Rev. Mr. Dodge of Philadelphia.

In the absence of the Secretaries, Rev. James B. Taylor, of Va., and Rev. Rollin H. Neale, of Mass.;—Rev. E. E. L. Taylor, of N. Y., Assistant Secretary of the last adjourned meeting of the Convention, called the roll of the body.

MEMBERS.

MAINE.

Bowdoinham Bap. Miss. Soc.,—

Franklin Merriam.

Cumberland Bap. For. Miss. Soc.,—

Adam Wilson, Z. Bradford, L. F.

Beecher, Dudley C. Haynes, C.

W. Redding, B. Greene.

Penobscot Association,—

Jeremiah Chaplin.

Saco River Association,—

Ahira Jones.

Portland, Free St. Bap. church,—

Lewis Colby.

Hancock Aux. For. Miss. Soc.,—

James Gillpatrick, David Nutter.

Damariscotta Miss. Soc.,—

Joseph Wilson.

Lincoln Association,—

Enoch Hutchinson.

NEW HAMPSHIRE.

Baptist State Convention,—

Dura D. Pratt, Eli B. Smith, Eben-

ezer E. Cummings, Edmund

Worth, Silas Halsey, Joseph Free-

man.

VERMONT.

Baptist State Convention,—

Joseph W. Sawyer, Daniel Has-

call, Manoah D. Miller.

Grafton, Bap. church,—
Daniel F. Richardson, Mylone Merriam.

North Springfield, Bap. church,—
D. M. Crane.

Saxton's River, Bap. church,—
Joseph C. Foster.

MASSACHUSETTS.

Boston, 1st Bap. church, Young Men's Miss. Soc.,—
Rollin H. Neale, Hiram A. Graves, Ebenezer Carter, Job Brooks, George W. Robinson.

" *Baldwin Place Bap. church,*—
Baron Stow, Elijah Hutchinson, Thomas Shaw, Jonas Forristall, Jesse Kingsbury.

" " " *For. Miss. Soc.,*—
J. Warren Merrill, Frederick Gould, Benjamin F. Hatch, Joseph C. Hartshorn, S. H. Loring.

" *Charles St. Bap. church,*—
Solomon Peck, Irah Chase.

" *Bowdoin Square Bap. church,*—
Robert W. Cushman, Asa Wilbur, Ezra Chamberlain, David W. Horton.

" " " *Young Men's Benev. Soc.,*—
Charles Warren.

" *Federal St. Bap. church,*—
William Hague, Heman Lincoln, Wm. Crowell, Wm. Howe.

" *Harvard St. Bap. church,*—
Robert Turnbull, Henry S. Washburn.

" *South Bap. church,*—
Duncan Dunbar.

Beverly, 1st Bap. church,—
Charles W. Flanders.

Brookline, Bap. church,—
Wm. H. Shailer, Barnas Sears.

Cambridge, 1st Bap. church,—
Joseph W. Parker, Charles Everett, George Cummings, Josiah Coolidge.

" *2d Bap. church,*—
William Leverett.

West Cambridge, Bap. church,—
Nathaniel Colver.

Chelsea, Bap. church,—
John W. Olmstead, George W. Bosworth.

Jamaica Plain, Bap. church,—
John O. Choules.

Haverhill, 1st Bap. church,—
Arthur S. Train, James H. Duncan.

Salem, 1st Bap. church,—
Thomas D. Anderson, Israel Ward, Andrew Ward.

Dorchester, Bap. church,—
Bradley Miner, Cephas Pasco.

Lowell, 1st Bap. church,—
Joseph Ballard.

Charlestown, 1st Bap. church,—
George C. Goodwin.

Newburyport, 1st Bap. church,—
Nicholas Medbery.

Salisbury and Amesbury, Bap. church,—
Isaac Sawyer.

Barnstable Association,—
Andrew Pollard, James Barnaby, Z. D. Bassett.

Berkshire Association,—
J. Higby.

Worcester Association,—
John Jennings, S. S. Cutting, John F. Burbank.

Westfield Association,—
F. Bestor, Jonah G. Warren, A. Day, Jr., C. Willet.

Wachusett Association,—
Oren Tracy.

Franklin Association,—
William Heath.

Old Colony Association,—
Silas Ripley.

Subscription of Gardner Colby, of Boston,—
Gardner Colby, James Audem, J. W. Eaton.

do. of Jefferson Borden, of Fall River,—
Jefferson Borden, Wm. B. French.

do. of Nathaniel Lamson, of Fall River,—
Horace Seaver.

do. of Samuel Hill, of Boston,—
William H. Jameson.

RHODE ISLAND.

Baptist State Convention,—
Thomas Roger, H. G. Steward.

Providence, 1st Bap. church,—
James N. Granger, Francis Wayland, Alva Woods, A. M. Gammell, Thomas R. Holden, Joseph B. Brown, Hugh H. Brown,

William Douglass, Varnum J. Bates, William F. Hansell, Pardon Miller, Jonathan Pike, Ira Newell, Horace T. Love, William Cogswell.

Providence, 1st Bap. church, Female For. Miss. Soc.,—
Richard E. Eddy.

" *Pine St. Bap. church,—*
John Dowling, James Boyce.

" " " *Ladies' For. Miss. Soc.,—*
Thomas Dowling.

" *3d Bap. church,—*
Thorndike C. Jameson, Kazlitt Arvine, John G. Richardson.

" *4th Bap. church,—*
Francis Smith.

" " " *Fem. For. Miss. Soc.,—*
Stephen R. Weeden.

Pastucket, 1st Bap. church,—
Shadrach S. Bradford, Stephen Benedict.

Valley Falls, Bap. church,—
Boham P. Byram, Henry Marchant.

Warren, Bap. church,—
Josiah P. Tustin.

Warwick and Coventry, Bap. church,—
Edward K. Fuller, John H. Baker.

Lippitt and Phoenix, Bap. church,—
Jonathan Brayton.

Westerly, Bap. church,—
Edward T. Hiscox.

Subscription of Henry Jackson, of Fruit Hill,—
Henry Jackson, David Benedict, James F. Wilcox.

CONNECTICUT.

Baptist State Convention,—
I. R. Steward, E. T. Winter, H. Wooster, D. T. Shailer, H. Miller, Robert R. Raymond, Edward Bolles, Albert Day, Edward Savage, Win. W. Smith, Julius S. Shailer.

New London County Miss. Soc.,—
E. Dennison, P. C. Turner, Minor G. Clarke, John Blain, Richard P. Williams.

Suffield, 2d Bap. church,—
Dwight Ives, A. M. Torbet.

Fairfield County Bap. Association,—
J. J. Woolsey, E. H. Bellamy, J. Scott.

Stonington, Bap. church,—
A. G. Palmer.

NEW YORK.

American and Foreign Bible Soc.,—
Spencer H. Cone, Charles G. Sommers, Rufus Babcock, David Bellamy, Elisha E. L. Taylor.

Dutchess Association,—
Philip Roberts, Jr.

Cayuga Association,—
J. S. Backus, H. J. Eddy.

Buffalo Association,—
Dexter P. Smith.

Broome and Tioga Association,—
Alanson P. Mason.

Cortland Association,—
Zenas Freeman, Marsena Stone, J. P. Simmons.

Genesee Association,—
H. K. Stimson, Joseph W. Spoor.

Madison Association,—
Nathaniel Kendrick, Lewis Leonard, John Peck, Benj. Putnam.

Monroe Association,—
Pharcellus Church, Velona R. Hotchkiss, Gibbon Williams.

Oneida Association,—
Daniel G. Corey, Henry C. Vogel, Alexander M. Beebee.

Onondaga Association,—
John Munroe, C. M. Fuller, J. W. Taggart.

Otsego Association,—
Daniel Dye.

Saratoga Association,—
Norman Fox, D. S. Parmelee, W. B. Curtiss.

Saratoga Springs, Fem. For. Miss. Soc.,—
Joshua Fletcher.

Union Association,—
Nathan A. Reed.

Washington Union Association,—
William Arthur.

New York, 1st Bap. church,—
Spencer H. Cone, Henry C. Fish, Cornelius W. Thomas.

" *Oliver St. For. Miss. Soc.,—*
Elisha Tucker, John Wesley Sarles, Alonzo Wheelock, R. Thompson, John R. Ludlow, R. Pegg, James Sadgebury, Jacob H. Brouner, George Child, Silas B. Randall.

" *Oliver St. Fem. Miss. Soc.,—*
Benjamin M. Hill, Samuel Raynor.

New York, Tabernacle Bap. church,—
Edward Lathrop, Archibald Ma-
clay, George Hatt, William Col-
gate, Joshua Gilbert, Robert Col-
gate, John T. Sealy.

" *Laight St. Bap. church,*—
William W. Everts.

" *Cannon St. Bap. church,*—
William T. Anderson.

" " *Juvenile Miss. Soc.,*—
Henry Davis.

" *Amity St. Bap. church,*—
William R. Williams, John Dow-
ley, Jackson Smith, James Ap-
pleton, W. H. Munn.

Brooklyn, 1st Bap. church,—
James L. Hodges.

Albany, Pearl St. Bap. church,—
Bartholomew T. Welch, C. H.
Hosken, George Benedict, Friend
Humphrey.

Hamilton, 1st Bap. church,—
Beriah N. Leach.

Homer, Bap. church,—
Alfred Bennett, Edward Bright, Jr.,
Henry V. Jones.

Little Falls, Bap. church,—
William L. Dennis.

Troy, Female Miss. Soc.,—
Leland Howard.

Buffalo, Washington St. Bap. church,—
Levi Tucker.

Utica, Broad St. Bap. church,—
H. N. Loring.

Staten Island, 1st Bap. church,—
Samuel White.

*Subscription of Jacob Knapp, of Ham-
ilton,*—
Gershom B. Day.

do. of William Cobb, of Hamilton,—
Jirah D. Cole.

do. of James D. Coolidge, of Madison,—
James Edmunds, Jr.

Ontario Association,—
C. G. Carpenter.

Seneca Association,—
D. W. Litchfield, James McLallen.

Chenango Association,—
E. G. Perry.

Harmony Association,—
Orrin Dodge.

NEW JERSEY.

Baptist State Convention,—
C. W. Mulford, E. W. Dickinson,
John C. Harrison, J. G. Collum,
James E. Welch, Peter P. Run-
yon.

*New Brunswick, Youths' Bap. Miss.
Soc.,*—
George R. Bliss.

East Jersey, For. Miss. Soc.,—
Greenleaf S. Webb, Daniel D.
Lewis, Simeon J. Drake.

Cohansey, Bap. church,—
E. D. Fendall.

PENNSYLVANIA.

American Baptist Publication Soc.,—
Daniel Dodge, Thomas O. Lin-
coln, Charles E. Wilson, Israel
E. James.

Philadelphia, 1st Bap. church,—
A. H. Taylor, John A. Gendell.

" " " *Female Miss. Soc.,*—
Thomas Watson.

" " " *Female Karen Miss. Soc.,*—
William W. Keen.

" *Sansom St. Fem. For. Miss. Soc.,*—
J. Lansing Burrows, William Sha-
drach.

" *Spruce St. Bap. church,*—
James M. Linnard.

" *10th Bap. church,*—
Joseph H. Kennard, J. Sexton
James.

" *11th St. Bap. church,*—
Abraham D. Gillette, P. B. Mingle.

Subscription of Thomas White,—
Eugenio Kincaid.

Vincent, Bap. church,—
I. V. Allison.

Lower Dublin, Bap. church,—
James M. Challis.

Harrisburg, Bap. church,—
Matthew Semple.

Great Valley, Bap. church,—
C. B. Keyes.

DELAWARE.

Wilmington, 2d Bap. church,—
Morgan J. Rhees.

MARYLAND.

Baltimore, subscription of William Crane,—
William Crane.

DISTRICT OF COLUMBIA.

Alexandria, 1st Bap. church,—
Edward Kingsford.

KENTUCKY.

China Miss. Soc.,—
Isaac McCoy.

INDIANA.

General Association of Baptists,—
Buckley C. Morse.

Resolved, That Rev. E. E. L. Taylor be appointed Assistant Secretary.

The Acting Board presented a report, together with an Act obtained from the Legislature of Pennsylvania, changing the name of the Convention, and also an Act of Incorporation for the American Baptist Missionary Union, obtained from the Legislature of the Commonwealth of Massachusetts.

At the November meeting of the Convention, the Acting Board were "authorized to procure from the Legislature of the Commonwealth of Pennsylvania, a Remedial Act, changing the name of the Convention, and making such changes in its Charter as would render it conformable to the Constitution then conditionally adopted." They were also "instructed to procure from the Legislature of Massachusetts, an Act of Incorporation for 'The American Baptist Missionary Union.'"

The Acting Board have duly attended to the service with which they were charged; and by a Committee, consisting of Hon. Messrs. R. Fletcher, H. Lincoln, J. H. Duncan, and J. M. Linnard, and Gardner Colby, Esq., have procured the necessary enactments; which are herewith respectfully submitted.

On behalf of the Acting Board,

S. PECK, *Cor. Sec.*

Whereupon it was

Resolved, That this Convention do now accept the Act of Incorporation granted by the Legislature of Pennsylvania, March 13, 1846, entitled "An Act changing the name of the association known as 'The General Convention of the Baptist Denomination in the United States for Foreign Missions and other important objects relating to the Redeemer's kingdom,' to that of 'The American Baptist Missionary Union,' and for altering and amending the charter of the same," and that the same be recorded on the records of the Convention.*

Resolved, That this Convention do now accept an Act of the Legislature of the Commonwealth of Massachusetts, passed March 25, 1846, entitled "An Act to authorize the General Convention of the Baptist Denomination in the United States for Foreign Missions and other important objects relating to the Redeemer's kingdom, to take and use the name of 'The American Baptist Missionary Union,' and to define more clearly the purpose, rights and powers of the said Corporation," and that the same be recorded on the records of the Convention.†

Rev. Baron Stow then presented the following preamble and resolution, which were unanimously adopted.

* Appendix A.

† Appendix B.

Whereas the above said Acts of the said Legislatures cannot take effect until from and after the 3d Thursday of May, 1846, therefore,

Resolved, That when this Convention shall adjourn, it be to meet in this place on Thursday next, at 10 o'clock, A. M., for the purpose of organizing under the new Constitution, as The American Baptist Missionary Union.

Rev. J. N. Granger presented the following resolution :—

Resolved, That the Secretaries be authorized to insert in the roll of members present at the last meeting of the Convention, any names which have been omitted in the records of that meeting.

A letter was received from Rev. R. H. Neale, stating that sickness in his family detained him from his place in the Convention as Secretary.

The President then introduced to the Convention, Elder Benjamin Harvey, of Herkimer Co., N. Y., one hundred and eleven years of age ; who offered a few pertinent and affecting remarks, which he closed with a fervent prayer.

The Minutes were then read and approved.

Resolved, That the Convention do now adjourn.

Board of Managers.

THIRTY-SECOND ANNUAL MEETING.

Brooklyn, N. Y., May 19, 1846.

The Board of Managers of the Baptist General Convention met, agreeably to appointment, in the meeting-house of the Pierrepont St. Baptist Church in this city. The President, Rev. Daniel Sharp, D. D., took the chair at 12 o'clock, M.

The following members were present :—

Rev. DANIEL SHARP, D. D., *President*.

" SPENCER H. CONE, D. D.,

" GREENLEAF S. WEBB,

" BARTHOLOMEW T. WELCH, D. D., } *Vice Presidents*.

Hon. JAMES M. LINNARD,

Rev. SOLOMON PECK, *Corresponding Secretary*.

" BARON STOW, *Recording Secretary*.

RICHARD E. EDDY, Esq., *Assist. Treasurer*.

Rev. FRANCIS WAYLAND, D. D., *President of the Con., ex officio*.

MANAGERS.

Rev. JOEL S. BACON, D. D.,

Rev. ALEXANDER M. BEEBEE, Esq.,

Rev. ALFRED BENNETT,

" IRAH CHASE, D. D.,

GARDNER COLBY, Esq.,

JOHN CONANT, Esq.,

WILLIAM CRANE, Esq.,

ALBERT DAY, Esq.,

Hon. JAMES H. DUNCAN,

Rev. JAMES N. GRANGER,

" WILLIAM HAGUE,

Rev. GEORGE B. IDE,

" JOHN PECK,

" AARON PERKINS,

" BARNAS SEARS, D. D.,

" CHARLES G. SOMMERS,

" SAMUEL B. SWAIM,

" ELISHA TUCKER,

" ROBERT TURNBULL,

" NATHANIEL W. WILLIAMS,

" WILLIAM R. WILLIAMS, D. D.

The throne of grace was addressed by the President.

The Rev. Messrs. E. E. L. Taylor, James L. Hodge, and Baron Stow, were appointed a Committee to make arrangements for public religious services.

The Assistant Treasurer, Richard E. Eddy, Esq., read an abstract of the annual account of the Treasurer, showing an expenditure during the year ending April 1, 1846, of \$94,866 54, and the receipt, during the same period, of \$100,219 94.

The report of the Auditing Committee, Rev. Messrs. B. Stow and W. Leverett, was read from the chair.

On motion made and seconded, the report was accepted and ordered to be printed under the direction of the Executive Committee of the American Baptist Missionary Union.

The Corresponding Secretary, Rev. Solomon Peck, read an abstract of the Annual Report of the Acting Board, and, on motion made and seconded, it was voted that the report be accepted and printed under the direction of the Executive Committee as aforesaid.

The following Committees were appointed :—

On Obituary Notices.—Messrs. W. R. Williams, Henry J. Ripley, and B. T. Welch.

On Transfer of Indian Missions.—Messrs. S. H. Cone, B. Sears, and G. S. Webb.

On Agencies and Publications.—Messrs. E. Bright, Jr., M. J. Rhees, and N. W. Williams.

Adjourned till 3 o'clock, P. M. Prayer by Rev. Dr. Ripley.

May 19, 3 o'clock, P. M.

The Board met agreeably to adjournment, and devoted the afternoon to religious services. Prayers were offered by the Rev. Messrs. A. Bennett, N. W. Williams, N. Wildman, and John Peck. Addresses were made by the Rev. Messrs. S. H. Cone, D. Sharp, J. Blain and D. Dodge.

Adjourned till to-morrow at 10 o'clock, A. M.

In the evening, public religious services were held in the Pierrepont St. Baptist meeting-house, when prayers were offered by the Rev. Messrs. J. L. Shuck, from China, and J. T. Jones, from Siam, and addresses made by the Rev. Messrs. W. Dean, from China, and J. Meeker, of the Ottawa Mission; also by A Bâk, a Chinese convert, interpreted by Mr. Dean, and by Thomas Wolf, a converted Ottawa chief, interpreted by Mr. Meeker.

May 20, 10 o'clock, A. M.

The Board met agreeably to adjournment. Additional members present :—

JOHN P. SKINNER, Esq., *Vice President.*

Rev. ROLLIN H. NEALE, *Assist. Sec. of the Con., ex officio.*

“ JAMES GILLPATRICK, *Manager.*

Prayer was offered by the Rev. Abisha Samson, of Washington, D. C.

The journal of yesterday was read and approved.

The following additional Committees were appointed :—

On the Burman and Karen Missions.—Messrs. P. Church, A. Day, and S. B. Swaim.

On the Siam, Assam, China, and Teloogoo Missions.—Messrs. J. N. Granger, L. Porter, and E. Lathrop.

On the European Missions.—Messrs. T. F. Caldicott, A. D. Gillette, S. Ilsley.

On the African and Indian Missions.—Messrs. J. S. Bacon, A. Perkins, and J. Dowling.

The Committee on Agencies and Publications reported, and the report was accepted.

The Committee on the Collecting Agencies and Publications of the Board, report :—

That the missionary enterprise will not have the place which Christ has assigned it, in the affections and sacrifices of the disciples, until they have a better knowledge of its nature and necessities. This Board should not cease, therefore, to do all in its power to place one of its periodicals, at least, in every family connected with the denomination which it represents. The whole monthly issue of the Magazine does not exceed 6000, and that of the Macedonian falls short of 20,000. These issues bear no just proportion to the number of our people. There must be many pastors who do not read the Magazine, and a still larger number of families who are strangers to the Macedonian. If the acts of the first missionaries were written by the direction of the Holy Spirit, that they might be read by all Christians to the end of time, there can be little danger of overrating the importance of giving the widest possible circulation to those journals which chronicle the conflicts and triumphs of our own missions. This work belongs especially to pastors. Every one of them should keep himself thoroughly advised of the vicissitudes of all our missions and missionaries. In the use of missionary periodicals and maps, he should give the same knowledge to every family in his congregation.

Your Committee think that no time should be lost in placing four competent agents in the four districts described in the Annual Report. The plan therein discussed, of "introducing more generally a system of local agencies, which shall embody the interest and efficiency of the laity," demands, also, the serious consideration of pastors and churches. Let laymen be fully instructed by their pastors, and encouraged to take their appropriate place in the direct service of the missionary enterprise. They cannot thus enter into its responsibilities and sacrifices without binding the enterprise itself to their hearts, and giving to pastors more time for the great work of instruction and exhortation. Thus the moral power of the churches will be increased, and a noble advance made towards the day when every disciple shall deem it no less his duty to work for the missionary cause, than to read his bible or to pray.

EDWARD BRIGHT, Jr., }
N. W. WILLIAMS, } Committee.
M. J. RHEES, }

A communication was read from the Hon. Cyrus P. Smith, chairman of a Committee of Arrangements for a Sabbath school celebration, to be held in Brooklyn this day, inviting the attendance of the members of the Convention.

Voted, That the thanks of this body be tendered to the Committee of Arrangements for their invitation, and that they be informed that the business of the Board will render compliance impracticable.

The Committee on the Transfer of Indian Missions reported, and the report was accepted.

The Committee on the Transfer of Indian Missions report:—

That they have taken the subject into consideration, and have ascertained, from personal interviews with two of the missionaries present, and by official communications from others, so far as possible, the facts that relate to the case. The results to which these inquiries have led your Committee are the following:—

1. That the general principle stated in the reports of the Committees of the two last years, is in itself correct, and should be carried out, if there be no serious obstacles in the way.

2. That, in respect to the Cherokee and Shawanoe Missions, there are insuperable obstacles in the way of the transfer proposed; and that the Board cannot be faithful to its obligations and engagements, nor do justice to the feelings of the missionaries, which have been so distinctly expressed to the Committee, unless it give a strong assurance that the transfer in these cases will not be made.

3. That it is inexpedient to increase the number of missions west of the Mississippi; and as the field is very wide, and needs to be occupied, the hope is entertained that our brethren of the Indian Mission Association, and of the Southern Baptist Convention, will move forward in cultivating it.

In behalf of the Committee,

BARNAS SEARS.

The President made an address, reviewing, in several prominent particulars, the history of the Baptist General Convention. He was followed, in a few brief remarks, by William Crane, Esq., of Baltimore.

Adjourned till 3 o'clock, P. M. Prayer by the Rev. Dr. Welch.

May 20, 3 o'clock, P. M.

The Board met agreeably to adjournment. Prayer was offered by the Rev. David Benedict.

The Committee on Obituary Notices reported, and it was voted that the report be accepted, and that the Executive Committee of the American Baptist Missionary Union be requested to cause the same to be printed for general circulation.

The Committee, to whom was referred that portion of the Report of the Acting Board which relates to the deaths of members and missionaries of the General Board, would respectfully present the following report:—

In the removal of the Rev. Stephen Chapin, one of the Vice Presidents of the Board of Managers, and formerly President of Columbian College, (D. C.) God has taken from us a brother eminently grave, judicious, devout, and consistent. The slow deliberation which chose, and seemed to weigh and poise his words, marked his conduct as well. His was the kindly and healing spirit of the peace-maker. A life of steady usefulness was crowned with a death which, though lingering, was one of peaceful triumph. Among our missionary laborers there have fallen, at home, David Green, a native assistant in the Ottawa Mission; and abroad, Rev. Joseph Foulboeuf, a native preacher of the French Mission. But the chief ravages of death have been among the missionary sisters in the service of the Board. In our European Missions, our brethren Oncken, at Hamburg, and Lehmann, at Berlin, have been bereaved of their wives; and in the Asiatic Missions, death has gathered during the year Mrs. Sarah B. Judson, Mrs. Ann P. G. Abbott,

and Mrs. Maria D. Ingalls, of the Burman and Karen Missions, and Mrs. Judith L. Jones, of the Siamese. Many homes have thus been darkened; and many children are left destitute of a mother's watchful tenderness. The departed have laid them down on heathen shores, occupying for Christ and his Israel the lands of paganism, long his promised inheritance, as the body of Jacob took possession, by anticipation, of the promised Canaan for Israel, his posterity. Or, buried in distant isles of the sea, or in mid ocean, their voyage of suffering that had sought America, found Heaven; and they have traced for our churches along the path of their voyage, and in the place of their last repose, new lines of sympathy with the far-removed and the destitute, and new bonds of obligation attaching us to those idolatrous people, for whose sake these heroic women have suffered, pined, and died. These ocean graves have reared pillars along the deep, pointing the way for us, the churches of the West, to the wide and teeming East, and claiming for its idolatrous millions new conscripts and fresh sacrifices for the war in which they fell, the sacred war of invasion Christ is waging on the oldest seats of Satan. Among the many daughters who have done well, it were invidious to draw distinctions; yet all must know that in the list of missionary sisters, thus lost to us, were some of eminent devotedness and usefulness. Two of those thus taken, died on their homeward way; and the bitterness of the bereavement was exasperated by the thought, that an earlier voyage to their native shores might, in the judgment of physicians and friends, have lengthened out their days, and restored their waning strength.

No dispensation of our Father's providence is without motive on his part, or without meaning for us. In the special mortality befalling the female members of our missions at this juncture and crisis in our history, God may have significant lessons. We stand at the point where the Triennial Convention, our old organization, joins the American Baptist Missionary Union, our new frame-work for combined action in foreign missions. In the crisis of our passage from the old system, now ready to vanish away, to the new and untried one which is to replace it,—in the very isthmus that unites the old alliance and the new, the known past and the unknown future of our missionary history, God has planted these missionary graves. Besides the calming and healing influence which the intrusion of death should shed over all scenes of excitement and debate, God may be also summoning us to reconsider some of our views and plans as to missionary labor.

The remarks of your Secretary's report upon the great comparative mortality amongst our female missionaries, and upon the bearings of missionary toil on the health and life of that sex, are evidently the fruit of long and careful thought; and those remarks your Committee, without pledging themselves to the recommendation of any specific course upon the subject, would commend to the earnest consideration of the churches. Others of our missionary sisters, who yet survive, may see their hold on life daily becoming more slender and frail; and if, by aught to be done on their part or on ours, these may be snatched from impending death, the effort should be made. It is but their just due, and we owe it to them as Christians, and as men. If there be aught in our plans of labor abroad, or aught in the expectations of the churches at home, that may but *seem* to have imposed needless and cruel burdens upon the delicate frame and acute sensibilities of woman, such evil needs to be searched out and remedied. Our whole missionary work has been a mere series of tentative experiments, groping towards the best possible form of employing effort, funds, and life, in the work of evangelization. We are not to consider past methods as standards, so much as experiments.

It is not for a Committee, in the brief period allotted them, and amid the crowding cares of the present meeting, to pronounce, with any degree of confidence, on this question; still less, now, to submit any system of rules with regard to the degree of labor to be expected from our missionary sisters. This labor, at some of the stations and in its present form, is excessive. Besides her duties to her husband and children, as the presiding

spirit of the home, the wife, the mother, the housewife, and the nurse, many of our devoted sisters have grafted upon all these cares, the task of two schoolmistresses, overseeing the education of their own children in one language, and of the children of the heathen in another. With all these, they have had the additional duty of perfecting themselves in the tongue of their adopted country, and have labored, some of them, earnestly and successfully, as translators and writers in that tongue. Add to these the care of correspondence with friends at home: withhold the aid and sympathy which the Christian woman at home finds in friends and skilful and conscientious servants, but which she must generally forego abroad; and then, it must be seen that singular strength is needed to meet claims so various, and that ordinary health can scarce withstand the pressure and corrosion of cares so keen and so constant.

Now if, which we do not assert, there have been an error in the mission estimate of duty, let it be remedied. Let the duties assumed be fewer, or let them be divided among a larger number of laborers, reinforcing with female teachers and other assistants, the missionary families of each considerable station. If there have been an undue and continuous tension of the mind, and an imprisonment of the body within the precincts of the dwelling, and a neglect of that exercise in the open air, which, at some hours of the day, is needful for health in all climates, in the sultry South no less than in the chilling North, then time should be systematically devoted by our missionary sisters to such exercise, with the same conscientious punctuality with which they would prepare the daily meal, or offer the daily sacrifice of prayer and praise. If, again, the body and mind have been allowed no relaxation, it is an error, not only injurious to the laborer herself, but to her household and the churches in whose service she has gone forth, and the disastrous results of that error must soon appear in sinking spirits and blighted health. David Brainerd had forbidden himself all recreation, until it was prescribed, too late, by his physician; and, then, he found to his surprise, as he records it, that in such hours of recreation he enjoyed peculiar communion with his God. The bow must be unstrung at times, or it will soon lose all power. Christ himself, with his disciples, retired into the wilderness when he and they had been long thronged and harassed by the multitude. Missionaries are but men and women; and need study the laws of health as to exercise in the open air, and as to occasional and innocent relaxation. And if, in the judgment of dispassionate and experienced friends, a temporary return to their native climate be indispensable to dissipate gathering malady, such return should be prompt whenever it has become necessary.

But that this return in quest of health may be prompt and cheerful, on the part of our missionary sisters, it must be cheerfully welcomed on the part of the churches at home. The feeling has been prevalent, (your Committee themselves do not disclaim their share in it,) that our missionaries, few as they are, and great as is their work, should not, except in rare instances, quit the foreign station and intermit their work, to revisit their native land. Yet Mrs. Ann Haseltine Judson and Mrs. Wade, in their visits to this country, not only obtained a recruit of health for themselves, but also contributed greatly to excite and sustain missionary zeal. New friends for the mission were won in the scenes they traversed, and new interest awakened in the minds of its old and attached friends. In the case of the former, one of her hosts, a British Christian of another denomination, testified that her stay in the bosom of his family had brought to his home an explanation of the full force of the Apostle's significant charge, "Be not forgetful to entertain strangers; for in so doing some have entertained angels unawares." And the new interest thus awakened in many quarters, the prayers and aid thus elicited, may be yet again attained by similar visits; and those who come, as meek sufferers, but in quest of returning health, may leave behind among the strangers they have met, a testimony never to be effaced, for missions and for the God of missions. Let us not shut the door

in the face of such visitants ; yet it would be unsafe to invite periodical migrations homewards. This would be to dissipate funds, time, and influence, the zeal of the missionaries perchance also, and certainly the sympathies of the churches.

Yet it may be asked, whether our feelings at home on the subject of returning missionaries are, in any degree, traceable to wrong views. We, perhaps, have leaned to the erection of two rather different standards of obligation, for the Christian at home and the Christian missionary abroad. For church members at home, relaxation, and rest, and plenty, are thought, if not indispensable, at least innocent. To the missionary we assign sacrifice, privation, ceaseless toil, and the total and final surrender of his native land. Believing, as our churches generally, and probably with justice do, that the missionary should enlist for life, does it follow, that necessary visits homeward should be forbidden him? If so, by what right do private Christians or their pastors, at home, take their seasons of respite and repose, sit in their ceiled houses,—and subdivide labor, and enlist in many channels the aid and influence of many helpers, in our Sabbath schools, and in our pastoral charges, and in the walks of daily industry? Is it not possible that we ask too much from the missionary, or that we allow too much to ourselves? Yet *ONE* Christ bought us, and *ONE* law binds us; whether we toil at home, or in the far, dark East. We err, perhaps, on both sides, in too much strictness and in too much laxness. We are too strict with the missionary and too lax with ourselves. The feeling thus cherished may be virtually akin to that Pharisaism which binds heavy burdens on other men's shoulders, but touches them not with a helping finger. It is, substantially, the error as to Christian obligation embodied in the moral code of the Romish church. That community recognizes two grades of Christian virtue, and duty, and sanctity. One is for the man of the cloister, who must sacrifice every thing. The other is for the man of the world, who may indulge himself in every thing. Such rules of duty, besides their being without the basis of any scriptural warrant, injure the churches at home by the self-pleasing which they foster; and they place also the missionary abroad in a false position. Like the confessors of the early ages of the Christian church, they are invited and bribed even, as it were, by the churches at home to consider themselves a holier class of men; and it might be expected of them to assume, like those confessors of the early centuries, paramount authority over other Christians in questions of doctrine and discipline, because of their larger sacrifices and their peculiar share of sufferings. Let us go back to the recognition of one standard for the missionary at our outposts, and for his brother who abides at home by the staff; inasmuch as Christ left but one law for the entire household.

Yet knowing, as our missionary friends must, how far this feeling prevails in the churches at home, and how just also, within certain limits, may be the dislike of frequent returns, they would, of course, if the Board on further consultation should invite such voyages homeward, counsel the return of an invalid female missionary, only when it is the judgment of all the members of the mission station that such return is needed. And it might be well to require, also, the certificate of an European physician, in those regions where such physician is accessible, attesting the grave nature of the disease, and recommending the voyage as indispensable to relief or recovery.

A mother's health may suffer from her apprehension for her children, in danger of soon being left but to the stranger's care. The very strength of her parental devotedness may be sapping her vital powers. The time may soon be, or some even may think it already come, when it becomes a question for the churches to ponder, whether they owe no peculiar duties to the children, whose mothers have perished in the missionary work. Carried by parental zeal to lands, where, from their cradles, they have been visited with peculiar sacrifices and beset by peculiar snares, they are brought back motherless and strangers, to a land where they have comparatively no

rights and no kin, because a parent's Christian zeal renounced country and kindred for herself and her offspring. Such children are aliens, not only to the land where their mother was buried beside some heathen fane, but even to the land where that mother was born, under the shadow, perchance, of some Christian sanctuary. Did not the churches, in accepting the parent's heroic sacrifice, pledge themselves by just implication, to lessen all that was possible of the sorrows and the evils befalling the children, as the consequence of that sacrifice? In sending out brethren and sisters to warn the pagan against idols, and against the hideous human sacrifices with which those idols were propitiated, against casting children to Gunga, and against slaughtering them for Kalee, do we require of these brethren and sisters, it may be asked, as a recompense for their fidelity, to send their own children to this country, motherless and perhaps fatherless, to run the gauntlet of a world's cold charities and its crowding snares? Is not this almost asking our missionaries to make their children to pass, as did Israel, through the fire unto Moloch? If these babes are orphans, in consequence of toils which we have asked and accepted, how far can we become parents to them? Our British brethren, of the London Missionary Society, have an Institution at least for the *daughters* of missionaries, and their education in England. Owe we it not to the times, and to the providential lessons of the times; to the families already bereaved, and to the missionaries now incurring the risk of the like bereavement, to *consult*, at least, how far God is calling us, in this the era of a new organization, to take measures for the education at home of the children of our missionaries dying abroad? If their parents are held to conditions of labor that must, in most cases, leave their children to early orphanage, do we not owe it to the dead and to the living, to become the friends of the fatherless, as the servants of Him who is especially the God and Father of the fatherless?

It is, we observe in conclusion, the impression made on some minds, that British Christians encourage, more than do the American churches, the occasional return of their missionaries. The justice of this supposition we have not the means of ascertaining. If it be so, it seems anomalous in the practice of the American churches, who are accustomed, far more frequently than their English brethren, to allow to their pastors seasons of repose and of recreation, by travel, even beyond the ocean. Nor have the American churches been suspected to lose, in the energy and usefulness of their pastors, by allowing them this occasional respite from exhausting toil. If due to these the pastors, should it be denied to our foreign missionaries, whose cares, privations, and perils are all greater? A volume, which these our missionaries are instructed to translate, print, and distribute among the heathen, is said to contain the precept; "*Ye shall have just balances and a just ephah,*" and to denounce a malediction upon those "*making the ephah small and the shekel great.*" The paragraphs may be interpreted by some to condemn us, for making great the shekel of the duties of our missionaries, and small the ephah of our own responsibilities, and sacrifices, and sympathies, and gratitude. Will it be safe, in future editions, to curtail or suppress these texts, thus liable to be construed to our discredit; or will it be the wiser method to reform, through all coming times, our own missionary practice into closer conformity with these inspired lessons?

Your Committee have thrown out these as suggestions, rather than as settled opinions. Neither the requisite time nor reflection has been allowed us. The deaths in one rank of our missionary laborers have demanded our sympathy. The remarks of the Secretary's report on this subject deserve the most careful consideration; and it is mainly that we may commend them to the earnest and devout examination of the churches, that your Committee have made these extended observations.

Far be it from us to counsel a thriftless expenditure of time or of money, either by missionaries, or by the employers of missionaries. All which we would urge is, that life be at least as highly prized as money, and that, to

shew an undue frugality in the application of the one, we do not use a murderous prodigality in our employment of the other.

All which is respectfully submitted,

WILLIAM R. WILLIAMS,
HENRY J. RIPLEY,
BARTHOLOMEW T. WELCH, } Committee.

The Committee on the Siam, Assam, China, and Telooqoo Missions reported, and the report was accepted.

The Committee to whom was referred so much of the Annual Report as relates to the Siamese, the Chinese, the Assamese, and the Telooqoo Missions, beg leave to report:—

That the Committee find themselves entirely unable, in the short time allowed to them, to do any justice to the important subjects submitted to them. The Board has no more important missions in the world than those named above. And your Committee feel that it is presumptuous for them to make any suggestions relative to the condition and prospects of these missions. They are desirous, however, that the report, when printed, should be carefully read by all the members of the Convention.

The Committee would ask for the sympathies and prayers of all the friends of the Board in behalf of the Siamese and Telooqoo Missions. The Siamese Mission, especially, your Committee regard with peculiar interest. They would express the hope that the Chinese department of that mission may not be weakened.

The extracts from the Annual Report of that mission deserve the most respectful consideration of the Board and of its supporters.

Respectfully submitted,

JAMES N. GRANGER, *Chairman.*

The Committee on the European Missions reported, and the report was accepted.

The Committee on the European Missions report:—

Your Committee beg leave to say that they deem this part of the Secretary's report very important. The intelligence from Greece and France is much more encouraging of late, than formerly; but for this and the former discussions upon the subject, your Committee would have felt compelled to make the continuance of these missions a question. Now, however, they feel called upon to commend them to your increased attention and support.

With respect to the German department of these missions, God has evidently set open a wide and effectual door for us there, and distinctly calls upon us to enter it and to occupy this field. Your Committee feel that should God continue to give us success there, and deny it in the other departments, it may be our duty, at some future time, to cease from those comparatively unprofitable fields of labor, and give all our energies in Europe to this. You are called upon now to be bountiful in your supplies to this mission, for what may we not expect, under God, from it. Let not Oncken be discouraged for want of means,—for with more light than Luther, and better principles, may we not expect he will, if well supported, prove a greater reformer.

Respectfully submitted by the Committee,

T. F. CALDICOTT, *Chairman.*

The Committee on the Burman and Karen Missions reported, and the report was accepted, and the accompanying resolutions amended and adopted.

The Committee on the Burman and Karen Missions ask leave to make the following report:—

Our hearts are deeply affected in view of the crisis to which we have now arrived in this field of our earliest labors as a missionary organization. To this point the eyes of Furman, Staughton, Gano, Baldwin, and others of their time were chiefly directed as the station of our first missionaries from this country, and the field of our earliest sacrifices. Here died George D. Boardman, Ann H. Judson, G. S. Comstock, and others not a few, whose labors and prayers are consecrated in our recollections, and whose histories now plead so eloquently in behalf of those among whom they toiled and suffered.

We have had our days of hope and prosperity in the Burman and Karen Missions, as well as those of danger and despondency. We number among them about 6000 converts, some of whom are not, because God has taken them to a better world. They have illustrated the strength of their faith by the triumph of their death. Several hundreds have been yearly added to our churches there in time past.

But recently a cloud has come over our prospects. In addition to an unusual number of losses by death, some six of our missionaries have left the field. They are among ourselves, seeking for the health of which they have been deprived by labor, privation, and exposure, in an inhospitable climate. Consequently, the great field which the providence of God has assigned primarily, and hitherto exclusively to our denomination, is now left in a condition of unusual destitution. We can fix our eyes on no point and no station that does not need a great increase of men and means.

In Burmah Proper, little or nothing has been done since br. Kincaid left Ava, several years ago. The edicts of a monarch, tyrannical in his character and jealous of the national faith, drove our missionaries from the field. "It is a solemn fact," says Mr. Ingalls, "that at the present time there is not one missionary whose time is devoted to the one object of preaching the gospel to the millions of Burmah,—no, not one. What preaching is done, as a general thing, is most imperfectly done by native assistants."

And yet, at this moment of destitution, Burmah Proper is again open to our missionaries. The tyrant has fallen, a milder government has ensued, and we shall, probably, be left to the free exercise of our religion. But where are the men to do the work? Where are the men to preach in Burmese, and to distribute those scriptures which have been translated with so much labor and care? Do not these facts call for renewed zeal among the friends of missions? Do they not speak a language to the American churches that cannot be mistaken,—"What thy hand findeth to do, do it with thy might"? Are they not to us, what the sound of going forth in the mulberry trees was to David and his army,—a call to renew the battle, and take the victory while it is within our reach?

And when we turn from Burmah Proper, to Arracan, we find a subject of most touching interest appealing to our hearts. Here, in the province of Ramree, br. Comstock lived, toiled, and died. Here lie buried by his side, his wife and two children, having all fallen in this honorable war. And he died at the moment of his beginning to reap a harvest for which he had sowed in tears; and he has left no man to gather in the ripe ears. He had gone from house to house, so telling the story of God's love, that opposition had melted away before him; he had established schools, and his wife had died in her zeal to promote them; he had directed the labors of a native missionary and tract distributor; he had baptized several converts, and, finally, he had gathered around him some thirty inquirers, in an advanced stage of instruction, and on the point of receiving baptism, when death palsied the hand of the only laborer in that field, and its ripe harvest is now left to fall into the earth or to be devoured by wild beasts. Brethren, will we, can we, dare we leave Ramree without a missionary.

And when we direct our attention to Maulmain and Tavoy, we find, indeed, a more ample provision of laborers, but few compared with the wants

of these stations. Your Committee cannot but regard these facts as a loud call for increased contributions of men and money to the Burman and Karen missions. God has enabled us to lay a broad foundation, and is now saying to us, arise and build. Let us, therefore, do more, sacrifice more, pray more, and feel more for the perishing Burmese and Karens. We would, therefore, recommend the following resolutions.

1. *Resolved*, That the recent political revolution in the government of the Burman Empire, encourages the hope that Divine Providence may be about opening once more that field for missionary labor.

2. *Resolved*, That the Executive Committee of the American Baptist Missionary Union, to whom will be confided the management of our missionary operations, be earnestly requested to send out a sufficient number of missionaries to occupy stations in several of the principal cities and provinces of Burmah and Arracan, as well as to strengthen all existing stations which are not adequately supplied, as soon as suitable men can be found to engage in the service.

P. CHURCH, *Chairman.*

The Committee on the African and Indian Missions reported, and the report was accepted.

The Committee on the African and Indian Missions, report:—

The Committee to whom was referred the consideration of the African and Indian Missions, would express their conviction that the amount of evangelical labor hitherto bestowed upon the teeming millions who people the vast continent of Africa, though, probably, as large as the missions of the Board, and the claims of other portions of the missionary field would justify, has yet been far below the peculiar claims of that oppressed and injured land upon the pity and sympathy of all who are favored with the blessings of civilization, freedom, and the gospel. Your Committee have been deeply affected with the appeal embodied in the annual report of our laborious and self-denying missionary, Rev. I. Clarke, for a reinforcement; and they would respectfully inquire,—cannot one man, at least, be found, who will respond immediately to that touching appeal? And cannot the means be furnished at once to send that one to Africa, to proclaim, by the grave of the sainted Crocker, salvation to those for whom that man of God was willing to sacrifice his life? If it is true, in the words of our beloved missionary, who is bearing almost alone the burden and heat of the day, that “the claims of the suffering for succor are proportionate to their wretchedness,” then there is no country which calls in more eloquent and impressive tones for help, than oppressed and bleeding Africa.

Your Committee are happy to learn that br. Clarke has prepared, and that the Board are intending immediately to print, a dictionary of the Bassa language. In no country is it more important that the best facilities should be afforded to future missionaries for the speedy acquisition of the language in which they are to preach Christ and him crucified, than in the land where the insalubrity of the climate, perhaps beyond that of any other, forbids the hope of more than a brief period of service. And in no way are the labors of future missionaries more greatly facilitated than by the preparation of dictionaries and other philological helps in those languages where they do not already exist.

The Indian Missions during the past year appear to have been conducted with energy and success. In some of the stations, and particularly among the Ottawas of the Indian territory, judgments appear to have been mingled with mercies. The king of terrors has been permitted to visit that tribe, and to more than decimate the little band of disciples that has been gathered from their midst into Christ's visible fold. Yet it is a fact full of encouragement and delight, that while this distressing mortality has been thinning their numbers, thirty-seven individuals of this tribe, a number

more than five fold that of any previous year, have put on Christ by baptism. And while Christian affection may drop a tear over the premature graves of so many of our converted Indian brethren, there is a hallowed pleasure in the assurance that they have died in the faith of Christ; not according to the dreamy imaginings of a pagan superstition, supposing that when once

“ * * * * admitted to that equal sky,
Their faithful dog shall bear them company;”

but full of hope, and joy, and triumph, looking for a city which hath foundations, whose maker and builder is God.

Your Committee are more than ever convinced, that amidst all the plans devised by human wisdom for the elevation and enlightenment of the Indian races, the gospel of Christ can alone avail to raise them to their proper level in the scale of social existence. Whether still lingering around the graves of their fathers in their ancient settlements, or roaming over the prairies of the distant West, nothing but the same gospel can make them sober, and temperate, and happy, and useful in this world; and nothing but the same gospel can prepare them for a blissful immortality in the world to come.

Without invading, therefore, the province of another Committee, by expressing an opinion whether it should devolve on this Board, or upon any other organization, to give to the red men of the forest that glorious gospel, your Committee close by expressing their earnest hope that a still deeper interest will be felt by every American Baptist in the evangelization of the few surviving remnants of the Indian races of North America.

All which is respectfully submitted,

JOHN DOWLING, *Chairman.*

Voted, That the journal of the Board for the present session, with the accompanying documents, be printed and published under the direction of the Executive Committee of the American Baptist Missionary Union.

The journal of to-day was read and approved.

Adjourned. Prayer by the Rev. G. S. Webb.

After the adjournment, a crowded audience was addressed by the Rev. J. L. Shuck, recently from China, and late a missionary of this Board; also by Yong Seen Sang, a native Chinese assistant, whose remarks were interpreted by Mr. Shuck.

In the evening, the annual sermon was delivered, according to appointment, by the Rev. George W. Eaton, D. D., of Hamilton, N. Y. Text 1 Tim. i. 11—*The glorious gospel of the blessed God.*

BARON STOW, *Recording Secretary.*

☞ The roll of members of Convention printed at page 161, which was called at the meeting, contains the names of those only who were present at the meeting in New York, November 19, 1845. Other members of Convention were present at Brooklyn, but the only additional name given to the Recording Secretary, was from

MAINE—*Damariscotta Miss. Soc.*; William Day.

THIRTY-SECOND ANNUAL REPORT.

Presented at Brooklyn, N. Y., May 19, 1846.

MR. PRESIDENT,

The year just closed, has registered, like most that have preceded it, the decease of several of our fellow-laborers;—at home, the Rev. Stephen Chapin, D. D., late President of Columbian College, and a Vice-President of the Board of Managers; whose lamented death was announced at the Convention meeting in November:—abroad, the assistant missionaries Mrs. Sarah Boardman Judson, Mrs. Ann P. Gardner Abbott, and Mrs. Maria Dawes Ingalls, of the Burman and Karen Missions; Mrs. Judith Leavitt Jones, of the Siam Mission; the native preacher, Rev. Joseph Foulboeuf, of the French Mission; and the native assistant in the Ottawa Mission, David Green. We have also to record the death of the wives of Messrs. Oncken and Lehmann, of the German Mission, and of children, beloved of their parents, in other mission families. The sacred cause in which we are engaged, brings no exemption from the universal law: on the contrary, in some departments death seems to hasten to do its office, and not unfrequently summons the laborer from his work while it is yet mid-day.

That the missionary service does, in numerous cases, cut short the term of life, is known to all of us. And this, perhaps, is its invariable tendency. Few missionaries attain to a good old age. Changes of climate and of habits, excess of labor and exposure, sorrows known only by the sufferer, want of the alleviations and helps of a Christian land,—all have their separate, yet conspiring influences. The work, at best, is arduous and self-sacrificing; the missionary goes forth to *battle*; and we who abide at home, are bound to extend to him our liveliest sympathies, to cheer him on the field of mortal strife, and to succor him in peril and in suffering with an ever thoughtful zeal.

But the removal of valued missionaries by death, so frequent, and in general before completing the allotted period of human life, claims more than a passing notice. We have been accustomed to allude to it year by year, but the annunciation of the names of departed ones has sufficed for little else than to renew

our grief and tempt despondency. It may have quickened our sympathies, but has led to few valuable uses. We could wish the subject regarded with a more deliberate attention; that the expenditure of life as well as of money in the prosecution of our work might be definitely known, and that ways and means might be devised, so far as practicable, for the economical outlay of one no less than of the other. Viewed in the light of practical wisdom, and apart from all considerations of affection and social duty, a correct solution of the inquiries, What is the expenditure of life in the missionary work? and How may it be diminished? would be a matter of equal interest and moment. And especially would it be so, if, as we are inclined to believe, it would at the same time chasten the exaggerated views held by some, of the *necessary* mortality attendant on missionary service, and the *hopelessness* of carrying forward our enterprise without a comparatively lavish sacrifice of human victims.

It will hardly be admissible, in the introductory paragraphs of this Report, to enter upon an extended notice of the comparative mortality of missionary laborers. The most we can do, is to mention cursorily a few of the prominent points, which, on a review of one of our missions, the *Burman*, have more particularly arrested our attention.

The earliest missionary from this country to Burmah, arrived at Rangoon in July, 1813. Nearly thirty-three years have since passed away; and during that period, the Convention have sent to the Burman Empire, including Dr. Judson, thirty-two missionaries and thirty-nine female assistants, in all seventy-one. Of these seventy-one, eight have been transferred to other missions, and nine, for various causes, with their own consent, dismissed; leaving in connexion with the mission fifty-four. Nineteen of these fifty-four have died:—about one third, during the entire period: or, dividing the period into sections of ten years each, of those sent forth in the first ten years and *remaining* in the mission, five out of eight have died; in the second decade, six out of twelve;* and in the third decade and subsequently, eight out of twenty-six. The aggregate proportion of deaths might not be considered extreme, were it not for the comparative brevity of missionary life preceding. But of the nineteen deceased, one only labored on heathen ground for the term of twenty years, the late Mrs. Judson; of the remaining eighteen, the term of service ranged from thirteen or fourteen years, down to three or six months. So *brief* has been the period of active missionary labor.

This brevity of missionary life is more especially to be noted, as affecting one class of laborers,—our female assistant missionaries. The disparity of deaths of men and women, particularly in the last twenty years, is very great. Of the five who have

* In the second decade six were transferred to other Eastern Missions, (Siam and Assam,) one only of whom has died.

died, belonging to the first period, three were men and two women; but of those in the second period, there was but one missionary to five female assistants; and of the remaining period, there were but two to six; making the general average of deaths of females more than two to one. Of twenty-five missionaries, only six have died; less than one fourth, leaving nineteen in the mission: of twenty-nine female assistants, thirteen have died, or nearly one half, leaving in the mission but sixteen. The disproportion will appear the more remarkable, if we take into consideration the immediate causes of death. The six missionaries who have died, were Wheelock, Colman, Price, Boardman, Hall, and Comstock. Two of these, if we have been rightly informed, Messrs. Price and Boardman, who died of pulmonary consumption, were predisposed to that complaint before they left this country, and the climate of Burmah, it was thought, might conduce to their longevity. A third, Mr. Wheelock, was drowned at sea, laboring under a paroxysm of derangement, to which, we have also been informed, he had been constitutionally inclined. Three only died of diseases peculiar to the climate of India,—one at Cox's Bazaar, of fever, one in acclimation, and the third of cholera, after an unusually laborious service of some ten years, and under the lately super-added sorrows of successive bereavements.

As it respects the grounds of the mortality that prevails among our female missionary assistants, one is to be sought in the unavoidable hardships of the service, and a comparative inadequacy of strength to endure them. We mean by hardships here, not physical suffering merely, arising from changes of climate and of domestic arrangements, and the burdening influx of missionary cares; but also, and especially, sufferings of the spirit, caused by separation from home and kindred and from the soothing influences of civilized society; by the constant presence of heathen abominations and heathen wretchedness; and by the unchequered hopelessness of the future, except as it is viewed by the eye of faith. To meet these deprivations and discouragements most successfully, it is not enough to have the capacity of silent endurance. Nor would it be well to rest exclusively on the supports of religious faith and love. Auxiliaries should be had in the native temperament, in a habit of cheerfulness, in a quiet steadfastness of purpose, and a self-regulating power of calm control.

Another cause of the early deaths of females is, unquestionably, in many cases, undue exertion. Power is overtaken, or expended with an ill-timed prodigality. Pity, and zeal, and a mistaken sense of duty, impel them frequently to toil when their strength would be to sit still. We, too, may have contributed to this waste of life. We call them assistant missionaries, not giving them duly to understand that the assistance expected of them is less of public than private concern, and that the amount performed is to be regulated by what they have, and not by

what they have not. It is an abundant commendation to any woman, "She hath done what she could."

A third, and perhaps principal cause of premature death in this class of our missionary helpers, is the neglect of resorting *seasonably* to the methods most approved for restoring an enfeebled constitution. We would speak with cautiousness; such is the delicacy and difficulty of the subject. Still, the thought we have to express, has been forced upon us by a long succession of these painful occurrences; and though not sufficiently matured for action, we hope it will serve as an index to observation and advisement in future years.

The missionary enlists for life, and is expected, whether soon or late, to die on the field. The nature of the service seems to compel to this, and generally the necessity is also choice. But life is not to be squandered, even in a holy cause. The more valuable the service, the more sacred the duty to cherish life, that the work may be the better done. And this duty is the more imperative, when a succession of laborers is difficult to effect, and of little service if effected.

Now it cannot be questioned, that the labors of a missionary the second ten years of service must, in ordinary cases, be far more profitable than the previous ten. The language will have been acquired, together with a knowledge of the character of the people, and of the happiest modes of access to them. The missionary, also, will have reached the maturer period of life, and with his ripened experience, will have the power of influence which is secured by years, and by an established, irrefragable name. The reflex influence would be scarcely less worthy of note. Deaths often recurring, bring homeward discouragement with grief. In every point of view, it is greatly desirable that our missionaries and assistant missionaries have "length of days;" and that their advancing years be healthful and vigorous, *so far as the best appliances can avail*. The thought we have had in mind respects the expediency of encouraging, more expressly than we have hitherto, the temporary return of enfeebled assistant missionaries. We have now to lament the premature decease of more than one, whose lives, in the ordinary arrangements of Providence, would have been preserved to the mission and to their families, had they felt at liberty, at a suitable period, to avail themselves of this most effective means of restoration to health; could it have seemed compatible with higher considerations, and in accordance with their own sense of duty, to retire temporarily from their field of labor and seek a renewal of strength in revisiting their native land. The admission as a principle in missionary operations, that provision be made for the temporary return of missionaries or assistants, for the renewal of health and vigor, would unquestionably be liable to abuse; and might sometimes, also, be an occasion to the introduction of unsuitable persons into the work, who, otherwise, on counting the cost, would

stand aloof. The justness and safety of the principle should be thoroughly canvassed and satisfactorily settled, before it be accredited. At present, however, the danger of abuse would be small indeed. So far as we may rely on our past missionary history, it will be more difficult to induce the enfeebled female to take due rest than to toil on; to return, though for a season, than to die early.

We proceed to a brief revision of the doings of the year, beginning with the

HOME DEPARTMENT.

RECEIPTS AND EXPENDITURES.

At the close of the financial year, April 1, 1845, the Report of the Treasurer showed a balance against the Convention, of more than \$40,000 (\$40,188 49). This alarming deficit had been gradually incurred in the progress of years, beginning in 1841-2, when the receipts into the treasury, instead of their ordinary increase, began to diminish, and the expenditures, which had been based upon a prospective increase of funds, were also enlarging, and from the nature of the case could not be summarily reduced without disaster. Liabilities had been incurred which were to be honored, and the ordinary expenditures *could not* be essentially lessened. A reduced scale of appropriations, adjusted to the reduced income, was promptly adopted; but its operation, though sure, was necessarily slow, and the exigency seemed to demand a speedier remedy. The remedy was provided:— thanks to Him who put it into the hearts of His servants to devise the means, and who, by his abundant favor, has given so large success; and thanks and congratulations to our brethren and friends, whom He has more especially honored as the instruments of His munificence. Soon after the adjournment of the Board of Managers, a Committee was appointed by the Acting Board from its own members, Messrs. Stow and Sears, in conjunction with the Treasurer; who were charged with the special duty of collecting funds for the liquidation of the debt, the service, in compliance with their own suggestion, to be gratuitous. The results of the effort have been communicated by the Committee, whose report is herewith submitted.* The treasury was, shortly, relieved from its embarrassment, and the credit of the Convention, which for a considerable period had been sustained by the personal guaranty of individuals, remained unimpaired. The crisis being overpast, the Acting Board feel at liberty to express more especially their sense of the sin-

* See end of Report.

gular disinterestedness and self-sacrificing zeal of the Treasurer during the exigency; who, for this one series of acts, super-added to a life of unrequited missionary labor, is entitled to lasting remembrance.

The ratio of expenditure being reduced, and the debt provided for, there was still a deficit to be apprehended in our ordinary receipts, in consequence of the withdrawal of a large, if not the entire body of Southern contributors. The annual income from this source had ranged from \$10,000 to \$15,000. This deficit has also been supplied. The people "had a mind to work;" and an advance in the *total* contributions to the treasury has been realized during the year, notwithstanding the reduced number of contributors, of nearly \$30,000, almost fifty per cent. upon the receipts of any preceding year. The gross receipts of the year ending April 1, 1846, exclusive of appropriations from coördinate Societies and from Government, and including contributions towards liquidating the debt, \$29,203 40,—have been \$100,219 94.

There have also been received from the

American and Foreign Bible Society,	\$7000*
American Tract Society,	\$1000†
U. S. Government,	\$4400

In view of this gratifying result, the Board and the Convention have assuredly cause to be thankful, with humility, and to "take courage."

The expenditures have been, to April 1, 1846, \$94,866 54. In this sum, however, is included the entire amount of outstanding liabilities, so called, equal to \$23,850, which have not come to maturity; and which have usually been charged at the time of payment. This change in the mode of entry makes no change of fiscal condition, but has the advantage of more ready explanation and of increasing the security against a renewal of pecuniary embarrassment. Including these liabilities or dependencies, and the balance of debt unpaid, our total liabilities on the 1st of April last, were \$34,835 09.

COLLECTING AGENCIES, AND PUBLICATIONS.

The ordinary agencies for the collection of funds have been prosecuted the past year with accustomed fidelity, and an increasing measure of success. Rev. Alfred Bennett in New York, and occasionally at other points; Rev. John Stevens in Ohio, and parts adjacent; and Rev. Joseph Wilson in Maine, have been employed throughout the year. Rev. B. F. Bra-brook, now of Davenport, Iowa, was compelled to close his western and south-western agency in November, on account of

* Not including \$1100 recently donated.

† Not including \$1700 recently donated.

ill health. Rev. Ahira Jones completed his agency in Vermont April 1. A temporary and very successful agency was performed in Philadelphia by Rev. Edward Bright, Jr., in the month of December. Important services have been rendered by the presence and active exertions of returned missionaries. Rev. Mr. Dean, accompanied by the Chinese convert A-Bák, has made an extensive and very serviceable tour of several months in Michigan, Illinois, and other western States. Mr. Kincaid has labored with his usual activity in Pennsylvania, New Jersey, &c. The amount of agency, stated and occasional, performed during the year, has been unusually large, and has, in general, met with peculiar favor from the churches.

Exertions have also been made to turn to increased effect the availableness of the press, particularly in printing and circulating, at comparatively trivial expense, more than 120,000 copies of Mr. Brown's Address. This experiment has been highly satisfactory, and encourages to a further and systematized use of this species of tract instrumentality. It is *proven* that the *entire mass* of Christ's disciples *can* be reached with proper exertion, and that those who neglect to avail themselves of our ordinary channels of information, the Magazine and the Macedonian, may nevertheless be precluded from the excuse of ignorance for inactivity by the *express* of a special messenger. The Magazine and the Macedonian have had their usual circulation; but the conviction is deepening, that these organs of the Convention are too important to be employed as mere incidents, or at convenience, and should command the *best* time and thoughts of whoever may be charged with conducting them. With regard to agencies for the year to come, the Board have in present employ Messrs. Bennett, Stevens, Wilson, and H. T. Love, the latter, temporarily, in the southern States of New England. The field of agency now allotted to the Board, may be conveniently divided into four general districts,—the western and north-western, now occupied by Mr. Stevens; New York western, central and northern, including also, if found advisable, Vermont, assigned to Mr. Bennett; southern New York, New Jersey, and Pennsylvania, constituting the third district; and New England, with the exception of Vermont, the fourth. The expediency of employing agencies, so often discussed and sanctioned, needs now only to be acted upon, be the action wise and efficient.

Beside the general agencies, existing and contemplated, there ought to be a system of local agencies, living and acting at every point, agencies voluntary, gratuitous, and self-perpetuating; an agency analogous to that which supports the preaching of the gospel at home; an agency so animated with the spirit of Christ, that it shall as naturally and as efficiently seek the good of all as of one. It is comparatively inconsequent what form the agency assume, whether affinitive association,

church organization, or individual action. Only let the agency exist, a living agency, an agency not in name but in deed; and let its action for good be not hindered. It ought, in general, within each individual church, to be an agency of *laymen*. Ministers and pastors may preach the word, they may and ought to teach, rebuke, and exhort on missionary duties; but it is not their ordinary work to "serve tables." Few preachers, comparatively, have time to devote to this service; and though some have done nobly, and are entitled to all praise, the whole duty will not be done until it be taken up, and carried out, by those to whom it more especially appertains. Were it a question of obligation merely, we might, with almost equal propriety, call upon the ministry to perform in general the secular duties of the churches; and instead of restricting themselves to spiritual things, care equally for temporal.

The importance of introducing more generally a system of local agencies which shall embody the interest and efficiency of the *laity*, cannot very easily be overestimated. To make *the laity their own agents*, is the only adequate way to *bring out* their interest and efficiency; and until minister and people are *alike* interested in the work and *at* work, each in their appropriate way, the work will not be done. This principle is already acted upon in some places and to great effect. We would see it universally adopted.

TRANSFER OF INDIAN MISSIONS.

Agreeably to the recommendation of the Convention in November, the Acting Board have given early attention to the proposed transfer of their missions, in the Indian Territory, to the American Indian Mission Association. Correspondence has been held with that Association, and with some of the missionaries interested. The result is not sufficiently matured for a final report. So far as facts have been ascertained, they appear to be unfavorable to any change of relations. An opportunity being presented at the annual meeting for a personal interview with missionaries who have been long connected with the Shawanoe and Cherokee Missions, it is respectfully suggested that a Committee be raised to confer with these brethren, and to report before the close of the session to the General Board.

FOREIGN DEPARTMENT.

MISSIONS IN ASIA.

BURMAN AND KAREN MISSIONS.

(1.) *Maulmain Mission.*

MAULMAIN (*Burman department*).—Rev. Messrs. H. HOWARD, E. A. STEVENS, and S. M. OSGOOD; Mr. T. S. RANNEY, printer; and their wives; Rev. L. INGALLS. In this country, Rev. Messrs. A. JUDSON and T. SIMONS.

(*Karen department*).—Rev. Messrs. J. H. VINTON, J. B. BINNEY, E. B. BULLARD, and their wives; Miss M. VINTON.

AMHERST (*Peguan department*).—Rev. J. M. HASWELL and Mrs. HASWELL.

CHETTINGSVILLE (*Karen department*).—

NEWVILLE,	"	"	} each with native preacher and assistants.
BOOTAH,	"	"	
DONG YAHN (<i>Pgho Karen</i>)	"	"	

Totals, 6 stations with 11 out-stations; 10 preachers, of whom 4 are also teachers, and 1 a printer; 1 printer; 9 female assistants; 36 native preachers and assistants.

Mrs. Judson left Maulmain for this country, on account of protracted illness, on the 26th of April, 1845. The voyage was unavailing; and on the 1st of September she died in the harbor of St. Helena, after a singularly useful course of missionary labors of nearly twenty years. Dr. Judson arrived at Boston, Oct. 15. Mr. Simons left the mission, with his orphan children, May 2, 1845, and arrived in England Nov. 2, and in this country May 14. Mr. Ingalls removed to Maulmain from Mergui in May, in consequence of Mrs. Ingalls's sickness. The change was beneficial at first; but subsequently her disorder increased in violence, and, notwithstanding every expedient resorted to, proved fatal on the 9th of last November. Mrs. Ingalls had been a faithful laborer in the mission about ten years. Her husband continues, for the present, at Maulmain, where his services are greatly needed among the Burman population. Mr. Ranney removed from Tavoy to Maulmain in December last, to take charge of the printing department, on account of the multiplied duties and impaired health of Mr. Osgood.

In the printing department during the year ending July 1, 1845, there have been *printed* 2800 volumes, including 500 of scriptures, and 1000 tracts, or 54,000 pp. of scriptures, and 297,100 pp. of tracts=351,100 pp.—40,000 pp. of which were in English. The whole number of pages printed from the beginning, is 61,224,300. 17,296 books and tracts have been distributed.

A beginning has been made in the translating of the Pgho Karen New Testament. In addition to Matthew's Gospel, translated some time since by Mr. Brayton, Mr. Bullard has prepared for the press the Gospel by John and part of Acts, and is expected to prosecute the translation of the New Testament to its completion. He has also translated several Burman tracts into Pgho, which have been put to press. Other

cessors, ever study Providence as they did ; and, as circumstances change, learn to adapt our machinery to the ends to be accomplished.

Another series of facts, showing the superintendence and faithfulness of God, is found in the character of the laborers whom He has provided for our respective fields. It could hardly be expected that any would be in all respects unexceptionable, or that none would be employed in whose perseverance and efficiency we might not be disappointed. But I hesitate not to say, that, with fewer exceptions than might be rationally anticipated, our missionaries, of both sexes, have proved themselves to be persons of more than ordinary worth. I say this, not to magnify them, but to bear a deserved testimony to real excellence, and thus to honor God, "of whom, and through whom, and to whom are all things." The wisest Board or Committee in the land, had they been allowed to select the same number of candidates from the entire range of the denomination, could never have made so judicious a selection. Our ordinary course has been to receive applications from such as felt the clear conviction of duty to *offer themselves* for the service. This method has some disadvantages ; but they are insignificant compared with the evils resulting from the substitution of a human for a Divine call. We have desired evidence that the Holy Spirit has preceded us, distinctly saying,—“Separate me these disciples for the work whereunto I have called them ;” and by thus honoring the prerogatives of the Spirit, we have been by the Spirit signally favored. Of those whom we have sent abroad, many have exceeded, while but few have fallen short of our expectations. In general, they have been admirably fitted, each for some specific department of labor, and given the most satisfactory proof of intelligent, cordial devotion to the one great object embraced in their commission. They have all left home, apparently for life ; and though many of them have been compelled to return, yet, in almost every instance, it has been with painful reluctance. Generally they have seemed to entertain very sober views of the service upon which they were entering, and, though ignorant, to a large extent, of the peculiar character of their future labors and sacrifices, they have appeared to be firmly girded for any hardship, thoroughly prepared for any form of trial. Influenced, not by a spirit of romantic adventure,—not by the hope of honor from man, or a crown of martyrdom from Christ,—but by a sincere regard for the glory of God, and a fervent love for human souls, they have entered the field and occupied it with tenacity of purpose, and untiring industry, and encouraging success. And it is worthy of record, to the honor of God's grace, that not one of them has, by any moral delinquency, dishonored the Christian profession.

Nearly all of our missionary laborers have been pioneers at their respective stations. As such, they have performed labors, and endured hardships, and suffered privations, of which they have been too modest as well as too much occupied, to give a detailed history ; and had they given it, very few would have appreciated the facts. They have been working at foundations, mostly out of sight ; and while the superstructure shall go up by other hands, and be admired by posterity, the invaluable service which they have rendered will not be fully understood, or duly accredited, until we shall stand among the disclosures of the judgment day.

It would be invidious to specify individuals, and it is unnecessary. Good men and true, under the authority and guidance of God, have gone forward into the unbroken wilds of heathenism, and there commenced a work which their successors will find less difficult, and more productive. We glorify not them. We magnify the wisdom and goodness of Him who has provided such laborers ; and we must regard that man as a careless,—nay, an atheistic observer, who does not discover in their characters and qualifications the proof of a benignant and coöperating Providence.

In the severe discipline to which our missions have been subjected, we have occasion

Institution will be made available for both. This is the more important in view of the consanguinity of the two Karen dialects, and the desirableness of reducing them eventually to a common form. All the missionaries of the Karen department enter into this design, and the circumstances in which it is commenced appear auspicious. So far as can now be judged, the policy had in view by the Board in inviting Mr. Binney to engage in this department of the mission, is fully justified, and holds out the prospect of rich results to the Karen people. (For Mr. Binney's report of the seminary, for the first term, see pp. 75 and 76 of the current Magazine.) The term was opened on the 28th of May and closed October 1, 1845.

The second term consisted of twelve weeks of "the dry season." Great difficulty had been anticipated in keeping the school together, and was partly realized; the pupils frequently proposing to return to their homes, and alleging various excuses for so doing. The experiment succeeded notwithstanding, and more improvement was apparent than during the term preceding. The following is an extract of Mr. Binney's report of the second term:—

"Their course of study has been, in the main, the same as the first term; in which they have continued through an exegetical course to Acts, chap. 20, with the Epistle to Titus, 1st and 2d of Thessalonians, 1st and 2d of Corinthians, and the 1st to Timothy. In the Sabbath class, they have studied Colossians and the three Epistles of John, with that of Jude. The Sabbath class is less critical, being intended mainly for its practical and experimental benefits, and no notes are taken. In the daily reading class, the same course has been pursued, as in the first term; except that, as they were reading what had been before explained, I examined them upon every passage which I thought might not be yet understood, or which they might have forgotten; and also requested them to ask questions upon any point not fully plain to them. This they did very freely:—it consumed time, but it rendered the exercise very interesting and profitable. Their business is to be to teach and to exemplify the gospel; and I am convinced that they cannot do this until they understand the gospel word itself. Their views of doctrine, and their own practice, will be according to their interpretation of the word of God. I have, therefore, given this the first place in all instruction.

"They have continued the arithmetic, and given some attention to geography."

From the report of the Burmese Seminary, in charge of Mr. Stevens, we give the following extract:—

"The Burmese Theological Seminary opened with the first of May and closed with the month of September, having been in session five months. The studies pursued were the gospels in harmony, as exhibited in the 'Life of Christ;' the Epistle to the Romans once a week; and sacred geography. Besides these exercises, a weekly exposition in writing, of some passages of scripture which had been studied during the week before, was required of the daily class on Monday afternoon, and a similar exercise was expected of the preaching assistants on Tuesday evenings, at which time, also, the daily students were required to be present. The above exercises were all which I could attend with profit, in addition to the more immediate labors of a

pastor. At the opening of the school, every morning, the preaching assistants were present to relate the labors of the day previous, and to seek the blessing of God upon those which were to be renewed. The usual devotional exercises closed the day, generally about 5½ P. M.

"As it respects the number of attendants, three were present in May, seven in June, eight in July, and eleven in September. Four of them had previously been employed as assistants at this station, and two at other stations. All manifested commendable diligence and interest in their studies, and the deportment of all was unexceptionable. Since the close of the term, two of the pupils, who were formerly employed as assistants in preaching in this town, have returned to that work; and three others, I am happy to say, have been appointed by a Missionary Society recently formed in the Burmese church, to labor in the north and south extremes of the town."

The Burmese Boarding School, taught by Mr. and Mrs. Howard, with several assistants, and averaging seventy boarders and twenty day scholars, has been as prosperous as in any previous year, deriving its support chiefly from residents in Maulmain.

Reöccupancy of Burmah Proper.—The interest in this object is wide-spread, and, in some minds, painfully intense. The late revolution, resulting in the dethronement of Tharrawadi, and the substitution of a milder regency, presents a favorable opportunity, it is supposed by many, for a renewal of operations; and there are considerations connected with the state of the native churches, and with the insolence and craft of Romish emissaries at Rangoon, that challenge early attention. It is to be deeply regretted that the mission is at present so reduced in numbers as to be unable to make such an aggressive movement as the occasion seems to require.

(2.) *Tavoy Mission.*

TAVOY.—Rev. Messrs. J. WADE, F. MASON, C. BENNETT, E. B. CROSS; and their wives. 20 native preachers and assistants, (reported in 1845,) with 11 out-stations.

MERGUI.—Rev. D. L. BRAYTON, and Mrs. Brayton. Six native assistants, with seven out-stations.

Totals, 2 stations, with 18 out-stations; 5 preachers, of whom one is a printer; and 5 female assistants; 25 native preachers and assistants.

Mr. and Mrs. Cross arrived at Tavoy March 25, 1845. Mr. and Mrs. Wade were absent at Mergui till late in Nov., in consequence of the ill health of Mrs. Wade. The labors of the other missionaries have been interrupted by sickness, especially of Mrs. Bennett. Miss Lathrop arrived at New York November 14.

The annual report of additions to the Tavoy churches has not come to hand. Mr. and Mrs. Bennett visited Matah in January and February, 1845, and baptized 22 converts, five of them recently connected with the Tavoy boarding school, and seven previously members of the school taught by Mrs. Wade. A protracted meeting was held about the same time, at Pyee-khya, by Mr. Mason, at which also several were admitted to

baptism, including five pupils of Tavoy school. Sixteen were baptized by Mr. Ingalls before his removal to Maulmain. Three baptisms are reported by Mr. Brayton at Mergui. The number reported in connection with six churches of Mergui and out-stations, besides Salongs, is 176; total, 205. About twice that number were reported as members of the Tavoy churches in 1844-5.

Schools.—In the Tavoy school department in 1845, the attendance of pupils, for reasons already mentioned, was small. An effort has been made to establish a Burmese day school under the superintendence of Mr. Bennett, which promises to be successful. The seminary in charge of Mr. Mason, for native preachers, is eminently prosperous. It was first opened in May, 1844, with eleven pupils, and closed October 22. (See Mr. Mason's Report published in Miss. Magazine of August, 1845, pp. 212—217.) During 1845 the attendance was twelve. The following is from Mr. Mason's last Report, dated November 5.

"My school closed about a month ago. A part of the time I had fourteen pupils, but the state of the families of two, who left their families in the jungles, compelled them to leave and return home, after studying a short period. Of the twelve that studied throughout the season, one was a Pgho, the other eleven Sgaus. The latter studied in the New Testament three of the gospels, Acts, and Revelation, together with all the Epistles from Romans to Philemon inclusive. Select portions of br. Wade's Epitome of the Old Testament, the whole of Draper's Bible Stories, an excellent little work translated by Mr. Vinton, and br. Abbott's Doctrinal Catechism, completed their religious text books. In geography they received an hour's instruction daily from Mrs. Mason, who besides the contents of the little text book on the subject, communicated much *vis a voce* instruction on the history and natural productions of the countries under consideration, availing herself of the maps and plates in English books in our possession. In this way, her lessons were, perhaps, more interesting to the pupils than any other; and as special attention was paid to scripture geography, it was thus made an important auxiliary to biblical instruction. In arithmetic, a part went twice over all the simple rules, while another class, who were in advance of these, went twice through the compound rules; and all kept neat books in which all the sums were worked out that are proposed in Abbott's Arithmetic. In land surveying, about half the pupils learned to measure land both readily and accurately with the cross staff, studying the principles in school and going out and taking practical lessons in the field. In trigonometry, a few were able, when the school closed, to solve the most common cases that occur in measuring a piece of land by its sides and angles. There was no declamation, but we had *preaching* every night except one, when we had a prayer meeting and one of the students preached in turn every alternate evening. In composition an exercise was required every week, and commendable improvement was made in the accuracy of their compositions by all.

"The Pgho student, though only one, cost me as much labor and time as a whole class would have done. I attended to him three lessons a day in his own language, besides his writing and composition. He also took one lesson a day with the Sgau classes, being able to read and understand that dialect about as well as his own. In his own tongue he studied Matthew, Todd's Truth made Simple, translated from the English by Mrs. Brayton; Mrs. Wade's Scripture Catechism, translated from the Sgau; the Teacher's Manual, translated from the Sgau; Mental Arithmetic, translated from the Sgau; and about one hundred and forty hymns, most of which are trans-

lated from the Sgau. Before he returned into the jungles, he commenced reading a series of tracts, that have been translated from the Burman, but left before he finished them.

"A few of the most advanced pupils took practical lessons through the season in the use of medicines. They were taught to prescribe in simple cases themselves; and in more difficult ones, where the prescription of a physician was required, the nature of the medicine and its mode of operation were explained. No one unacquainted with the ignorance of the Karens in medical matters, their sicknesses, and the trouble they give the missionaries when among them, can at all appreciate the desirableness and the value of my labors in this department.

"Before the school closed I had an examination, to which all the members of the mission were invited. At the close, a few specimens of the compositions of students were read; the subjects and authors were as follows:—

" Christian Experience,	<i>Mee Hai.</i>
The aspirations of the Elders for the coming of God,	<i>Nga-tau.</i>
The Hornbills (<i>Buceros</i>),	<i>Pwaxi-po.</i>
The Fiery Red Bird (<i>Phoenicornis flamens</i>) and the Green Pigeon (<i>Vinago bicincta</i>),	<i>Ai-tee.</i>
A synopsis of Revelation and its Interpretations,	<i>Sau-ma-da."</i>

A school was taught four months at Mergui, by Mr. Brayton, assisted by Mrs. Wade, which was attended by thirty or forty pupils.

Printing Department.—The following tables give the amount of printing executed at the Tavoy press in the years 1844 and 1845, the first year under the superintendence of Mr. Bennett, and the latter under the care of Mr. Ranney.

Table of printing at Tavoy in 1844.

Title of works printed.	Edition.	Pp.	No. of copies.	Total pages.
Catechism of Scripture History (finished),	2d	32mo. 48	2000	96,000
Mental Arithmetic,	"	12mo. 74	2000	148,000
Draper's Bible Stores,	1st	" 220	1000	220,000
Morning Star (ten numbers),		4to 40	300	12,000
Karen Dictionary (continued),	1st	" 148	238	42,724
Trigonometry, &c. (commenced),	"	" 22	238	6,336
do. in Burmese, do.	"	" 20	288	5,760
Arithmetic, by Mr. Abbott,	"	12mo. 52	500	26,000
Land measurement, by do.,	"	" 16	500	8,000
			Total,	564,820

Issued in 1844, pp. 1,558,368.

The number of volumes bound, mostly Karen New Testaments, was 2350. The *issues* were also mostly Testaments.

Table of printing at Tavoy in 1845.

Name or Title.	Edition.	Size.	Pages.	No. of copies.	Total.
Morning Star, 11 nos. 4 pages each,	1	4to	44	238	12,872
Karen Grammar (commenced),	1	4to	302	168	50,736
Index to Karen Dictionary,	1	8vo	50	238	14,400
Trigonometry, &c., Karen (complete);	1	4to	16	238	4,608
do. Burman, do.	1	4to	16	238	4,608
Tables of Natural Sines for every degree and minute of the Quadrant,	2d	4to	20	1000	20,000
Geography,	2d	12mo	180	1000	180,000
			Total,	3,320	237,024

The subjoined table shows the *issues* from the depository for the last year, amounting to 2320 copies, or 312,822 pages.

Table of issues at Tavoy, 1845.

Name or Title.	No. of copies.	Pages Total.
New Testament, Maulmain 16—Tavoy 37—Mergui 6,	59	34,920
Epitome of the Old Testament, Tavoy,	5	2,760
Them-bong-ghee, or Spelling book, Maulmain 250—Tavoy 6— Mergui 6,	262	10,480
Catechism of Scripture History, Maulmain 158—Tavoy 65— Mergui 56,	279	48,632
Catechism, by Mr. Abbott, Maulmain 133—Tavoy 61—Mergui 6,	200	19,200
Arithmetic, Tavoy 12,	12	1,632
Geography, Maulmain 512—Tavoy 12,	524	94,320
Trigonometry, &c., in Burman, Maulmain 200,	200	7,900
do. in Karen, Maulmain 112—Tavoy 17,	129	4,908
Abbott's Arithmetic, Maulmain 300—Tavoy 33,	333	11,988
Draper's Bible Stories, Maulmain 235—Tavoy 34—Mergui 6,	275	60,500
House I Live In, Burmese, Maulmain 20,	20	4,400
Index to Dictionary, Maulmain 6—Tavoy 10—Mergui 6,	22	1,100
Morning Star, 11 nos.		12,672
	2320	312,822

(3.) *Mission to Arracan.*

RAMREE.—Two native assistants. Out-station—*Cheduba*, two native assistants.

AKYAB.—Rev. L. STILSON, Mrs. STILSON. Two native assistants. Two out-stations.

SANDOWAY.—Twenty native assistants, chiefly in Burmah. Five out-stations in Arracan.

In this country, Rev. E. KINCAID and Mrs. KINCAID; Rev. E. L. ABBOTT.

3 stations and 8 out-stations; 3 preachers, and 3 female assistants; 26 native assistants.

There are also at Akyab Rev. R. E. BURPE' and Mrs. BURPE', missionaries of the Nova Scotia and New Brunswick Baptist Missionary Society. They arrived at Akyab October 14, and were cordially welcomed by Mr. Stilson and family. They have since devoted themselves to the study of the native languages, partly with a view to evangelize the Khyens; and it may be hoped, will prove valuable helpers in giving the gospel to the numerous population of that province.

The mournful bereavements sustained by this mission have left it wholly unequal to the demands upon it for missionary labor. Mrs. Abbott died at Sandoway, January 27, 1845. A few months later, the health of Mr. Abbott continuing to decline, he was compelled to embark for this country, and arrived at New York November 14. Our communications from Mr.

Stilson, on whom the entire charge of the mission was thus devolved, have been infrequent. On one occasion he reports the baptism of three individuals, members of his school at Akyab. In another he speaks of a projected tour among the Karens and Khyens, in which he was to be accompanied by Mr. Burpé. A part of his time has been devoted to the preparation of books and other helps for schools, for which he possesses qualifications of rare excellence. One of the native assistants, Mayat Kyau, reports the baptism, on a late tour, of about 150 Karens.*

MISSION TO SIAM.

BANGKOK (Siamese department).—Mr. J. H. CHANDLER, and Mrs. CHANDLER.

In this country, Rev. J. T. JONES.

(Chinese Department).—Rev. J. GODDARD, Mrs. GODDARD; 2 native assistants.

Out-stations.—Leng-kia-chu, Bang-chang.

1 station and 2 out-stations; 2 preachers; 1 type cutter; 2 female assistants; 2 native assistants.

The history of this mission the past year is saddened by the removal of Mrs. Jones. She died on her passage to this country, the 21st of March, still distant many days from her native land. Mr. Jones arrived at New York April 12. The mission has also been reduced in numbers by the withdrawal of Mr. and Mrs. Davenport. They left Bangkok in February, and arrived at New York via England, in November.

The mission being thus enfeebled, the proposed removal of Mr. Goddard to China has been necessarily abandoned, at least for another year. Any further reduction of the mission in its present state, would be virtual extinction.

The operations of the mission for the year ending July 1, 1845, are given in the Annual Report; from which we extract the following :—

* Until the departure of Mr. Jones to Singapore, on the 1st of April, (when all direct missionary work in the Siamese department was suspended,) both daily and Sabbath worship were regularly conducted in Siamese, attended, however, by few except persons in our employ. Tracts were distributed at the house, and generally called for in a more respectful manner than formerly. Much of Mr. Jones's time has been spent in revision, proof-reading, &c.; but religious discussions have not been neglected.

* The Chinese morning and evening worship, accompanied by explanations of scripture, has been attended by from eight to fifteen Chinese persons in our employ, and their friends. The congregation on the Sabbath, though small compared with congregations in Christian lands, has been larger than formerly; it is made up of about thirty-five persons, who attend with considerable regularity, and various occasional attendants. There have also been two weekly meetings in different neighborhoods, attended by a few of those who live near. The out-station at Leng-kia-chu has been regularly occupied by one of the assistants. Two individuals there (besides the members of the church,) have attended to the word with much assiduity, and we hope

* Communications of more recent date announce the addition by baptism, of more than 600 Karens, not previously reported.

not in vain, though we do not yet deem it expedient to receive them to the church. A weekly meeting has also been held at Ma-ha-chai, a small village about a mile this side of Leng-kia-chu, where one Chinaman has for some time manifested a disposition to receive the truth in love; he goes to L. on the Sabbath. Considerable labor has been performed at Bang-chang, where a few Chinese have seemed disposed to attend seriously to the truth; one exhibits many characteristics of a sincere convert. The uncertainty of our future prospects has prevented us from prosecuting our labors in this interesting field as we otherwise would have done. We are obliged to think more of confirming, than extending our labors.

"The assistants have been daily employed in distributing tracts, visiting and conversing, from house to house, and have assisted on the Sabbath,—the second service in the chapel having been generally conducted by them. They have labored in rotation, though not regularly, at the out-stations. The knowledge of the truth has evidently been extended during the past year. More than 4000 tracts have been distributed in different parts of the country. Five have been admitted to the church, and one excluded,—leaving the present number, twenty-four. The individual excluded, had taken another wife while his true wife is still living in China; he has, however, since put her away, and exhibits signs of penitence, which, we hope, his future life may prove sincere. Beside those already mentioned at the out-stations, there are here in Bangkok five or six inquirers, some of whom appear very encouraging.

"The *Boarding School* was discontinued in December, owing to the feeble health of those engaged in conducting it. The average number of scholars had previously been eleven; they received instruction in Siamese, Chinese, and English. To render a school here permanently profitable, requires a greater share of time, attention, and strength, than we, in our present circumstances, can devote to it. Were a missionary family devoted entirely to this department, we have no doubt the results would be most encouraging; but, otherwise, there is little prospect of real usefulness in this sphere of labor. The experience of the members, both of our mission and also of the American Board of Commissioners for Foreign Missions, seems to have taught clearly that the female members of the mission cannot expect here to enjoy a sufficient amount of health and strength to enable them, in addition to the care of their families, to give sufficient attention to a school, to make it really profitable.

"The *Printing Office and Bindery* were under the care of br. Davenport till the 1st of January, when they were committed to the care of br. Jones, and in his absence to br. Chandler. Printing during the year has been as follows:—

	Copies.	pp.	Total.
<i>Siamese.</i> —Outlines of Old Testament Biography,	3000	136	408,000
" Introduction to Natural Philosophy,	} 140	90	12,600
" Job work for Mr. Davenport,			
" Nine signatures of N. Test., new edit.,	3000		21,600
<i>Chinese.</i> —Gospel by Mark, (Mr. Dean's,)	162	82	13,284
" Catechism,	1850	40	74,000
" Hymns,	500	46	23,000

"The *Foundry* has been under the joint care of brethren Jones and Chandler. The fount of Siamese type, ordered last year for the Commissioner at Maulmain, has been completed and forwarded. A fount has also been cast for Chau-fa-yai, on double Small Pica. The fount on English body has progressed but very little; no native help can be obtained capable of cutting the punches properly, and the whole work must be executed by Mr. Chandler's own hands. To keep the native help in work, a fount on two-line Bourgeois has been commenced and nearly half the punches cut.

"In our report last year it was stated that br. Chandler had aided prince T. Momfanoi in building various kinds of machinery, and awakened con-

siderable interest in the work. At the urgent request of the prince, br. Chandler continued to visit his palace for three or four months, during which time a machine shop, commenced a short time before, was finished, and many tools and machines for the use of the shop, made. The shop is ninety feet long by twenty wide. Every thing was made and arranged as much as possible after American fashion. Almost from the commencement of br. C.'s labors, the prince directed his men to cease from labor on the Sabbath; and though they have often been hurried with work for the king, we are not aware that any work has been done on the Sabbath for more than a year. The shop and tools are cleaned up every Saturday, as regularly as in a Christian land."

The Report concludes with a view of the *wants* and *promise* of the Siam Mission, and of the intimate relations and mutual dependence of its two departments. Its justness claims attention. Having expressed their concurrence in the statement made before the Convention in 1844, "That the Siam Mission, in each of its departments, stands preëminent both in its wants and its promises," the Mission proceeds to say:—

"We might indeed have hesitated, ourselves, to use the word '*preliminent*,' as we know that many other stations are languishing for *want* of help, and are also exceedingly fruitful in *promise*. But our *wants* are manifest; weakness characterizes all our efforts, and the multiplicity and variety of cares devolving on so few individuals, rapidly exhaust all our energies. Hence the opinion of the Committee of your Convention, that 'the Siam Mission must become extinct unless speedily reinforced,' is, doubtless, correct. And with regard to the *promise* of this field, it is true, that, especially in the Siamese department, we have long been called to labor under great discouragements; we have, thus far, sowed only in hope, and have not yet, to any great extent, been made *partakers* of our hope. No one can be more sensible of the difficulties and discouragements connected with this mission than we are, having long labored under them; and if there be any good reason why it should be abandoned, or allowed quietly to become '*extinct*,' we have the best means of knowing. But we know no such reason. On the contrary, we see numerous and weighty reasons for continuing our work. In the Siamese department, the New Testament has been translated, and numerous valuable tracts prepared, and the means for printing them have been brought to a very satisfactory degree of perfection. We have thus, at immense labor and expense, attained a position of permanency. Preliminary work is mostly done; and we have the means of going forward to as great an extent as the Master and his stewards in America see fit. There is here an immense population, and there are great facilities for spreading the knowledge of the truth among them. They can generally *read*, and they *do read*; they read our tracts, and they understand them to a considerable extent, and they will listen to conversation when there is any one to go and converse with them. We doubt whether a people is often found, where there are so great facilities for spreading the *knowledge of the truth*, as among the Siamese. And this is the great work of the missionary; he is sent to make known the way of life, whether men will hear or whether they will forbear. The truth is a sweet savor unto God as well in those who perish as in those who are saved; and if God should see fit to glorify his name, by sending the gospel to a people who will not receive it,—who are we, that we should refuse to be the bearers? But we have no evidence that such is the case with the people of Siam. True, the present institutions and government of the country are *peculiarly unfavorable* to the reception of Christianity; but is any thing too hard for God? True, also, the gospel has long been proclaimed without any apparent fruit in the conversion of the

Siamese; but seed must have its appointed time before it spring up. How often, even in many important places in America, has the cause of Christ struggled long and been repeatedly crushed, to all human appearance, before it has become established. It is not for us to fix limits to the times and seasons which God has put in his own power. Our time of discouragement, and want of apparent success, has not yet equalled that of the first missionaries to the South Sea Islands; and if, eventually, our success should be as complete as theirs, who will say that one effort has been put forth in vain? or if our success should not be like theirs, who will venture to say that God is not equally glorified, and that our labors are not equally agreeable to him?

“There is another consideration growing out of the connection of the two departments of this mission, and the assistance which they mutually confer on each other. Labor in the Chinese department has already been crowned with an encouraging measure of success; and with a church of twenty-four members, and several inquirers living in different parts of the land,—two valuable assistants, and several other brethren, able and willing to assist to some extent, the cause has attained to a state in which it makes some progress with a comparatively small amount of missionary labor. To abandon it, therefore, would be to give up advantages of no ordinary character, already secured, for what is entirely uncertain. But the present openings in China, in connection with the state of public feeling in America, render it almost certain that this department will, for some time, be but feebly supported; of course, it must lean on the Siamese department, and the two must assist each other. We have here, in reality, two missions; and by the encouragement and assistance which they impart to each other, much more can be accomplished than by two missions of equal strength differently situated. Indeed, feebly supported as they have been, they could not stand alone; the Chinese department could by no means have survived until now, but for the encouragement and support which it has derived from the Siamese. Hence, to relinquish one department, would, probably, lead to the abandonment of the other; it would be giving up the advantages which result from the mutual coöperation of two missions, as well as all the other advantages which have been secured by a long and patient endurance of the trials which have attended our progress thus far. But our hope and prayer is, that laborers may be sent forth to this field; and our *uncovering expectation* is, that in due time, every effort put forth in the fear of God for the salvation of this people, will be crowned with the most glorious success. In the mean time, we humbly beseech the friends of Christ, instead of adding to the almost overwhelming trials which have ever clustered around this mission, to come up at once to the help of the Lord against the mighty. Break not the bruised reed,—but let the ‘*Siam Mission be speedily reinforced*,’ that it may not ‘*become extinct*.’”

MISSION TO CHINA.

HONGKONG.—Three native assistants.

In this country, Rev. W. DEAN; *Ko Abdok*, native assistant.

Out-stations.—*Kowloon, Chang-chow, Chek-chu.*

CANTON.—Rev. THOS. T. DEVAN, M. D., Mrs. DEVAN; seven native assistants.

NINGPO.—D. J. MACGOWAN, M. D., Mrs. MACGOWAN; two native assistants.

3 stations, and 3 out-stations; 2 preachers, 1 a physician; 1 other physician; 2 female assistants; 13 native assistants.

Messrs. Shuck and Devan removed from Hongkong to Canton April 1-3, of last year. The movement at that juncture had not been contemplated by the Acting Board, but on being apprized of the reasons that led to it they have given it their

approval, and have adopted Canton as one of their permanent stations. The circumstances in which the Canton station was opened, appear to have been in various respects encouraging. Mr. Shuck writing April 7, speaks of their comfortable location, and of introducing to their work nine native assistants. An extensive system of itineracy and tract distribution, and preaching publicly and from house to house, was speedily commenced. A church of twenty-four members was organized April 3.

Since the departure of Mr. Shuck for the United States, Oct. 25, Dr. Devan has had sole charge of the station. He has nevertheless succeeded in maintaining three stated religious services, with the aid of native assistants. His house, which is situated among the native population, and which also furnishes a convenient chapel, is open to visitors, and very many improve the opportunity to call. Of these "*none* leave the house without hearing the way of salvation, and every one appears to see the stupidity and folly of idolatry." The Hongkong church was left in charge of native assistants. Six were added to it by baptism in April, making their number seventeen.

Dr. and Mrs. Macgowan left Hongkong for Ningpo, Feb. 20, and arrived soon after the 1st of April. Much of the time of the missionaries since, has been given to the acquisition of the language. A dispensary has meanwhile been opened, and medical aid been administered to some 2000 invalids.*

The China Mission, as is known to many, has been reduced during the year by the withdrawal of Messrs. Shuck and Roberts. The connexion of Mr. Shuck with the Board was honorably terminated on the first of April last, he preferring to hold relations with the Southern Board. The missionary relations of Mr. Roberts have been irregular and unsettled since 1844. Within that year having removed to Canton and taken up his residence there in violation of certain rules common to all our missions, he tendered his resignation to the Board conditionally, and conducted his operations thenceafter on his sole responsibility. The Board declined to accept his conditional resignation, and continued to regard him as their missionary, and to forward for his support the ordinary supplies; *which he has received down to December 31, 1845.* His connexion with us ceased on the 1st of January, 1846. The Board are explicit in these statements, in consequence of misrepresentations circulated extensively in this country, charging the Board with unkindness and injustice to Mr. Roberts. It has since appeared that for a time Mr. Roberts was not in receipt of his accustomed salary, but this was in consequence of his *voluntary refusal* of it; it was repeatedly tendered to him by the mission treasurer.

*See end of Report.

MISSION TO ASSAM.

SIBSAGAR.—Rev. N. BROWN, Mr. O. T. CUTTER; and their wives. *Nidhi Levi* and *Batiram*, native assistants.

NOWGONG.—Rev. M. BRONSON, Mrs. BRONSON. *Peter*, native assistant.

GOWAHATTI.—Rev. C. BARKER, Mrs. BARKER. *Caleb*, native assistant; and four school teachers.

3 stations; 3 preachers, 1 printer, 4 female assistants; 8 native assistants.

The general aspect of the mission is essentially the same as given in our last Report. The health of Mrs. Cutter, though of late a little improved, continues feeble, and the result, it is to be feared, will be fatal at an early period, if she remain in India. The demand for help in this mission is increasingly urgent. Few who have read, can have forgotten the "Address of Mr. Brown."

The results of missionary labor have been as satisfactory as the number and strength of the laborers permitted. Two converts have been baptized at Sibsagar. "In the midst of discouragements," says Mr. Brown, "we have much that is encouraging. We have attentive audiences every Lord's day in the bazaar, and the people are beginning to be more bold in listening to our exhortations." About 600 pupils were connected with the mission schools around Sibsagar.

At Gowahatti a mission church was organized in February, 1845, the Gowahatti branch containing seven members. Mr. Barker has also succeeded in the maintenance of several schools, four of which, numbering from forty to sixty pupils each, are supported by the contributions of individuals in their vicinity. Numerous applications are made for the establishment of other schools.

The reports from Nowgong, for the past year, have not arrived. Twelve schools were about to be established in that neighborhood at the last dates, to be continued six months, or throughout the cold season. The Orphan Institution had eighteen inmates in September.

In the printing department, Mr. Brown has prosecuted the translation of the New Testament, and several of the Epistles were nearly ready for the press last August. An Assamese hymn book had been printed, prepared, in part, by *Nidhi* and *Batiram*; also an arithmetic for schools by Mrs. Brown.*

MISSION TO THE TELOOGOOS.

NELLORE.—Three native assistants.

In this country, or on their way, Messrs. S. S. DAY and S. VAN HUSEN; and their wives.

Agreeably to the intimation given in our last Report, Mr. Van Husen and family have returned to this country in conse-

* See end of Report.

quence of his ill health. They arrived *via* Calcutta on the 1st of October. Mr. Van Husen's health, we regret to state, is so impaired, as to preclude all prospect of his resuming missionary labor.

Soon after the return of Mr. Van Husen, intelligence was received of the alarming illness of Mr. Day. He had left Nellore for Madras for the purpose of administering baptism to several individuals, but on reaching that place he was compelled to relinquish the object, and for a time, at least, to suspend all missionary efforts. He was subsequently advised to embark for this country, and accordingly set sail, with his family, *via* England, Dec. 3. He arrived at London, April 11. Letters since received, announce some improvement of health, and his arrival is now expected daily.*

The mission was left in charge of the native assistants, under the immediate superintendence of an English resident. Prior to Mr. Day's departure, his health for several months had allowed him to do but little missionary work. "But the native assistants had labored steadily; and preaching in the chapel, at the school-house, and in the streets, had been continued as usual." The distribution of scriptures and tracts had become more encouraging than for a year past; numbers *coming* to get books, which were given mostly at the chapel. The school department had suffered more severely; several schools had been closed, part for want of teachers, and others from the prevalence of cholera.

MISSION IN WEST AFRICA.

MISSION TO THE BASSAS.

BEXLEY.—Rev. I. CLARKE, Mrs. CLARKE, Mrs. CROCKER. — *Von Brun*, native assistant.

EDINA.—Rev. J. H. CHEESEMAN, teacher.

Out-stations, *Little Bassa*, Lewis Kong Crocker (Kong Koba). *Duaso's town*, *Zuso*, &c.

2 stations and 2 out-stations; 2 preachers, 2 female assistants; 2 native assistants.

The principal station of this mission was removed from Edina to Bexley early in 1845. A school, however, was maintained at Edina during the year, under the care of Mr. Cheese-man, for the benefit chiefly of the colonists. The mission premises have since been sold, and the building removed to Bexley.

At Bexley, besides preaching there and at neighboring villages, a school has been taught by the native assistant. Mrs. Crocker has also taught a promising girls' school of twenty pupils. The school at Little Bassa contains thirteen pupils, and

* Arrived at New York June 2.

another has been established at Zuzo, to be superintended by Mr. Cheeseman. The school teachers are also preachers, and devote much time to the ministration of the gospel among the villages.

The mission propose to print this year, a Dictionary of the Bassa language, prepared by Mr. Clarke; also Romans and Corinthians, now nearly ready for the press, together with a second, and enlarged edition, of the Bassa Spelling-book.

The health of Mr. Day having unfitted him for active duties, he has requested leave to withdraw from the mission on the first of next July, and the Board have so directed.

The mission continues to plead for reinforcement. Says Mr. Clarke, in February last, "We are not able to meet the demands of the people. On my occasional visits, they tell me they hear the gospel so seldom that they forget what they had heard before. We need a good man, a good preacher, who will not count his life dear unto himself, but will travel from town to town, and from house to house, to preach the gospel. I have no doubt the people would soon renounce their grigris, had they due instruction. The more our influence is extended, the more it is increased at any and all of the stations. We know that your fields in Asia are encouraging, and need all that you can do for them. But are not the claims of the suffering for succor, proportionate to their wretchedness?"

MISSIONS IN EUROPE.

MISSION TO FRANCE.

DOUAY.—REV. E. WILLARD, MRS. WILLARD.*
 LANNON and BAISIEUX.—REV. J. THIEFFRY.
 ORCHIES and RÂME.—REV. F. DUJARDIN.
 BERTRY. (Five out-stations.†)—REV. J. B. PRUVOTS.
 ATHIES. (Six ")—REV. MESSRS. J. B. CRÉTIN, N. FROMENT.
 CHAUNY. (Thirteen ")—REV. V. LEPOIX; L. Choquet, colporteur.
 LA CROIX St. OVEN. (MEUX, and six other out-stations.)—REV. L. LEFEVRE; I. FOULON, evangelist; J. P. Lacquement, colporteur.
 7 stations and 33 out-stations; 1 preacher and 1 female assistant; 10 native preachers and assistants.

The action of the Convention, in November, having authorized the continuance of the French Mission, Mr. Willard, who has been residing the past year in this country, was invited to return to Douay and resume his missionary duties. He embarked for this purpose, with his family, the 16th inst.

During the period of his absence, the mission has been conducted by the native laborers, under the general superintend-

* Mr. Willard was married to Miss Caroline Morse, of Machias, Maine, May 1.

† Or preaching places.

ence of Mr. Thieffry, who was requested to forward to the Board their monthly reports. This service has been faithfully rendered, and the reports obtained have given much satisfaction. Though deeply feeling the want of Mr. Willard's presence and counsel, the native brethren have labored with assiduity, and, so far as has appeared, with unusually good success. Almost every station has had more or less encouragement, in the awakening of a spirit of inquiry; and some have been cheered with the conversion of one or more individuals. Six have been baptized at Athies and out-stations, and eight in the stations connected with Chauny. In the last mentioned are also eighteen candidates for baptism. Collections have been taken for foreign missions, amounting to 431 francs, and 30 centimes,—a liberal contribution, contrasted with the poverty of the people.

The death of Mr. Foulboeuf occurred on the 30th of July.

MISSION TO GERMANY, DENMARK, &c.

HAMBURG.—Rev. Messrs. J. G. ONCKEN, J. KOEBNER, C. F. LANGE, J. H. KRUGER, &c. Out-stations, *Altona*.—(Holstein). *Elmsborn*, and *Pinnaburg*.

EMBECK (Hanover).—Rev. C. STEINHOFF.

OTTFRESEN, “ Rev. J. H. SANDER.

JEVER (Grand Duchy of Oldenburg).—Rev. Messrs. A. F. REMMERS, J. L. HINRICHS.

BERLIN (Prussia).—Rev. G. W. LEHMANN. Six or seven out-stations.

ELBING (West Prussia).—Rev. Mr. MÜLLER.

THONSDORF, “ —Rev. Mr. EHLERT.

MEMEL (near E. Prussia).—Rev. J. DÖRKSEN.

BITTERFELDT (near Leipsic).—Rev. F. C. WERNER.

LANDECK (south part of Silesia).—Rev. J. STRAUDE.

COPENHAGEN (Denmark).—Rev. P. C. MØNSTER.

LANGELAND, “ Rev. A. MADSEN.

AALBORG, “ Rev. — FOLTVED.

GASSELTEN (Holland).—Rev. J. E. FEISSER.

14 stations, with numerous out-stations; and 18 preachers and assistants, exclusive of some not formally connected with the Board.

The Mission in Germany and Denmark has attained to such enlargement, that we can give in this review only a very brief summary of its operations. (Its exceedingly interesting details are to be found in the *Missionary Magazine*.) The work is advancing with a power and glory increasing from year to year. “Our prospects of extensive usefulness,” says Mr. Oncken in March, “were never so great before; and especially since the commencement of the year, we have received the most cheering intelligence from various quarters.” Mr. O. reports an addition of fifty members, by baptism, to the church in Hamburg, natives of every part of Germany, and some of them from Denmark, Sweden, and Holland. Six were Catholics, from Austria and Hungary. Twenty-five and upwards have been added to the churches in Hanover and Brunswick, and twenty to the church at Marburg, in Hessa. Sixty-eight have

been added to the Berlin church, twenty-seven baptized at Stettin, twelve or fourteen at Elbing, three at Thomsdorf, and nine or ten at Bitterfeldt, also seven at Bremen; and others in the churches of Oldenburg. New churches have been formed in Stettin, Bremen, and Baden, and others are about to be organized in Hanover, Mecklenburg, Hessa, and on the borders of Poland. Laborers are wanted in the extremes of Pomerania and Wurtemberg. The reformation has extended to Holland. Churches have been organized at Gasselten, Zutphen, and Haren, and about thirty have been baptized. A foundation has been laid for a church in Amsterdam. The churches in Denmark are generally increasing in numbers and efficiency.

The field of bible and tract distribution has been constantly extending. The issues of bibles and testaments, in German, Danish, Swedish, English, and French, amounted during the year to more than 7000 (7017); and of tracts, to 246,293. A considerable number of other works, such as Memoir of Mrs. Judson, and German works of the American Tract Society, have also been circulated, and 1000 copies of a monthly Missionary Herald.

The Hamburg "Young Men's Union," under the superintendence of Mr. C. Schaufler, is growing in importance. More than forty brethren have been sent out from it into every part of Germany, and the demand for additional laborers from all quarters, is constantly increasing. Compared with the extent of labors performed in Germany, the aid afforded from the funds of the Board is exceedingly small. It is worthy of early consideration whether it ought to be *increased*, in a field yielding so large returns, and where so many tracts of peculiar promise are yet waiting to be cultivated. It should be added, to the honor of the cause of religious freedom, and its advocates in Germany, that oppression and persecution for conscience sake, in that country, have greatly abated. In Hamburg no opposition is made by the authorities, though certain of the "baser sort" have, at times, created disorder. In Hanover and Brunswick, also, "the churches have enjoyed a season of rest." No unkind interference is apprehended from the Prussian authorities, but, on the contrary, protection. The persecution in the Grand Duchy of Oldenburg, though continued, is less violent than formerly. In Eastfriesland it has been limited mostly to arrests and threatening. In Hessa it is more active, with "fines, and imprisonments, and cruel mockings."

MISSION TO GREECE.

CORFU.—Rev. A. N. ARNOLD, Mrs. ARNOLD; Mrs. H. E. DICKSON, Miss S. E. WALDO, teachers.

PIREUS.—Rev. R. F. BUEL, Mrs. BUEL.

2 stations; 2 preachers; 4 female assistants.

The connection of Mr. Love with the mission ceased, at his request, in February; a return to Greece would induce an early

renewal of the sickness to which he was subject in that country.

The operations of the mission have been essentially as at the date of our last Report. At Corfu, opportunities for religious effort among the Greeks have been more circumscribed, of late, than some eighteen months before; and the question continues to be agitated, whether a station may be had giving greater promise of usefulness. The English service, meanwhile, is increasingly interesting, with an attendance of sixty or eighty hearers. The mission school is prosperous, and numbers nearly seventy pupils, chiefly of the native population. A bible class, of Greek girls, is also under daily instruction by Miss Waldo.

At Piræus the work is gathering fresh interest. "About sixty," said Mr. Buel, in December, "are on our list of delighted and eager students of God's word, and this number will, doubtless, be much increased, so soon as our accommodations for these Sabbath exercises have been enlarged. (It was afterwards increased to 100—average attendance fifty.) Their ages vary from ten to twenty-five years, and they are from the most intelligent and wealthy families. They are exceedingly susceptible to religious truth, and are 'able to receive it.'" He adds, "There is no more difficulty in presenting the *whole truth* here, than there is in American Sabbath schools and bible classes. And it is an admitted principle with the Greek Church of the kingdom of Greece, that the bible is the divine rule of faith, and the highest tribunal to which they can appeal."

This kind of effort could not, however, be long continued, unopposed. Appeal was made to the authorities by certain individuals, and the class and school were temporarily dismissed, till the bearings of the ecclesiastical law, touching scriptural instruction, should be ascertained more definitely; but no such law was produced. An English class, of twenty or thirty Greeks, continuing to come together, an application was made on its behalf for a teacher's license. Mr. Buel proceeds to remark:—

"We have not fallen, however, into the snare of petitioning for leave to teach the scriptures and to preach the gospel. If it is duty to ask this of the civil authorities, it is likewise duty to abide by their decision. And this might bring our duty to God and duty to the 'powers that be,' into conflict at once. The Apostles acknowledged no right in human governments to restrain, or repress, or even to enjoin the preaching of the gospel. We never read of the first preachers carrying petitions to princes and rulers for *license to preach*. This is a *right*, inalienable as the right to *think*. They, both alike, lie at the basis of all freedom that is worth possessing; and wherever spiritual tyranny holds dominion, there it suppresses one as well as the other. We purpose to stop no bible class, and dismiss no Sabbath school scholar, who may like to come for instruction. I see no reason now for a temporary suspension of our work, that would not equally require its entire suspension."

MISSIONS IN NORTH AMERICA.

MISSION TO THE OJIBWAS.

SAULT DE STE. MARIE.—Rev. A. BINGHAM, Mrs. BINGHAM; Miss SUSAN WARREN, school teacher.

TIKAMING.—Rev. J. D. CAMERON. *Shigud*, native assistant.

MICHIPICOTON.—

1 station and 2 out-stations; 2 preachers and 2 female assistants; 1 native assistant.

Miss Bingham relinquished the charge of the school at St. Mary's in October, on account of ill health. The condition of the school under the care of Miss Warren, is, in general, prosperous, though at one time reduced in numbers by sickness. Average attendance thirty-five, including eleven boarding pupils. The church has received one member by baptism, and has excluded one, leaving twenty-seven.

Mr. Cameron has resided at Tikamina the past winter. Several lodges have been erected for the Indians at that place, and the settlement gives promise of permanency. He has regularly maintained religious services, and taught a small school. Reports from Michipicoton are favorable. Mr. Cameron is expected to visit the church at that station the ensuing summer.

OTTAWAS IN MICHIGAN.

RICHLAND.—Rev. L. SLATER; Mrs. SLATER.

Since our last Annual Report, the condition of this body of Ottawas has deteriorated. Nearly half of the Indian population have given loose to intemperance, to which they were enticed by a white settler in the vicinity. Disheartened by these, and like influences, the superintendent is desirous of removing to some location westward, where the Indians may be secure "from the vices of the white man," and where, precluded from the chase, they may be more effectually trained to the pursuits of husbandry. The subject has not been proposed to the Indians, but will receive early attention.

TONAWANDAS AND TUSCARORAS IN NEW YORK.

TONAWANDA.—Rev. A. WARREN, Mrs. WARREN; and two other female assistants.

1 station; 1 preacher; 3 female assistants.

The time designated for the removal of the Indians from Tonawanda, was the first of April. An attempt has been made by the natives to delay the execution of the treaty, and a deputation sent to Washington to lay their grievances before

the government; with what success, we have not learned. The school was discontinued Oct. 1. The members of the church, generally, remain steadfast.

SHAWANOE MISSION.

SHAWANOE.—REV. F. BARKER, MRS. BARKER.

STOCKBRIDGE.—REV. J. G. PRATT, MRS. PRATT; Miss SARAH WALLACE, school teacher.

DELAWARE.—REV. I. D. BLANCHARD, MRS. BLANCHARD; Miss S. CASE, school teacher. *Charles Johnnycake*, native assistant.

OTTAWA.—REV. J. MEEKER, MRS. MEEKER. *Shesobundy*, native assistant.

Putawatomie, out-station.—J. T. JONES, native assistant; Mrs. JONES.

4 stations and 1 out-station; 4 preachers, one a printer; 7 female assistants; 3 native assistants.

The mission has been very severely afflicted the past year with sickness at all the stations. Thirty of the Ottawas have died. The Ottawa assistant, David Green, a faithful and valuable helper, was drowned June 26. The Delaware assistant continues sick, and apparently near to death. The sickness having abated during the cold season, spiritual interests regained general attention. In the Ottawa branch they have been prosperous throughout the year. Meetings have been held at several preaching places, and visits extensively made, from house to house, as heretofore. Twenty Ottawas have been baptized, and four restored; one has been excluded, and seven have died; present number in good standing, forty-five. The whole number baptized since the establishment of the station in 1837, is sixty-one, viz.: one in 1838, two in '39, two in '40, six in '41, four in '42, four in '43, seven in '44, and twenty in '45. Of these, four have been excluded, one dismissed by letter, and eleven have died. Of the present members, twenty-five are men, and twenty women.*

At Putawatomie, Mr. Jones, who was united in marriage with Miss Kelly June 2, commenced his labors August 1.

The number baptized at Stockbridge the past year, is eight, and four have been received by letter. One has died. Present number, sixteen. Religious services have, of late, been attended with great solemnity, and the presence of the Holy Spirit is apparent, with scarcely an exception, in every dwelling. The school is of an interesting character, with from twelve to sixteen pupils.

At Delaware, according to the last reports, meetings had been thinly attended, in consequence of the prevailing sickness, but were not destitute of interest; and there were some hopeful inquirers. Some progress had been made towards the erection of a house of worship on a new location. Number of church members, twenty-eight.

* Intelligence has since been received of the baptism of about twenty recent converts.

The Shawanoe church has received two by baptism. One has been dismissed, and one excluded; four have died. Present number, nineteen. The school is "regular and promising." The Gospel by John, in Shawanoe, has been put to press.

MISSION TO THE CHEROKEES.

CHEROKEE.—Rev. E. JONES, Mr. H. UPHAM, printer; and their wives. Miss S. H. HIBBARD, school teacher.

FLINT.—*Levis Downing*, native preacher.
Out-stations, *Bread town, Skin Bayou, Ping.*

TAQUOHEE.—Rev. W. P. UPHAM, school teacher; Mrs. UPHAM.

DSIYOHEE.—*Deulastee*, native preacher.

DELAWARE.—Miss E. S. MORSE, school teacher. *John Wickliffe, Oganaya*, native preachers.

Out-stations, *Honey Creek, White Water.*

5 stations and 5 out-stations; 2 preachers, one a teacher; 1 printer; 5 female assistants; 5 native preachers.

Mr. Frye having relinquished his school at Cherokee, his connection with the mission was closed in April. Arrangements are in progress for the return of Miss Hibbard and Miss Morse. The Cherokees have made provision for the increase of their national schools to the number of twenty-four. There are also several private schools. They are generally of a high character, and as they are open to pupils of both sexes, and the population is not sufficiently dense to support two schools in one neighborhood, the necessity for missionary female teachers is superseded.

The churches, though affected in some measure by the late national troubles, are, on the whole, in a prosperous state. Nineteen have been added by baptism.* Printing operations continue to be diligently prosecuted. Six numbers of the *Messenger*, each 1000 copies, 20 pp. 8vo., 120,000 pp., have been printed, and are sought with great avidity. The last contains the conclusion of Genesis, in Cherokee. Luke's Gospel is about to be put to press. A tract on Maternal Duty has been printed in an edition of 5000 copies, or 40,000 pp., 12mo.

RECAPITULATION.

The Board have under their direction at the present time

16 missions, embracing 56 stations and 87 out-stations.

99 missionaries and assistants, of whom 42 are preachers.

155 native preachers and assistants.

82 churches, with more than 5300 members (more than 600 baptized the past year).

50 schools, with about 2000 pupils.

* Subsequent accounts mention the baptism of twenty others.

Compared with the Report of 1845, the number of missionaries and assistants has been reduced by *ten*. Two missionaries and two female assistants have retired from our connection; two missionaries have transferred their relations to another Missionary Board; and four female assistants have died.

Several missionaries are under appointment, who are expected to enter upon their labors so soon as the necessary arrangements can be effected.

CONCLUSION.

The history of the year, in some respects cheering and auspicious, is adapted, in others to deepen our sense of the arduousness of the enterprise we have undertaken, to lead us to estimate soberly the rate of future progress, as regulated by the measure of our efforts, and to bring us to a more determinate conclusion whether to prosecute our work negligently,—deceitfully,—or to do it as men who are in *earnest*, who have *counted the cost, and will abide by it*.

The work, to advance prosperously, must be wrought zealously. Its relations and dependencies must not only be known, but regarded; the conditions of its advancement not recognized merely, but fulfilled. We shall *reap* as we *sow*; and *what* we *sow*. The missions in Asia are languishing; some of them almost extinct. They have looked for succor, but there was none; we had promised, but it was to the ear. We now reap the consequences of our withholding.

The effects of irregular and inadequate supplies have become exceedingly injurious in some even of our most favored missions. Our *policy* is continual enlargement. The work *grows*, and with it grows the demand. But there have been decline and diminution. Look at the Burman Mission, in its Burmese department. Its destitution and wants have been portrayed by Mr. Ingalls. It is a portrayal of facts; and though exceedingly humiliating to us,—not to our missionaries,—it must not be withholden. May it not be presented in vain.

Himself of the Burmese department, Mr. Ingalls writes from Maulmain, Jan. 7, 1846, in the following words :—

“It is a *solemn fact*, that at the present time there is *not one missionary* whose time is *devoted* to the one great object of preaching the gospel to the millions of Burmah,—*no, not one*. What preaching is done, as a general thing, is most imperfectly done by native assistants. Do not be startled by this announcement. Look at the list of your missionaries, and the various departments of labor to which they are assigned; and see if the statement is not true!

“You have a few missionaries who understand Burman. Br. Wade is one of the best speakers of Burman in the mission; he is in the Karen department. Br. Bennett is also connected with Karen labor. Who is there at Tavoy devoted to the thousands of Burmans there?—Go down to Mergui; br. Brayton is alone, and a Karen missionary. When I return, I

must at once, though a Burman missionary, (and my whole soul burning with desire to go among them,) commence, so far as I can work, among the Karens of my department there. Whom have you then for the poor hardened Burmans of Mergui?

“Come to Maulmain, the head-quarters of your Burman Mission! Br. Stevens is in the theological seminary, and pastor of the native church, and editor of a native paper, and presiding over some eight or ten native assistants; he, surely, cannot go out to preach much to the thousands who crowd this populous city. Br. Howard is in the Burman high school, and pastor of the English church. The rest of the members of this station are either at home, or in the Karen department, or in the printing office. Whom have you here? Whom have you at Rangoon? at Ava? Whom among the populous cities on the Irrawaddy, or in the interior of this great empire? I have not alluded to Arracan. Br. Comstock is in his grave. Br. Stilson is doing all he can, but much of his time is devoted to the preparation of scientific works. Now, if the door into Burmah were as open as you could wish, even if the king of Burmah should invite you to send him preachers of righteousness, whom have you to send? And how long would it be before you could have men qualified to go? It requires some six, or eight, or ten years to acquire a knowledge of the language, and customs, and religion of the Burmese, so as to labor to advantage. Now if death keeps at his work among the few you have left, I ask if this mission will not soon be written *desolate*? The plain duty resting upon the church, is to send out a large reinforcement at once; to have men to occupy destitute posts, and be preparing for the great work of preaching the gospel in Burmah. Brethren, you are killing your missionaries as fast as you can, by withholding these needful succors, which you might, and as Christians are bound, to send. You do not know it, and I would not charge you with the crime of murder; by no means; but let me state how the present action of the church *dooms* its missionaries to a *slow, painful, wretched* death.

“They are sent to commence stations; they go; meet difficulties which none but they themselves and their God can know; churches are planted, converts won; but these churches are filled not with strong men, like your churches at home, but by children, who look up to the missionary for every thing. They cannot walk alone, but must be fed with milk. The missionary, whether sick or well, whether the circumstances of his family will justify or not, (for he has no substitute to send, you do not permit this,) must go to the distant village and attend to the wants of the church or strengthen the new inquirers. He wants repose, but there is none for him; he wants advice, but no one is near to give it. The cares of the church press down his spirits; his health, or the health of his family completely fails him, and he is directed by the physician to fly at once to some distant place to recruit. Now comes the struggle. How can he leave his post? It may be, a darling child is ill of some lingering sickness, whom a change would benefit and restore to a mother's love; *No!* the fond parents say, we cannot leave these sheep in the wilderness; the beasts of prey are prowling around them, (the Romans.) They decide to remain and abide the consequences. The first-born dies; and the father may have to preach its funeral sermon. Such afflictions tell upon the health, often, when surrounded with Christian sympathies, and the commingling of friendship's tears. Missionaries are not made of iron, their hearts are susceptible to feeling, and their eyes know what weeping means. They bear the shock, and go on with their work till another and another falls. At length a beloved companion is prostrated. The physician advises an early removal for the benefit of a change; but, no; how can the missionary leave his post? He stays, till hope no longer, or scarcely, promises a benefit from the change: he, then, with a riven heart, leaves. What is the result? The work, it may be of years, declines. Assistants begin to grow weary of their work, or backslide; and the church comes to a stand. Inquirers go back to the world, and all the interests of Zion mourn. The missionary may, or may not, re-

gain his health; his heart is with his people, and his spirits are drunk up. God comes to his relief, and takes him to himself. This picture is *not overdrawn*, nor does it give the outlines of what many of your missionaries have, are having, or will have to suffer. How much of this would be alleviated, if there were associates to assist and relieve in the day of trial. How much is lost for want of more help, and how much of deep, mental suffering inflicted.

“I am confident that I could better subserve the interests of the Burman Mission by remaining here for the time being, and going over to Rangoon the first good opportunity; and I am not sure but a return to Mergui, under the painful circumstances that will attend me, will serve to shorten my days. But this matters little to me; or if it should be the means of depriving me of my only surviving babe. That moist atmosphere has been most deleterious to the health of my family, as four of their graves can witness. Still, if I go not back, the cause must suffer. The chapel, where we once worshipped, and where the presence of God was so sweet to our souls, is closed, and has been for months. Some of my assistants, or one, who for years was my main help, has fallen, or become so involved that he has, or will have to be dismissed. Where are the inquirers? Where are the sheep and the lambs?

“Now let me ask,—Is it right, that the interests of this mission should be left in a state so sure to suffer, whenever sickness and death come among us; events common to missionaries and missions; and is it *right* that the missionary should be so placed; so destitute, that his health is affected and his life shortened; and placed thus by his dear brethren? I do not mean to insinuate that any of my brethren would, intentionally, do such a thing. I know that they love this mission, and have done much to sustain it. Still, I would say, that the want of more laborers has subjected missions, and stations, and missionaries, to a hundred fold more than I have attempted to write. Look at facts. I will not point you to Mergui. Br. Bennett will, I presume, inform you how the scene of desolation struck him on his recent visit. I would point you to Sandoway, and request br. Abbott to tell his tale;—to the vacant mission among the Telogoos, and request br. Day, if he survives to reach you, to tell his;—and I would that br. Comstock's field could combine its desolations into human words, and address them to the ears of my brethren. Look at Rangoon, where sister Judeon, and many a devoted one, have labored. No missionary voice is heard there now. The tract distributor is no longer there. And so of Ava. ‘How hath the Lord covered the daughter of Zion with a cloud in his anger, and cast down from heaven unto the earth the beauty of Israel!’

“Let me now just allude to the state of Christians in Burmah Proper. The Catholic priests, the *Jesuits*, are among them, and tauntingly ask them, ‘Where are your shepherds? Does not the bible say that “the hireling fleeth?” Now judge which are the true shepherds, the American missionaries or we?’ Brethren, will you suffer such a reproach to rest upon the rising church in Burmah,—that her servants are unfaithful? and to be wielded in such a manner against the cause? Those dear disciples may, at times, have felt that there was truth in the Jesuits' remarks, but they have had faith to stand, though alone. But will these disciples stand, should persecution unto death commence? They would, with missionaries to face the storm with them; and *might* without them. Place yourselves, if you can, in the state of these new disciples, and tell me if you would like to be forgotten, and forsaken, and without an under-shepherd?

“Allow me to make one allusion to missions where the gravest interests depend upon the health or life of one individual, and that individual in a sickly land; and ask,—Is it *right* that he should be left without a successor until he is dead for a long time. I say a *long time*, for if successors are not appointed until you learn the death of the missionary, though you might get the intelligence in a few months, by steamer, could you find the proper man at once? And how long would it take that man to qual-

ify himself to sustain the interests assigned him? I will simply mention br. Vinton. He is now absent among the Shan Karens; he may, and he may not, return. Let us suppose that tidings are brought that he died in the jungles, far away and alone. Can you estimate the loss to the cause in not having a man to take his post at once? Missionaries think and talk with each other about these things, and feel about them. And is it not time for the church to feel also?

"Let me simply state what I am desirous you should do, and which I wish you to think and feel about. It is simply that you appoint successors for your missionaries in *season*, and not wait until their death is announced. Appoint one for *me*, and send him at once. *You may require him at Mergui, or in Burmah Proper, long before he has learned the language.* Though I speak only my own feelings, I am sure I write the feelings of all my brethren. If there is one that feels otherwise, let him say so. Nothing would embitter the dying hour so much to me, as the thought that all I had tried to do in my Master's vineyard, was to suffer for want of some one to enter upon the work in my stead. I feel most deeply on this subject, and hope that it may not be forgotten or neglected. I have written you heretofore for fellow-laborers; I now ask you to appoint my successor; and send him before I die. If my God will permit me to live so long, I would like to introduce him to the people among whom I have labored; and I want to *see* him, and *know* that he is in the field. If he should not be wanted for Mergui, he soon will be for Burmah. Will you, then, attend to my request, so far as to make known my wish upon the subject; and if a brother whom you consider qualified for the work of missions, present himself, appoint him?

"Will you, my brethren, who feel that God has called you to preach the everlasting gospel, and are looking for a field of labor; will you sincerely bow before the throne of love, and say, 'Here am I, send me?' My brethren who cherish a hope of eternal life through the crucified Son of God, and who daily pray, 'Thy kingdom come,'—Are you doing all you can, to hasten the coming of that kingdom? Have you done as much, as instruments, to gain the Burmans from hell, as you would wish the Burmans to do for *you*, if they were the Christian and you the pagan? O Jesus! Lead thy church to the garden of gloom and the Cross of blood. Graciously reveal to them a little of what *Thou* hast suffered, not only for them, but for poor Burmah; and grant them such a measure of thy compassionate spirit, and such desires to glorify Thee, that they shall, as one man, with their prayers and offerings, 'come up to the help of the Lord against the mighty.'"

REPORTS.

Report of Committee on Convention Debt.

The Committee appointed to raise funds for the extinguishing of the debt of the Convention, have attended to the duty assigned them, and ask leave to report:—

Immediately after their appointment, they commenced their efforts in Boston and the vicinity, and were successful in obtaining from several generous individuals subscriptions of one thousand dollars each. With such a beginning, they were encouraged to proceed, and in a few weeks one half of the whole sum to be raised was pledged by responsible persons, chiefly in

the States of Massachusetts, Rhode Island, and Connecticut. Subsequently, by the aid of brethren in the cities of New York and Albany, the additional sum of ten thousand dollars was subscribed in the State of New York. During the recent extra session of the General Convention, in New York, more than one hundred and fifty life memberships of the proposed new organization, of one hundred dollars each, were publicly pledged, with the express condition that so much of the avails of said pledges as should be required for the purpose, should be applied by the Acting Board towards the payment of the debt of the Convention.

A list of the subscriptions obtained by the Committee, and others who have kindly aided them, is herewith communicated; also a list of the life memberships pledged to the American Baptist Missionary Union; by which it will be seen that the entire sum amounts to \$45,406. In addition to this, more than two thousand six hundred dollars, not subscribed, have been forwarded directly to the Treasurer.

The Committee recommend that the Treasurer and Assistant Treasurer be requested to announce to the public the fact that the subscription of \$40,000 has been completed, and to adopt such measures as they may judge expedient, for the speedy collection of the sums subscribed.

In conclusion, the Committee, without going into a detailed history of their services, beg leave to assure the Acting Board of the pleasure with which they have performed the duty assigned them, and of their peculiar satisfaction in view of the complete accomplishment of their object. Gratitude is due to the God of missions for the favor which he has shown to the enterprise, and to the many brethren and friends who have come forward so kindly and promptly to our rescue.

Respectfully submitted,

BARON STOW, *Chairman.*

Boston, Nov. 28, 1845.

*Report of D. J. Macgowan, M. D., of the Ningpo Missionary Hospital, to the Medical Missionary Society of China.**

The Ningpo Missionary Hospital was opened in November, 1843, but continued in operation for three months only. It was not reopened until April last. During these eight months, but a small portion of the alternate days of the week were devoted to the treatment of the sick, in consequence of the more urgent claims which the study of the language has had on the physician's time; hence, the comparatively small number received. Until recently, the benevolence of the Medical Missionary Society in this city was carried on in a dispensary, occupying at one time a private dwelling, and subsequently the principal temple of the Tau sect, which rendered it difficult to perform surgical operations, and unadvisable to undertake the treatment of dangerous forms of disease. At present, however, there is a suitable hospital capable of accommodating eighteen or twenty patients. The applicants for aid are so numerous, that were all the medical officers of the Society at this one port, a great multitude of sufferers (many of whom come from remote cities,) would be left to their fate, for want of time to prescribe for them.

* The Medical Missionary Society of China is supported by the foreign residents there, and is designed to defray the medical expenses of missionary physicians sent from the Missionary Boards of Europe and America; disclaiming any control over them. The medical missionaries are ex officio Vice Presidents. There are now five, viz.—Lockhart, of the London Miss. Soc., at Shanghai; Macgowan, Am. Bap., Ningpo; Hepburn, Am. Presbyt., Amoy; Parker, Am. Board, Canton; and Holson, London Miss. Soc., Hong-kong.

The recipients of the Society's bounty in Ningpo, have been mainly the poor, who, generally speaking, are the only proper subjects of its charity. It is hoped that at no distant day, those among the Chinese who have the ability, will contribute towards the support of the Institution, as a return for the benefits which western medical science confers on them.

As the patrons of the Medical Missionary Society, and the readers of its reports, do not generally feel interested in the details of medical science, the names of the various diseases treated, (though regularly recorded, according to the Society's rules,) may be omitted without apology.

The city of Ningpo is at the confluence of two rivers, nearly in the centre of a large alluvial plain, varying from about ten to fifteen miles in breadth, and twenty to twenty-five in length, enclosed on all sides by lofty hills. The plain is intersected, in every direction, by canals, which serve for draining, irrigation, and transportation. The population of the city may be estimated at 250,000, and that of the plain, at as much more. Neither the filthy habits of the people, nor the imperfect interment of their dead, both in town and country, seems to be productive of much disease. The climate, both as it affects natives and foreigners, is salubrious, and generally agreeable. The extremes of temperature remarked on the eastern shores of the continent of North America, prevail on this coast, but to a far greater degree; as much more as the Pacific exceeds the Atlantic in breadth. At Ningpo, our winters may be compared to those of Paris, for the cold; and our summers, for a short season, to those of Calcutta.

The diseases which chiefly prevail here, are, a mild form of intermittent fever, diarrhoea, rheumatism, ophthalmia, and various cutaneous affections. Foreigners are subject to the three first named affections, at certain seasons; yet the port can be recommended to invalids at the South with confidence, as affording, perhaps, the best sanitarium on this side of the Cape. Ningpo enjoys the exemption from pulmonary affections which is common to marshy districts generally. Not a single case of consumption has yet come under my notice. The number afflicted with blindness is very great: this is occasioned, in a great measure, by the violence of the disease which often follows inoculation. The blessing which the genius of JENNER conferred on mankind, has not yet extended to the north of China. Efforts will be made this season to introduce vaccination. Another cause of blindness is the disease called *entropium*, or an inversion of the lids, keeping up a constant friction of the eye-lash against the visual organ. A very simple operation removes this disease. Chinese surgeons have a method of operating, which often leaves the patient worse than before.

Prudential considerations have induced me to decline performing, for the present, any (what, in a surgical point of view, can be called) important operations. Ten applications were made in behalf of persons who had attempted suicide; in only two of the cases were the remedies successful in averting death. Four of these cases were females, and six males; one resorted to drowning, the rest to opium. The motive, in almost every case, appeared to be anger, or revenge. Perhaps in the large cities of no country, except Japan, are suicides of more frequent occurrence than in China. Opium smoking has many victims; the poor subjects of this destructive vice often apply either in person, or through relatives, for some remedy to enable them to overcome the fatal habit. Happily, the husbandmen, who form the great body of the people, have neither the means nor the time for this indulgence. The use of the drug is chiefly confined to the retainers of magistrates, to boatmen, shopmen, and others, who have some leisure. The literary men and officials are, perhaps, more addicted to it than the other classes. Infanticide is extremely rare in this city; not so an analogous crime. At Funghwá, one of the cities of this Fù, occupied chiefly by poor people, engaged in the manufacture of mats, female children are put to death in great numbers, if the concurrent testimony of the natives can be relied on.

The primary object of the hospital has been to disseminate among the

people a purer faith, which, if received, will prove a certain (as it is the only) remedy for their moral, and, to no small extent, for their physical maladies. To this end, each patient is exhorted to renounce all idolatry and wickedness, and to embrace the religion of the world's Savior. They are admitted by tens into the prescribing room, and before being dismissed, are addressed, both by the physician and the native Christian assistant, on the subject of religion. Tracts are given to all who are able to read. It may be here remarked, that the proportion of those able to read in China, to the whole population, is very small; probably not more than five per cent. of the adult males. The ability to read among females is extremely rare.

The foreign residents in this city being so few in number, nearly all the benefits which the medical science and humanity of the West can confer on the people, must come from the philanthropy of other places. To such it is hoped the claims of the Society supporting the Ningpo hospital will not be unheeded.

The benevolence of the foreign community of Bengal has supplied the means of furnishing the hospital with instruments, anatomical models, plates, and books, which have been ordered in Paris, though not yet arrived at their destination. A quantity of blankets, from Capt. Bamfield, late the military magistrate of Chusan, is gratefully acknowledged.

Though the pages of a medical journal appear the most appropriate place for a detailed account of the diseases treated at this hospital, yet the subjoined statement may not be uninteresting.

2139 patients have been prescribed for.

Of these,	1739	were men,
"	240	" women,
"	160	" children,
Total,	2139	

Of their occupations there were,

Agriculturists,	-	-	-	-	-	714
Mechanics,	-	-	-	-	-	375
Laborers,	-	-	-	-	-	164
Boatmen,	-	-	-	-	-	95
Pedlars,	-	-	-	-	-	72
Shop-keepers,	-	-	-	-	-	61
Fishermen,	-	-	-	-	-	50
Literary men,	-	-	-	-	-	78
Beggars,	-	-	-	-	-	56
Priests, players and jugglers,	-	-	-	-	-	42
Barbers, doctors, etc.,	-	-	-	-	-	30

1739

Ningpo, Sept. 1, 1845.

Books printed at the American Baptist Mission Press in Assam, from July, 1836, to October 25th, 1845.

Title.	Language.	Ed.	No. of Copies.	Pages to each Copy.	Total No. of Pages.	Size.
Spelling Book, - - -	English, Assamese, and Shyan,	1st	500	50	25,000	12mo.
Parables, - - -		"	500	34	17,000	12mo.
Sermon on Mount, - -	Assamese,	"	500	18	9,000	12mo.
Catechism, - - -		"	500	18	9,000	18mo.
" - - -	Shyan,	"	250	20	5,000	32mo.
History Creation, - -		"	500	14	7,000	18mo.
History Deluge, - - -	Assamese,	"	500	16	8,000	18mo.
13 Chap. Mathew, - -		"	500	36	18,000	12mo.
Worcester's Primer, -	Shyan,	"	1,000	58	58,000	16mo.
Catechism, - - -		2d	500	18	9,000	18mo.
" - - -	Assamese,	"	2,000	10	20,000	18mo.
Creation, - - -		"	2,000	14	28,000	18mo.
Deluge, - - -	"	"	2,000	14	28,000	18mo.
Spelling Book, - - -	Bengali and Assamese,	1st	2,000	18	36,000	16mo.
Spelling Book and Vocab.		Eng., Assam., Singpho, and Naga,	"	500	66	33,000
Vocabulary as above, -	"	"	350	58	13,300	12mo.
Catechism, - - -	Naga,	"	300	18	5,400	32mo.
Phrases, - - -	Eng. and Naga,	"	300	32	9,600	18mo.
" - - -	Eng. & Singpho,	"	300	32	9,600	18mo.
Worcester's Primer, -	Naga,	"	400	58	23,200	16mo.
Vocabulary, - - -	Assamese,	"	800	252	201,600	12mo.
True Refuge, - - -	"	"	3,000	30	90,000	12mo.
Sermon on Mount, - -	"	2d	1,000	18	18,000	18mo.
Crucifixion, - - -	"	1st	1,000	22	22,000	18mo.
Matthew's Gospel, - -	"	"	2,000	105	210,000	12mo.
Religious Address, - -	"	"	1,000	8	8,000	12mo.
Way of Life, - - -	"	"	2,000	14	28,000	12mo.
Hymn, - - -	"	2d	100	1	100	12mo.
" (another,) - - -	"	"	100	1	100	12mo.
Catechism, - - -	"	3d	2,000	10	20,000	16mo.
History Creation, - -	Shyan,	1st	500	18	9,000	18mo.
History of Deluge, - -	"	"	500	18	9,000	18mo.
Acts, - - -	Assamese,	"	2,000	112	224,000	12mo.
First Reading Book, -	"	"	3,000	72	216,000	12mo.
What Scrip. are Authentic,	"	"	2,000	12	24,000	12mo.
Religious Address, - -	"	2d	3,000	8	24,000	12mo.
Card, Alphabet, - - -	"	1st	1,500	2	3,000	12mo.
Catechism, - - -	"	4th	5,000	10	50,000	16mo.
True Refuge, - - -	"	2d	5,000	30	150,000	12mo.
John's Gospel, - - -	"	1st	2,000	88	176,000	12mo.
History Joseph, - - -	"	"	2,000	36	72,000	12mo.
Rewards of Intemperance,	"	"	500	8	4,000	12mo.
Holy Incarnation, - -	"	"	2,000	32	64,000	12mo.
Alphabet, - - -	"	2d	5,000	1	5,000	12mo.
Mark's Gospel, - - -	"	1st	2,000	72	144,000	12mo.
Romans, Epistle, - -	"	"	2,000	52	104,000	12mo.
True Refuge, - - -	"	3d	5,000	30	150,000	12mo.
Letter for Orphan Inst. -	English,	1st	100	2	200	4to.
Rewards of Intemperance,	Assamese,	2d	500	8	4,000	12mo.
Spelling Book, - - -	"	"	2,000	10	20,000	16mo.
Catechism, - - -	"	5th	4,000	10	40,000	16mo.
Large Alphabet, - - -	"	2d	600	1	600	full sht.
Arithmetic, - - -	"	1st	3,000	50	150,000	12mo.
Hymns, - - -	"	"	3,000	56	168,000	18mo.
Summary Faith and Prac- tice Bap. Chh. in Assam, }	{ English and Assamese, }	"	400	20	8,000	12mo.
Report Orphan Inst. -	English,	"	400	22	8,800	12mo.
Holy Incarnation, - -	Assamese,	2d	2,000	32	64,000	12mo.

REPORT OF THE ASSISTANT TREASURER.

Expenditures of the Board for the year ending March 31, 1846.

MISSIONS IN ASIA.

MAULMAIN MISSION.

Remittances, drafts and purchases,	\$16,208 81	
Passage of Dr. Judson from the Isle of France to the United States,	300,00	
	16,508 81	

TAVOY MISSION.

Remittances, drafts and purchases,	7,427 70	
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MERGUI MISSION.

Remittances, drafts and purchases,	2,885 13	
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ARRACAN MISSION.

Remittances, drafts and purchases,	8,064 39	
Mr. Kincaid's travelling expenses in this country, as agent of the Board, from May 16, 1844, to Feb. 28, '46,	454 63	
	8,519 02	

SIAM MISSION.

Remittances, drafts and purchases,	9,866 05	
Outfit of Mr. E. N. Jencks, in part,	200 00	
	10,066 05	

ASSAM MISSION.

Remittances and purchases,	8,136 49	
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TELOGOO MISSION.

Remittances and purchases,	2,967 98	
Passage of Mr. Van Huseu and family to the U. States,	1,200 00	
	4,167 98	

CHINA MISSION.

Remittances, drafts and purchases,	10,888 47	
Passage of Mr. Shuck to the United States,	850 00	
	10,738 47	

MISSION TO WEST AFRICA.

BASSA MISSION.

Drafts and purchases,	1,639 02	
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Carried forward,	\$70,038 67	
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Brought forward, \$70,033 67

EUROPEAN MISSIONS.

MISSION TO GREECE.

Remittances, drafts and purchases, 4,839 32

GERMAN MISSION.

Remittances, 1,490 17

MISSION TO FRANCE.

Remittances and payments, 3,521 70

INDIAN MISSIONS IN NORTH AMERICA.

CHEROKEE MISSION.

Drafts and purchases, 3,540 95

SHAWANOE MISSION.

Drafts and purchases,	3,501 74	
Less this amount received from the U. S. Government,	2,050 00	
		<u>1,451 74</u>

MISSION TO THE OJIBWAS.

Drafts and payments,	1,739 37	
Less this amount received from the U. S. Government,	1,700 00	
		<u>39 37</u>

MISSION TO THE OTTAWAS IN MICHIGAN.

Drafts and purchases,	428 09	
Less this amount received from the U. S. Government,	350 00	
		<u>78 09</u>

MISSION TO THE CHOCTAWS.

Drafts and payments, 277 00

TONAWANDA MISSION.

Salary of one teacher for nine months, \$300, paid by appropriation of the U. S. Government.

AGENCIES.

Services of Rev. A. Bennett one year,	600 00	
Travelling expenses of do.,	125 36	
" " Rev. J. Wilson, one year and one month,	600 00	
Travelling expenses of do.,	45 60	
" " Rev. B. F. Brabrook, 10½ months,	437 50	
Travelling expenses of do.,	161 67	
" " Rev. Isaac Westcott, one month and seven days,	56 25	
" " Rev. E. Bright, Jr., special agent to Philadelphia,	99 60	
		<u>2,125 96</u>

Carried forward, \$86,948 49

Brought forward, \$86,948 49

PUBLICATIONS.

Printing 122,000 copies of Address of Mr. Brown, of Assam,	286 73	
“ Annual Report of the Board,	212 25	
“ Notices of general and special meetings of the Board, and special meeting of the Convention,	10 75	
“ 750 copies of the Constitution of the American Baptist Missionary Union, at New York, in November last,	11 50	
“ 1400 copies of the Missionary Magazine, for gratuitous distribution,	700 00	
		<u>1,221 23</u>

SECRETARIES' DEPARTMENT.

Salary of Rev. S. Peck for the year ending March 31, 1846, \$1200,—less \$700 received from fund created for this purpose,	500 00	
“ “ Dr. Pattison from April 1 to May 15, 1846,	156 00	
		<u>650 00</u>

TREASURER'S DEPARTMENT.

Salary of the Assistant Treasurer from Aug. 13, 1845, to March 31, '46, \$636.12,—less \$500 received from fund created for this purpose,	136 12	
Clark hire,	527 50	
		<u>663 62</u>

MISCELLANEOUS CHARGES.

Rent of rooms,	425 00	
Blank books and stationery,	56 21	
Furniture, fuel, oil, gas light and periodicals,	84 50	
Postage of letters, papers and pamphlets,	440 53	
Wrapping-paper, twine, boxes, nails, &c.,	47 10	
Freight, wharfage and cartage,	335 42	
General average on goods in bark Sophia Walker, (wrecked.)	65 70	
Insurance,	43 65	
Base coin, discount on bank notes, and drafts, and counterfeit notes,	297 97	
Interest on money borrowed,	1,721 50	
Books for library,	29 05	
Travelling expenses of missionary candidates,	63 75	
do. do. of members of the Board, in attending annual and special meetings,	129 62	
do. do. of the Committee for obtaining subscriptions for discharging the debt of the Board,	164 60	
Commissions of agent in London,	32 00	
Expense of obtaining Charter of the American Baptist Missionary Union, at Harrisburg, Pa.,	17 00	
Messenger, porter and copyist,	237 12	
Services of purchaser, packer and forwarding agent for the missionary stations,	600 00	
		<u>\$89,483 34</u>

Carried forward, \$89,483 34

	Brought forward,	\$89,488 84
Paid Henry Miller, of Cincinnati, for cash advanced by him to Daniel Lewis, formerly of the Creek Mission, per vote of the General Convention, 1838,	500 00	
Hannah Harpham's annuity,	50 00	
Sundry incidental expenses,	48 08	
	<hr/>	5,888 20
Total expenditures of the Board,		\$94,866 54
Balance for which the Board was in debt April, 1, 1845,		40,188 49
		<hr/>
		\$135,055 03

Receipts of the Board during the year ending March 31, 1846.

Donations acknowledged in the Missionary Magazine,	96,474 61	
Legacies " " " "	3,675 41	
Refunded by Rev. A. Edson, of the Otco Mission,	50 00	
Profit of Missionary Magazine,	19 92	
	<hr/>	100,219 94
Balance for which the Board is in debt, carried to new account April 1, 1846,		34,835 09
		<hr/>
		\$135,055 03

PERMANENT FUND FOR OFFICERS.

This fund amounts to \$20,000 00

FUND FOR OFFICERS.

Received within the year for interest on the Permanent Fund,	\$1,220 00
Paid balance of salaries of the Secretary and Assistant Treasurer,	1,200 00
	<hr/>
Balance on hand,	\$20 00

E. E.

RICHARD E. EDDY, *Assistant Treasurer.**Boston, March 31, 1846.*

The undersigned having carefully examined the foregoing account of the Assistant Treasurer, hereby certify that they have found the same in all particulars correct; showing a balance against the Treasury, on the first day of April, 1846, of thirty-four thousand eight hundred thirty-five dollars and nine cents. The Committee deem it proper to state, that of this balance, twenty-three thousand eight hundred and fifty dollars consist of bills on the Messrs. Barings, of London, remitted to the different missions, but not yet matured.

BARON STOW,
WILLIAM LEVERETT, } *Auditing Committee.*

Boston, May 8, 1846.

American Baptist Missionary Union.

ADJOURNED SESSION OF THE CONVENTION.

Thursday Morning, May 21, 1846.

The Convention, under the name of The American Baptist Missionary Union, met at 10 o'clock, A. M. Rev. Dr. Wayland in the chair.

The 51st chapter of Isaiah was read, and prayer was offered by Rev. George B. Ide, of Philadelphia.

The minutes of the meeting held on Tuesday, were read and approved.

The following resolution was offered by Rev. James E. Welch, of New Jersey, and adopted :—

Resolved, That this Convention relinquish all right, title, and interest which they may have to the real estate, or any other property, belonging to or in the possession of Columbian College, in the District of Columbia ; and that the Treasurer, Heman Lincoln, or in case of his absence or inability, the Assistant Treasurer, Richard E. Eddy, be authorized and directed, and they, or either of them, are hereby authorized and directed to execute such legal instrument, and to affix the seal of this Corporation thereto, as may be necessary and proper to convey all such right, title, and interest as is now vested, or may hereafter vest in this Convention, in and to said property, to the said "Columbian College, in the District of Columbia."

The following preamble and resolutions were presented to the Convention by Rev. Dr. Cone, of N. Y., and adopted.

Whereas, in pursuance of the recommendation of the Committee on legal questions in their report accepted by the General Convention at its evening session, on Thursday, Nov. 20, 1845, in the city of New York, certain resolutions in said report, numbered five and six, were adopted by said Convention ; and whereas such resolutions predicate that a certain Constitution at such time conditionally adopted, and a certain organization and election of Managers then conditionally made, should become unconditional and definitive on the procural of certain legislative acts ; and, further, said resolutions provide for a transfer in such case of all books, records, property, rights, interests, and duties, from said Triennial Convention to the American Baptist Missionary Union :—And whereas such legislative acts have, by the blessing of Divine Providence, been procured ; therefore,

Resolved, That in as far as such *transfer* may be now necessary, the transfer be and hereby is made, to the full extent recommended in such fifth and sixth resolutions; that the Constitution adopted conditionally, be and hereby is adopted unconditionally and definitively;* that the election then made conditionally be now regarded as unconditional, and the persons so elected take office from this time.†

Resolved, That the Union now proceed to elect a President, two Vice Presidents, and a Recording Secretary, according to the provisions of the fourth Article of the Constitution.

The Assistant Treasurer, Richard E. Eddy, Esq., then read a list of the names of those individuals who had been made life members of the American Baptist Missionary Union, by the payment of one hundred dollars each.‡

The following resolution was read by Rev. Baron Stow, and it was adopted.

Resolved, That those churches, societies, and individuals, who have contributed to the extinguishment of the debt of forty thousand dollars, are entitled to constitute life members of the Union, at the rate of one for every hundred dollars paid at one time.

The Union then proceeded to the election, by ballot, of officers for the ensuing year.

OFFICERS OF THE UNION.

REV. DANIEL SHARP, D. D., of Boston, Mass., *President*.

HON. ——— DUNLEVY, of Lebanon, Ohio, *1st Vice President*.

REV. BARTHOLOMEW T. WELCH, D. D., of Albany, N. Y.,
2d Vice President.

REV. ROLLIN H. NEALE, of Boston, Mass., *Recording Secretary*.

Adjourned. Prayer by Rev. Mr. Neale.

Afternoon Session.

The Union met at 3 o'clock. Rev. Dr. Sharp in the chair. Prayer by Rev. Nathaniel Colver, of Boston.

Rev. Messrs. John Dowling, of New York, A. D. Gillette, of Philadelphia, and Robert Turnbull, of Hartford, Conn., were appointed a Committee to nominate a brother to preach at the next meeting of the Union, and also to select and propose to the Union the place for their next annual meeting.

The following resolution was offered by Rev. Alfred Bennett, of Homer, N. Y.

Resolved, That any church, or other religious body, choosing to represent itself in one annual meeting only, upon the payment of one hundred dollars, shall enjoy for the time being all the rights and privileges of a member.

On motion of Rev. Baron Stow, of Boston,—

Resolved, That the above resolution be referred to the Board of Managers for their consideration, to report at the next annual meeting.

* See Appendix C.

† Appendix D.

‡ Appendix E.

The Committee to nominate a preacher and select a place for the next annual meeting of the Union, made their report; whereupon,

Resolved, That the Union hold its next annual meeting in the meeting-house of the 9th St. Baptist church, Cincinnati, Ohio, on the 3d Thursday of May, at 10 o'clock, A. M.;—that Rev. William R. Williams, D. D., of N. Y., preach the annual sermon, and Rev. James N. Granger, of Providence, R. I., be his alternate.

Adjourned with prayer by the President.

R. H. NEALE, *Recording Secretary.*

E. E. L. TAYLOR, *Assistant Rec. Sec'y.*

Board of Managers.

Brooklyn, N. Y., Thursday, May 21, 1846.

The Board of Managers of the American Baptist Missionary Union met immediately after the adjournment of the Union, and organized by appointing Hon. James M. Linnard, of Pa., Chairman *pro tem.*, and M. J. Rhees, of Delaware, Secretary *pro tem.*

On motion, it was *Resolved*, That when we adjourn we adjourn to meet this evening, at 7½ o'clock, for the purpose of fully organizing the Board.

Resolved, That a Committee be appointed to report a list of officers at the evening meeting.

Messrs. J. N. Granger, W. R. Williams, R. Turnbull, A. D. Gillette, G. Colby, and E. W. Dickinson, were appointed the Committee.

Adjourned.

7½ o'clock, P. M.

The Board met. Prayer by Rev. S. J. Drake, of N. J. Thirty-eight members were present.

The Committee to nominate a list of officers, made a report,—when, on motion, the Board resolved to proceed to the election of officers.

Messrs. Drake and Granger were appointed tellers; who, after receiving and counting the ballots, reported the following persons elected. [p. 223.]

Resolved, That the Board will elect a Corresponding Secretary, and an Assistant Corresponding Secretary, a Treasurer, and an Assistant Treasurer. The following were the elected. [p. 223.]

Resolved, That the salary of the Corresponding Secretary be twelve hundred dollars per annum, of the Assistant Corresponding Secretary, one thousand dollars per annum, and of the Assistant Treasurer, twelve hundred dollars per annum.

A motion was then made to instruct the Executive Committee to assign the editing of the Baptist Missionary Magazine to the Corresponding Secretary, the Assistant Corresponding Secretary, and the Assistant Treasurer, without increasing their compensation.

During the discussion of this motion, its consideration was postponed, and on motion it was

Resolved, That when we adjourn, we adjourn to meet in this place to-morrow morning at 9 o'clock.

Adjourned, with prayer by Rev. R. Turnbull, of Ct.

Friday Morning, 9 o'clock.

The Board met, and was opened with prayer by Rev. J. N. Granger, of R. I.

The Secretary being absent, M. J. Rhees, of Del., was appointed Secretary *pro tem*.

The minutes of the last evening were read and approved.

The Board resumed the consideration of the motion pending at the adjournment last evening, and after being amended as follows, was adopted.

Resolved, That the Executive Committee be instructed to have the Magazine conducted in future in the best possible manner, without expense to the Board.

Resolved, That the Executive Committee be instructed to take the entire control of the Macedonian, and have it published and edited under their own supervision.

Resolved, That the Executive Committee be instructed to report, at the next annual meeting of the Board, the entire business of the Magazine and the Macedonian.

Resolved, That the Executive Committee be instructed to report, at the next annual meeting, on the expediency of appropriating the profits of the Magazine and Macedonian towards the support of the widows and children of the deceased missionaries of the Board.

Resolved, That the Executive Committee be instructed to issue certificates of life membership, if they deem them expedient.

Resolved, That when we adjourn, we adjourn to meet on the Tuesday before the third Thursday in May, 1847, in the meeting-house of the Ninth St. Baptist Church, in Cincinnati, Ohio.

Resolved, That the Recording Secretary be instructed to procure a suitable book for the Records of the Board of Managers.

Resolved, That the Executive Committee be instructed to give due notice, publicly, of the time and place of the next annual meeting of the Board and the Union, and also to notify, by circular, each member of the Board personally, of the meeting, and urge his attendance.

The minutes were then read and approved, and the Board adjourned with prayer by Rev. E. Bright, Jr., of N. Y.

M. J. RHEES, *Secretary pro tem*.

OFFICERS OF THE BOARD.

JAMES M. LINNARD, of Pa., *Chairman.*

PHARCELLUS CHURCH, of N. Y., *Recording Secretary.*

EXECUTIVE COMMITTEE.

Ministers.

BARNAS SEARS,
BARON STOW,
WILLIAM LEVERETT,
R. W. CUSHMAN.

Laymen.

RICHARD FLETCHER,
GARDNER COLBY,
FREDERICK GOULD,
THOMAS RICHARDSON,
MICHAEL SHEPARD.

SOLOMON PECK, of Mass., *Corresponding Secretary.*

EDWARD BRIGHT, Jr., of N. Y., *Assistant Cor. Sec.*

HEMAN LINCOLN, of Mass., *Treasurer.*

RICHARD E. EDDY, " *Assistant Treasurer.*

CHARLES D. GOULD, of Mass. }
JOSHUA LORING, " } *Auditors.*

ANNUAL MEETINGS OF THE UNION AND THE BOARD.

The American Baptist Missionary Union will hold its first annual meeting (33d year of Convention,) on the third Thursday of May, 1847, at 10 o'clock, A. M., in the meeting-house of the Ninth Street Baptist Church, in Cincinnati, Ohio.

Rev. William B. Williams, D. D., of New York, is appointed to preach the annual sermon; Rev. James N. Granger, of Providence, R. I., his alternate.

The Board of Managers will meet at the same place on the Tuesday next preceding.

A P P E N D I X .

ACTS OF INCORPORATION.

A.

Act of Commonwealth of Pennsylvania.

AN ACT changing the name of the Association known as "The General Convention of the Baptist Denomination in the United States for Foreign Missions and other important objects relating to the Redeemer's Kingdom" to that of "The American Baptist Missionary Union," and for altering and amending the charter of the same.

WHEREAS a number of individuals, citizens of this Commonwealth, were, on the fifteenth day of June, Anno Domini one thousand eight hundred and twenty-one, created into a body politic and corporate by the name, style and title of "The General Convention of the Baptist Denomination in the United States for Foreign Missions and other important objects relating to the Redeemer's Kingdom ;"

AND WHEREAS the members of said body politic and corporate, for various good and sufficient reasons, are desirous of changing the name of said corporation, and of altering and amending the articles thereof ;

Therefore,

SECTION 1. *Be it enacted by the Senate and House of Representatives of the Commonwealth of Pennsylvania in General Assembly met, and it is hereby enacted by the authority of the same,* That from and after the third Thursday of May, Anno Domini one thousand eight hundred and forty-six, the said General Convention of the Baptist Denomination in the United States, as aforesaid, shall exist as a body corporate and politic, and be known by the name, style and title of "The American Baptist Missionary Union," and shall retain under said name and title all its existing powers, privileges, rights and property, and be subject to all its present duties, obligations and liabilities, with the qualifications, additions and amendments hereinafter named, to wit ;

First. The single object of this Union shall be, to diffuse the knowledge of the religion of Jesus Christ, by means of missions, throughout the world.

Second. The Union shall meet annually on the third Thursday of May, or at such other time, and at such place, as it may appoint.

Third. At each annual meeting, the said Union shall have power to elect a President, and all such other officers as may be deemed expedient or proper, and define their powers and duties ; and to ordain, establish and put in execution all such by-laws, ordinances and regulations, for the government of the said Union, and for the regulation and conducting of the business thereof, as may be deemed needful and proper : *Provided,* That said by-laws, ordinances and regulations are not repugnant to the Constitution of the United States, nor to the Constitution and Laws of this Commonwealth.

Fourth. Any gifts, grants, devises, or bequests, made, or that may hereafter be made, to the said General Convention, shall enure to, and be held to be made and belong to, the said "American Baptist Missionary Union :"
Provided, That the clear yearly value, income, interest, or dividend, from messuages, lands, tenements, hereditaments and stocks, shall not exceed, in the whole, the sum of five thousand dollars.

SECTION 2. That sections first and second of the charter of the said General Convention, and all parts and provisions of the same which are inconsistent with the provisions of this amended charter, are hereby declared to be repealed, and made null and void.

FINDLEY PATTERSON,

Speaker of the House of Representatives.

DANIEL L. SHERMAN,

Speaker of the Senate.

Approved the 13th day of March, one thousand eight hundred and forty-six.

FRS. R. SHUNK.

B.

Commonwealth of Massachusetts.

IN THE YEAR ONE THOUSAND EIGHT HUNDRED AND FORTY-SIX.

AN ACT to authorize "The General Convention of the Baptist Denomination in the United States for Foreign Missions and other important objects relating to the Redeemer's Kingdom," to take and use the name of "The American Baptist Missionary Union;" and to define more clearly the purpose, rights and powers, of the said corporation.

Be it enacted by the Senate and House of Representatives in General Court assembled, and by the authority of the same, as follows:—

SECTION 1. The corporation created in Pennsylvania under the name of "The General Convention of the Baptist Denomination in the United States for Foreign Missions and other important objects relating to the Redeemer's Kingdom," may hereafter take and use, and be called and known by the name of "The American Baptist Missionary Union," as well as by its said original name of incorporation, and is hereby continued a body corporate, with all the powers and privileges, and subject to all the duties, liabilities and restrictions, set forth in the forty-fourth chapter of the Revised Statutes, as far as applicable.

SECTION 2. The single purpose of the said "American Baptist Missionary Union" shall be, to diffuse the knowledge of the religion of Jesus Christ by means of Missions throughout the world.

SECTION 3. The Union shall meet annually on the third Thursday of May, or at such other time, and at such place, as it may appoint.

SECTION 4. Nothing herein contained shall render invalid any gifts, grants, devises and legacies, which have been or hereafter may be, made to the said corporation by the name of "The General Convention of the Baptist Denomination in the United States for Foreign Missions and other important objects relating to the Redeemer's Kingdom," but the same shall enure to, and be held to be made to, and belong to, the said corporation, notwithstanding the authority hereby given it to use the name of "The American Baptist Missionary Union." *Provided,* That no verbal mistake in the name of the said corporation shall invalidate any gift, grant, devise, or legacy, intended for it.

SECTION 5. The said corporation may, for the purpose aforesaid, hold real estate not exceeding in amount fifty thousand dollars, and personal estate not exceeding in amount one hundred thousand dollars.

House of Representatives, March 24, 1846.

Passed to be enacted. SAMUEL H. WALLEY, Jr., *Speaker.*

In Senate, March 25, 1846. Passed to be enacted.

W. B. CALHOUN, *President.*

March 25, 1846.

Approved.

GEO. N. BRIGGS.

C.

CONSTITUTION.

OF THE UNION.

1. This Association shall be styled **THE AMERICAN BAPTIST MISSIONARY UNION.**

2. The single object of this Union shall be to diffuse the knowledge of the religion of Jesus Christ, by means of missions, throughout the world.

3. This Union shall be composed of Life Members. All the members of the Baptist General Convention who may be present at the adoption of this Constitution, shall be members for life of the Union. Other persons may be constituted Life Members by the payment, at one time, of not less than one hundred dollars.

4. The Union shall meet annually on the third Thursday of May, or at such other time, and at such place, as it may appoint. At every such annual meeting the Union shall elect by ballot a President, two Vice Presidents, a Recording Secretary, and one third of a Board of Managers.

At a meeting to be held immediately after the adoption of this Constitution, the Union shall elect an entire Board of Managers, consisting of seventy-five persons, at least one third of whom shall not be ministers of the gospel. Said Board shall be elected in three equal classes, the first to go out of office at the first annual meeting; and thus, in regular succession, one-third of the Board shall go out of office at each annual meeting, and their places shall be supplied by a new election. In every case, the members whose term of service shall thus expire, shall be re-eligible.

5. The President, or in his absence one of the Vice Presidents, shall preside in all meetings of the Union.

6. All the officers of the Union and its Board of Managers shall continue to discharge the duties assigned to them respectively, until superseded by a new election.

7. Special meetings of the Union shall be called by the President, or in case of his death or absence from the country, by either of the Vice Presidents, upon application from the Board of Managers.

OF THE BOARD OF MANAGERS.

8. All members of the Union may attend the meetings of the Board of Managers, and deliberate on all questions, but members of the Board only, shall vote.

9. Immediately after the annual meeting of the Union, the Board of Managers shall meet and elect by ballot a Chairman; a Recording Secretary; an Executive Committee of nine, not more than five of whom shall be ministers of the gospel; as many Corresponding Secretaries as they may judge to be necessary; a Treasurer; and an Auditing Committee of two, who shall not be ministers of the gospel. At this meeting the Board shall determine the salaries of the Corresponding Secretaries and Treasurer, and give such instructions to the Executive Committee as may be necessary to regulate their plans of action for the ensuing year. The Board shall also have power, whenever they think it necessary, to appoint an Assistant Treasurer, and to specify his duties and fix his compensation.

10. The Board shall meet annually at such place as may have been appointed for the annual meeting of the Union, at least two days previous to such meeting, to hear the reports of the Executive Committee, the Treas-

rer, and the Auditing Committee, and to review with care the proceedings of the past year, the result of which shall be submitted to the Union.

11. Special meetings of the Board may be called by the Executive Committee, whenever, in their judgment, occasion may require. A printed notice of the time, place, and object or objects of such meetings, shall be sent, at least six weeks in anticipation, to every member of the Board.

12. All officers appointed by the Board shall continue to discharge the duties assigned to them respectively, until superseded by a new election. At all meetings of the Board fifteen shall be a quorum for business.

OF THE EXECUTIVE COMMITTEE.

13. The Executive Committee shall hold its meetings at such times and places as they may appoint. A majority of the whole number shall be a quorum for business. The Corresponding Secretaries and Treasurer shall not be members of the Committee, but they shall attend its meetings, and communicate any information in their possession pertaining to their respective departments, and aid the Committee in its deliberations. The Committee shall have power to appoint its own Chairman and Recording Secretary, and to fill any vacancy that may occur in their own number.

14. It shall be the duty of the Executive Committee to carry into effect all the orders of the Board of Managers; to designate, by advice of the Board, the places where missions shall be attempted, and to establish and superintend the same; to appoint, instruct, and direct all the missionaries of the Board, and to fix their compensation; to direct the Corresponding Secretaries and Treasurer in the discharge of their duties; to make all appropriations to be paid out of the Treasury; to appoint agents for the collection of funds, and to prescribe their duties and arrange their compensation; and in general to perform all duties necessary to promote the object of the Union, provided the same be not contrary to this Constitution or the instructions of the Board of Managers.

15. The Executive Committee shall present to the Board of Managers, at its annual meeting, a report containing a full account of their doings during the preceding year; of the condition and prospects of every missionary station; of their plans for the enlargement or contraction of their sphere of operations; and in general giving all such information as will enable the Board to decide correctly respecting the various subjects on which it is their duty, as the agents of the Union, to form or express an opinion.

16. The Executive Committee shall have power, by a vote of two thirds of the whole number, to remove, for sufficient cause, any Corresponding Secretary, Treasurer, Auditing Committee, or Missionary, and to appoint others in their places; being always responsible for such exercise of their power to the Board of Managers.

17. In case of the death or resignation of a Corresponding Secretary, Treasurer, or member of the Auditing Committee, the Executive Committee shall have power to supply the vacancy until the next meeting of the Board of Managers.

OF THE CORRESPONDING SECRETARIES.

18. The Corresponding Secretaries shall conduct the correspondence of the Board and of the Executive Committee, excepting such as shall relate to the Treasurer's department, and perform such other duties as the Board or the Executive Committee may from time to time require. They shall preserve copies of all their official correspondence, which shall at all times be accessible to any member of the Board or of the Executive Committee.

OF THE TREASURER.

19. It shall be the duty of the Treasurer to take charge of all moneys and other property contributed to the Treasury of the Union, and to give receipts therefor; to keep safely all the moneys and funds of the Union, and all their evidences of property; to keep fair and accurate accounts of all moneys received and expended; to invest and deposit moneys, and make payments and remittances according to the directions of the Executive Committee; to exhibit his books, accounts, vouchers, and evidences of property, whenever required, to the Board or to the Executive and Auditing Committees; to make out an annual statement of receipts and payments, and of the condition of the permanent funds and other property, for the information of the Board of Managers; and to perform such other acts as may be necessary to the faithful discharge of the duties of his office.

OF THE AUDITING COMMITTEE.

20. The Auditing Committee shall not be members of the Executive Committee, but shall at any time, when requested, attend its meetings to give information respecting the state of the Treasury. It shall be their duty once a month to examine the books of the Treasurer, particularly and thoroughly, with all the vouchers and evidences of property thereto belonging. A certificate of the result of this examination shall be entered upon the books of the Treasurer, and a copy furnished to the Executive Committee, to be entered upon their records. They shall also examine the annual statement of the Treasurer, and give a written certificate of the result to be entered upon the records of the Board of Managers.

MISCELLANEOUS.

21. The President, Vice Presidents, and Recording Secretary of the Union, the members of the Board of Managers, the Executive Committee, the Corresponding Secretaries, the Treasurer, the Auditing Committee, and all missionaries employed by the Executive Committee, shall be members in good standing of regular Baptist churches.

22. All moneys contributed to the Treasury of the Union shall be expended at the discretion of the Executive Committee, except such as may be appropriated by the Board of Managers for the salaries of the Corresponding Secretaries and Treasurer; but moneys or other property given for specified objects shall be appropriated according to the will of the donors, provided such an application shall not be contrary to the provisions of this Constitution, or to the instructions of the Board of Managers, in which case they shall be returned to the donors or their lawful agents.

23. The Union, the Board of Managers, and the Executive Committee, shall each have power to adopt such By-Laws or Rules of Order as may be necessary for the government of their own proceedings, provided always that no such regulations shall contravene any part or principle of this Constitution.

24. Alterations may be made in this Constitution only upon recommendation by the Board of Managers, and at an annual meeting of the Union, by a vote of two thirds of the members present.

D.

Board of Managers of the American Baptist Missionary Union.

CLASS I.	CLASS II.	CLASS III.
<i>Ministers.</i>	<i>Ministers.</i>	<i>Ministers.</i>
James Gillpatrick, D. D. Pratt, Barnas Sears, Samuel B. Swaim, Francis Wayland, J. P. Tustin, M. G. Clarke, W. R. Williams, N. Kendrick, C. G. Sommers, Levi Tucker, M. J. Rhees, A. D. Gillette, J. H. Walden, E. D. Owen, Thomas Powell.	Adam Wilson, E. E. Cummings, I. Chase, J. W. Parker, J. N. Granger, R. Turnbull, S. H. Cone, J. L. Hodge, J. D. Cole, J. Smitzer, S. J. Drake, G. B. Ide, W. Shadrach, E. Turney, G. C. Chandler, O. C. Comstock.	D. N. Sheldon, E. Hutchinson, E. Nelson, L. Porter, T. C. Jameson, D. Ives, E. Tucker, B. T. Welch, P. Church, E. Bright, Jr., E. W. Dickinson, J. H. Kennard, G. I. Miles, J. Stevens, A. Bailey, M. Allen.
<i>Laymen.</i>	<i>Laymen.</i>	<i>Laymen.</i>
G. N. Briggs, J. H. Duncan, J. Bacheller, A. Day, J. H. Smith, P. Balen, S. B. Munn, J. M. Linnard, H. Marchant.	P. W. Dean, R. Fletcher, G. Colby, A. M. Beebee, F. Humphrey, I. Newton, P. P. Runyon, T. Watson, W. W. Keen.	I. Davis, J. Borden, M. Shepard, O. Sage, W. Colgate, J. R. Ludlow, S. Smith, V. J. Bates, S. Trevor.

E.

Life Members of the Union.

(By the payment of One Hundred Dollars.)

Anderson George W., Philadelphia, Pa. Ayras Oliver, Boston, Ms. Arnold Rev A. N., Corfu, Greece. Auner Charles H., Philadelphia, Pa. Anderson Rev T. D., Salem, Ms. Allen Rev L. B., Thomaston, Ms. Arnold Mrs Frances E., Providence, R. I. Adams Rev Paul S., South Reading, Ms. Allen Rev Marvin, Adrian, Mich. Allen Rev Ira M., New York city. Abbott Rev E. L., Sandoway, Arracan. Adams George, New York city. Arrison Mathew, Philadelphia, Pa. Arrison Mrs. Mathew, " Barrows Rev J. Lansing, Philadelphia, Pa. Barnhart Joseph, " Brown Rev Nathan, Sibesgor, Assam. Benedict Stephen G., Pawtucket, R. I. Briggs George N., Pittsfield, Ms. Bruce John M., New York city. Bryant South worth, Chelsea, Ms. Benedict Rev David, Pawtucket, R. I. Bellows Dr Albert J., Charlestown, Ms.	Bleecker Garret N., New York city. Benedict Rev George, do. Bucknall William, Philadelphia, Pa. Blain Mrs Amey Ann, Charlestown, Ms. Brandt Rev Thomas, Westport, N. Y. Barbour Harriet L., Hartford, Ct. Bolles James G., Hartford, Ct. Bolles Orra A., Hartford, Ct. Bennett Rev Alfred, Homer, N. Y. Brown Rev Philip P., —, N. Y. Basset Z. D., Hyannis, Ms. Bruce John M., Jr., New York city, N. Y. Beecher Rev L. F., Portland, Me. Bevan Rev Isaac, Rhinebeck, N. Y. Bates Varnum J., Providence, R. I. Bump Nathaniel, Providence, R. I. Bradford Rev S. S., Pawtucket, R. I. Brooks Kendall, Sen., Roxbury, Ms. Bronson Rev Miles, Nowgong, Assam. Benedict Dea. Stephen, Pawtucket, R. I. Bryton Rev Durin L., Mergui, Barmah. Brooks Rev Kendall, Jr., Eastport, Me. Babcock Rev Rufus, New Bedford, Ms.
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- Baldwin Mrs M. D., Boston, Ms.
 Bright Rev Edward, Jr., Homer, N. Y.
 Booth Mrs Maria, Poughkeepsie, N. Y.
 Butler James H., Providence, R. I.
 Booth Rev John, Clinton, N. Y.
 Bokee D. A., Brooklyn, N. Y.
 Balen Peter, New York city.
 Banvard Rev Joseph, Boston, Ms.
 Briton Rev Thomas, Philadelphia, Pa.
 Brown Lewis J., Philadelphia, Pa.
 Bliss Rev G. R., New Brunswick, N. J.
 Barrell David, Fredonia, N. Y.
 Butcher Washington, Philadelphia, Pa.
 Barker Rev E. P., "
 Barker Jacob S., New York city.
 Bradley Mrs., Philadelphia, Pa.
 Bacon Rev C. L., "
 Borden Jefferson, Fall River, Ms.
 Borden Cook, Fall River, Ms.
 Beebee Alexander M., Utica, N. Y.
 Bacon Joel S., D. D., Washington, D. C.
 Bennett Mrs Aldina, Homer, N. Y.
 Bradley Rev J. E., Lewisburg, Pa.
 Berry Z. E., Worcester, Ms.
 Ballard Rev Joseph, Brooklyn, N. Y.
 Boardman George D., Worcester, N. Y.
 Cone Spencer H., D. D., New York city.
 Cone Sally Wallace, New York city.
 Cummings John, Woburn, Ms.
 Corey Elijah, Brookline, Ms.
 Child Rev. William C., Charlestown, Ms.
 Cooper William, New York city.
 Colgate Mrs Jane, New York city.
 Caldwell Mrs Elizabeth, New York city.
 Crane William, Baltimore, Md.
 Creswell S. J., Philadelphia, Pa.
 Crozer John P., Marcus Hook, Pa.
 Church Rev Pharoellas, Rochester, N. Y.
 Chaffin A. W., Boston, Ms.
 Childs Mrs Mary W., Hartford, Ct.
 Cowan James, —, N. Y.
 Crumb Caleb, —, N. Y.
 Clarke Rev William, Casenovia, N. Y.
 Card Rev William H., Essex, Ct.
 Copeland Mrs Susan D., Dexter, Me.
 Collett William R., Lebanon, O.
 Colver Rev Charles K., Watertown, Ms.
 Courtney Mrs Hannah, Philadelphia, Pa.
 Copeland Calvin, Dexter, Me.
 Chissam Rev S., Nobleboro', N. Y.
 Caswell Alexis, D. D., Providence, R. I.
 Carleton Rev George J., West Cambridge, Ms.
 Carleton Mrs Jane, West Cambridge, Ms.
 Carleton George R., West Cambridge, Ms.
 Caldicott Rev T. F., Roxbury, Ms.
 Cummings George, Cambridge, Ms.
 Chase Irish, D. D., Cambridge, Ms.
 Cook J. W., Cambridge, Ms.
 Cutter O. T., Sibsagor, Assam.
 Coolidge David, Brookline, Ms.
 Cummings Rev Ebenezer E., Concord, N. H.
 Cookson Rev John, Malden, Ms.
 Clarke Rev Minor G., Norwich, Ct.
 Childs Rev T. P., Henria, Green Co., O.
 Carpenter Rev Mark, New London, N. H.
 Cotton J. H., Windsor, Vt.
 Cross Rev E. B., Tavoy, Barmah.
 Case Alonzo, —.
 Chollar Thomas D., —.
 Clark Rev Charles, —.
 Cole Rev Jirah D., Whitesboro', N. Y.
 Case Rev Isaac, —, Me.
 Cassidy P. H., Philadelphia, Pa.
 Comstock Rev O. C., Coldwater, Mich.
 Coming Ephraim, Brooklyn, N. Y.
 Collier Rev William R., Boston, Ms.
 Caldwell E. B., Philadelphia, Pa.
 Coffin Ann D., Philadelphia, Pa.
 Church Rev Le Roy, Hudson, N. Y.
 Clapp Benjamin, Fishville, N. Y.
 Conant John, Brandon, Vt.
 Clapp Rev William, Albany, N. Y.
 Collins Rev Andrew, —, Chester Co., Pa.
 Challis Rev James M., Marieton, N. J.
 Caldwell Ebenezer, New York city.
 Caldwell William A., New York city.
 Converse Joseph, Worcester, Ms.
 Devan Rev Thomas T., Canton, China.
 Devan Lydia, Canton, China.
 Durbrow William, New York city.
 Davis Ezra F., New York city.
 Deane Peter W., Grafton, Vt.
 Darnell William S., Boston, Ms.
 Drew Clement, Boston, Ms.
 Day Albert, Hartford, Ct.
 Day Mrs Harriet, Hartford, Ct.
 Day Albert F., "
 Day Charles G., "
 Darby Rev Chauncy, —, N. Y.
 Dean Rev Ezra, —, "
 Dewees Samuel, Philadelphia, Pa.
 Duncan James H., Haverhill, Ms.
 Day Daniel, Nobleboro', Ms.
 Dexter John, Providence, R. I.
 Durand Henry M., Commissionaire, Manassas, Barmah.
 Dexter Rev H. V., Calais, Me.
 Daniels Dexter, Providence, R. I.
 Drake Rev S. J., Plainfield, Ct.
 Davis Rev Henry, —.
 Dennis Rev William L., Philadelphia, Pa.
 Day Rev William, —.
 Dean Rev William, Canton, China.
 Dowling Rev John, New York city.
 Daniels Thomas E., Worcester, Ms.
 Daniels Lucy.
 Dawson Dr., Philadelphia, Pa.
 Davis John C., "
 Dunn Drake, Plainfield, N. J.
 Durant Clark, Albany, N. Y.
 Davol John, Fall River, Ms.
 Dagg John, Penfield, Ga.
 Dingley John, New York city.
 Durnell James, Philadelphia, Pa.
 Doyle Hugh, "
 Drummond James Purser, New York city.
 Day Gershom B., Sherman, Mi.
 Dagg J. L., D. D., Penfield, Ga.
 Davis Isaac, Worcester, Ms.
 Davis Mrs Isaac, "
 Eddy Richard E., Boston, Ms.
 Edwards Robert, New York city.
 Ellsworth Nathaniel, Portland, Me.
 Eaton Rev J. Sewall, "
 Elliot Lemuel H., Providence, R. I.
 Edwards Rev B. A., Grafton, Ms.
 Everts Rev W. W., New York city.
 Ely Rev Richard M., Barnstable, Ms.
 Eddy John, Fall River, Ms.
 Earp Mrs R., Philadelphia, Pa.
 Eaton Geo. W., D. D., Hamilton, N. Y.
 Fox Albert R., Sand Lake, N. Y.
 Fox Rev Charles A., —, "
 Frye Robie, Montville, Me.
 Follet Silas, Thetford, Vt.
 Flinn Jacob, Dorchester, Ms.
 Fletcher Richard, Boston, Ms.
 Follett Miss Mirinda, Staten Island, N. J.
 Fuller Rev C. M., Pike, N. Y.
 Freeman Rev Timothy G., Southboro', Ms.
 Ford John M., Philadelphia, Pa.
 Fletcher Rev Horace, Townshead, Vt.
 Freeman Rev Joseph, Newport, N. H.
 French Enoch, Fall River, Ms.
 French Stephen L., "
 Flannigan John, Philadelphia, Pa.
 Flannigan James, "
 Followes James, New York city.
 Ford Isaac, Philadelphia, Pa.
 Fenner Rest, "
 Farrier John M., New York city.
 Gray Rev E. H., Shelburne Falls, Ms.
 Garrett William E., Philadelphia, Pa.
 Garrett George H., "
 Gilbert Timothy, Boston, Ms.
 Greenough Byron, Portland, Me.
 Gregory Rev Seth, —, N. Y.
 Granger James N., Jr., Providence, R. I.

- Granger Rev A. H., Warren, Me.
 Gould Frederick, Boston, Ms.
 Gammell Prof. William, Providence, R. I.
 Granger Mrs Ann B., Providence, R. I.
 Glover Rev Samuel, Cambridge, Ms.
 Goddard Rev Josiah, Bangkok, Siam.
 Grafton Rev Benjamin C., Somerset, Ms.
 Graves Rev Joseph M., East Boston, Ms.
 Griggs Samuel, Rutland, Vt.
 Gardiner Richard, Philadelphia, Pa.
 Gilpatrick Rev James, Topsham, Ms.
 Greene Thomas L., Albany, N. Y.
 Grimwood Joseph C., "
 Green Rev James W., "
 Gillette Rev A. D., Philadelphia, Pa.
 Gillette Mrs, "
 Gardiner Wm., M. D., "
 Gilbert Joshua, New York city.
 Giles Alfred E., Somerville, Ms.
 Hodge Rev Edward, Fairfield, Mt.
 Hill Rev Benjamin M., New York city.
 Hunt Wilson G., "
 Hillman William, "
 Hill Samuel, Boston, Ms.
 Hill Mary B., "
 Holland William A., Boston, Ms.
 Howe Joseph J., "
 Hodge Rev J. L., Brooklyn, N. Y.
 Haskell Rev Abel, N. Y.
 Harrington Rev Daniel, N. Y.
 Hartborn Rev Chancellor, N. Y.
 Hunt Thomas, New York city.
 Hillman Mrs Catherine, "
 Haynes Rev D. C., Portland, Me.
 Harrison Rev John C., Philadelphia, Pa.
 Hackett Horatio B., D. D., Newton, Ms.
 Howe Rev William, Boston, Ms.
 Hovey William B., Cambridge, Ms.
 Hait Rev George, New York city.
 Hammond Andrew, Jr., Haverhill, Ms.
 Hale James, "
 Hewins Luther G., New Bedford, Ms.
 Harris Rev Edward L., Rushford, N. Y.
 Haswell Rev J. M., Amherst, Burmah.
 Harvey Hezekiah, New York city.
 Higgins Rev George, Philadelphia, Pa.
 Hammett Rev Joseph, "
 Harris Irah, Albany, N. Y.
 Humphrey Friend, "
 Humphrey Mrs F., "
 Hall Abiatha, Fall River, Ms.
 Haynes Aaron, Littleton, Ms.
 Hinman D. B., Philadelphia, Pa.
 Hanson Samuel A., "
 Haviland John, New York city.
 Hurlburt Thomas Pursor, Brooklyn, N. Y.
 Hurlburt Elisha Dennison, "
 Hassall John P., Philadelphia, Pa.
 Ide Rev George B., "
 Ingalls Rev Lovell, Maulmain, Burmah.
 Inglis Rev James, Detroit, Mi.
 Judd Orrin B., New Haven, Ct.
 Jackson Rev Henry, Providence, R. I.
 Jameson Humphrey, Boston, Ms.
 Jones William G., Wilmington, Del.
 Jacobs Rev William B., Claremont, N. H.
 Jones Washington, Wilmington, Del.
 James Israel E., Philadelphia, Pa.
 Jones Rev John T., Bangkok, Siam.
 Jones Rev Henry V., Newark, N. J.
 Johnstone Andrew, "
 Johnson Adam, Reading, Pa.
 Judson A., D. D., Maulmain, Burmah.
 James J. Sexton, Philadelphia, Pa.
 James Charles S., "
 Jenkins Francis, Commissioner, Assam.
 Jones Rev Evan, Cherokee, C. N.
 Ky-ing, Prime Minister, China.
 Ko Thaha, Burmah.
 Keen William W., Philadelphia, Pa.
 Keen Mrs Susan B., "
 Kincaid Rev. Eugenio, Lewisburg, Pa.
 Kincaid Mrs E., "
 Kendrick Rev Nathaniel, Hamilton, N. Y.
 Kingsbury Jesse, Boston, Ms.
 Kingsbury Rev S. A., Nobleboro', Ms.
 Kelly Samuel R., New York city.
 Ko A-Bak, Hong Kong, China.
 Keely John, Haverhill, Ms.
 Keely Rev George, "
 Ketchum Rev Frederick, Philadelphia, Pa.
 Kennard Rev J. H., Philadelphia, Pa.
 Kennard Mrs B., Philadelphia, Pa.
 Knowles Levi, "
 Kelly William, New York city.
 Kelly Robert, "
 Kempton Rev George, Philadelphia, Pa.
 Kempton Mrs Sarah, "
 Loring Dea. James, Boston, Ms.
 Lamson Nathaniel, Shelburne Falls, Ms.
 Lyman Julia E., Hartford, Ct.
 Ladd Rev James, N. Y.
 Lewis Rev Daniel D., Piscataway, N. Y.
 Levy Rev Edgar M., Philadelphia, Pa.
 Lawton George, Waltham, Ms.
 Langley Joshua H., Providence, R. I.,
 Lathrop Rev Edward, New York city.
 Lincoln Heman, Boston, Ms.
 Land Rev Charles D., Lodi, N. Y.
 Lincoln Rev T. O., Mount Holley, N. J.
 Leonard Rev L. G., New London, Ct.
 Leach Rev Beriah N., Greenport, Ct.
 Lewis Rev Richard, Philadelphia, Pa.
 Loxley Rev B. R., "
 Lewis Elijah, Brooklyn, N. Y.
 Lamson Ebenezer G., Shelburne Falls, Ms.
 Lindsay William, Fall River, Ms.
 Lovell L. O., Albany, N. Y.
 Levering Andrew, Philadelphia, Pa.
 Lynn Leonora, St. Louis, Mo.
 Lyon David, New York city.
 Ludlow John R., "
 Larcombi Rev Thomas, Philadelphia, Pa.
 Munn Stephen B., New York city.
 Munn Mrs Sarah F., "
 Munn William H., "
 Mitchell Mrs Catherine, "
 Martin R. W., "
 Millbank Jeremiah, "
 Munroe John, Ebridge, N. Y.
 Martin Mrs Margaret, "
 McCoy Rev Isaac, Louisville, Ky.
 Macomber Ichabod, Jamaica Plain, Ms.
 Muzzy Rev Lawson, Deep River, Ct.
 Moore James, Sen., Milton, Pa.
 Mason J. M. E., Philadelphia, Pa.
 McIntosh Mrs Mary, "
 Montague Rev O., "
 Metcalf Rev Whitman, "
 Miles Rev George I., "
 Macdonald Alexander, New York city.
 Mulford John, Philadelphia, Pa.
 Murphy John K., "
 Miller Charles T., "
 McLeod George, "
 Mason Rev Francis, Tavoy, Burmah.
 MacIlvaine J. K., Philadelphia, Pa.
 Mingle P. B., "
 Macgowan D. J., M. D., Ningpo, China.
 Martin Rev Charles, Albion, N. Y.
 Maginnis John S., D. D., Hamilton, N. Y.
 Neale Rev Rollin H., Boston, Ms.
 Nickerson Rev James, N. Y.
 Nice Rev George P., Philadelphia, Pa.
 Nelson Rev E., Middleboro', Ms.
 Newton Alice, New York city.
 Platt Nathan C., "
 Pursor Thomas, "
 Peabody Francis Bolles, Amherst, N. H.
 Pettengill Rev Lemuel C., N. Y.
 Powers Rev Ingraham, N. Y.
 Post Rev Reuben, Essex, Ct.
 Pierce Mrs Emily A., New York city.
 Platt Mrs Jane D., "
 Peck Rev Solomon, Boston, Ms.
 Peck Mrs Elizabeth R. H., "
 Pillsbury Rev P., Me.
 Parkhurst Rev J. W., West Dedham, Ms.

- Peck George B., Providence, R. I.
 Putnam Rev Daniel, Cazenovia, N. Y.
 Peck Rev John M., Rock Spring, Ill.
 Parker Rev J. W., Cambridge, Ms.
 Parker Rev Henry, Burlington, Vt.
 Parker Mrs M. A., Cambridge, Ms.
 Phillips Rev D. W., Medfield, Ms.
 Patch Rev George W., Sharon, Ms.
 Parker Caleb, Jr., Roxbury, Ms.
 Pratt Rev D. D., Nashua, N. H.
 Porter Rev Lemuel, Lowell, Ms.
 Perkins Rev A., Poughkeepsie, N. Y.
 Park Rev F. S., Clifton Park, N. Y.
 Patten Rev Alfred S., Philadelphia, Pa.
 Parker Caleb, Roxbury, Ms.
 Pease R. M., Albany, N. Y.
 Paulding Theophilus, Philadelphia, Pa.
 Purser Mrs Mary, New York city.
 Fegg Roger,
 Porter Benjamin, Danvers, Ms.
 Rhees Rev Morgan J., Wilmington, Del.
 Raymond Mrs Mary Ann, Hartford, Ct.
 Rice Mrs Catherine.
 Richardson Alfred, Portland, Me.
 Rhees Mary Ann, Philadelphia, Pa.
 Rodgers Rev John, Perth Amboy, N. J.
 Randall Rev S. B., Woburn, Ms.
 Read James H., Providence, R. I.
 Robinson Rev Ezekiel G., Cambridge, Ms.
 Read George, Deep River, Ct.
 Ramsay Perley A., Boston, Ms.
 Ripley Mrs Abigail,
 Reynolds Mrs Susan D., "
 Robbins Charles, Providence, R. I.
 Ripley H. J., D. D., Newton, Ms.
 Robinson Gurdon, Lebanon, Ct.
 Richards Rev Wm. C., New England Vill., Ms.
 Reid Rev William, Bridgeport, Ct.
 Richards Rev John M., Philadelphia, Pa.
 Russell Hubbard, Albany, N. Y.
 Reed Jacob, Philadelphia, Pa.
 Roberts W. S., "
 Rowan P., Philadelphia, Pa.
 Shuck Rev J. Lewis, Canton, China.
 Sheldon Rev D. Newton, Waterville, Me.
 Smith Rev S. F., Newton, Ms.
 Stevens Rev E. A., Maulmain, Burmah.
 Shaw Alpheus, Portland, Me.
 Skelding Arthur E., New York city.
 Stone Josiah, Watertown, Ms.
 Smith Mrs Julia L., Hartford, Ct.
 Simmons Rev J. P., —, N. Y.
 Sheldon Rev Clesson, Hamilton, N. Y.
 Shaw Rev B. F., —, Me.
 Stockbridge Rev John C., Waterville, Me.
 Shailer Rev William H., Brookline, Ms.
 Sears Barnas, D. D., Newton, Ms.
 Sears Rev Edward G., North Wrentham, Ms.
 Shailer Rev Nathan E., Deep River, Ct.
 Shailer Rev Julius S., Roxbury, Ms.
 Sharp Daniel, D. D., Boston, Ms.
 Smith Benjamin, Washington, N. H.
 Sheldon Gaylor, Albany, N. Y.
 Sheldon Smith,
 Stow Rev Baron, Boston, Ms.
 Shepardson Rev D., Cincinnati, O.
 Shipley Simon G., Boston, Ms.
 Stevens Rev John, Cincinnati, O.
 Sommers Rev Charles G., New York city.
 Stoddard Thomas P., "
 Smith Rev W. W., Jersey City, N. J.
 Skinner John P., Windsor, Vt.
 Shadrach Rev William, Philadelphia, Pa.
 Sailor John,
 Swaim Thomas, Pemberton, N. J.
 Shaw Thomas, Boston, Ms.
 Stow Mrs Elizabeth L., Boston, Ms.
 Smith George W., Brainard Bridge, N. Y.
 Sarles John Wesley, New York city.
 Smith Samuel, Piscataway, N. Y.
 Sands Ezra, Philadelphia, Pa.
- Solomon George, —,
 Stone Daniel, Worcester, Ms.
 Stow Rev Phineas, Boston, Ms.
 Thomas Thomas, New York city.
 Todd William W., "
 Todd Mrs Maria C., New York city.
 Turnbull Rev Robert, Hartford, Ct.
 Taylor Prof. Stephen W., Hamilton, N. Y.
 Thomas Cornelius W., New York city.
 Thomas Augustus, "
 Tingley Mrs Nancy B., West Cambridge, Ms.
 Thresher Mrs Elizabeth F., Boston, Ms.
 Tustin Rev Josiah P., Warren, R. I.
 Train Rev Arthur S., Haverhill, Ms.
 Tingley Rev Timothy C., Canton, Ms.
 Townsend James H., New York city.
 Trevor Samuel, Cincinnati, O.
 Taylor Rev E. E. L., Brooklyn, N. Y.
 Tucker Rev Levi, Buffalo, Pa.
 Tustin Thomas, Philadelphia, Pa.
 Tuxbury Isaac, Amesbury, Ms.
 Tustin John, Philadelphia, Pa.
 Tucker Rev Silas, Racine, W. T.
 Trevor John B., Philadelphia, Pa.
 Teasdale Rev Thomas C., Pittsburg, Pa.
 Tucker Rev Elisha, New York city.
 Upham Joshua, Salem, Ms.
 Vogell Rev H. C., Rome, N. Y.
 Vinal Albert, Cambridge, Ms.
 Van Somerin George, Madras Presidency.
 Van Heusen Theodore, Albany, N. Y.
 Vanderlip George M., New York city.
 Wilson Francis N., Catskill, N. Y.
 Withington Elijah, New York city.
 Watson Thomas, Philadelphia, Pa.
 Watson Mrs Mary,
 Wilson Rev Adam, Portland, Me.
 Walden Rev J. H., Cleveland, O.
 Whitman Mrs Emily, Hartford, Ct.
 Whiting Samuel M., "
 White Daniel, Charlestown, Ms.
 White Roxanna, "
 White Samuel K., "
 White Daniel F., "
 White Josiah J., "
 Williams Rev Benjamin S., —, N. Y.
 Work Rev Perley, —, N. Y.
 Woodin Rev Peter, Oswego, N. Y.
 Wood Ephraim, Camden, Me.
 Wayland Francis, D. D., Providence, R. I.
 Ward Andrew, Salem, Ms.
 Winterton Rev William, New York city.
 Walker Samuel, Roxbury, Ms.
 Welch Rev James E., Burlington, N. J.
 Ward Walter, Philadelphia, Pa.
 Wooster Rev Henry, Deep River, Ct.
 Winter Rev Thomas, Roxbury, Pa.
 Washburn Henry S., Boston, Ms.
 Ward Israel Jr., Salem, Ms.
 Wildman Rev Nathan, Lebanon, Ct.
 Wilson Rev William V., Key Port, N. J.
 Wade Rev Jonathan, Tavoy, Burmah.
 Walton Joseph, Philadelphia, Pa.
 Webb Rev G. S., "
 Weaver Rev Charles S., Voluntown, Ct.
 White Samuel, Staten Island, N. Y.
 Weckerly Daniel, Philadelphia, Pa.
 Wright Rev Lyman, Fayetteville, N. Y.
 Welch B. T., D. D., Albany, N. Y.
 Welch Mary A., "
 Wilder J. N., "
 Wilder Delia, "
 Wilkins Rev Stephen, "
 Williams William R., D. D., New York city.
 Warne Rev Joseph A., Philadelphia, Pa.
 Wilson James, New York city.
 Wheeler Nelson, Worcester, Ms.
 Yeomans Henry P., Providence, R. I.
 Young Edwin, Philadelphia, Pa.
 Zebly John T., Wilmington, Del.

The following tables exhibit the receipts of the Convention from its organization to April 1, 1846, and as near as practicable the States, Countries, &c. from whence received. The receipts of the year 1816 are included, as far as ascertained, in those of 1816.

Year.	Maine.	N Hamp.	Vermont.	Mass.	R. Island.	Conn.	New York.	N Jersey.	Penn.	Delaware.	Maryland.	Dia. Col.	Virginia.
1814				1,752 72	199 62	434 27	1,694 59	110 00	2,000 27	6 52	60 63	117 30	119 59
1815		200 00	555 49	1,795 07	265 03	451 55	1,515 90	105 00	1,004 01	35 53	302 00		1,150 75
1816		175 00	115 20	1,676 51	28 27	316 50	1,829 45	246 40	1,004 01	25 70	123 04	600 00	563 52
1817			360 01	1,510 03	69 00	158 34	1,758 50	90 50	282 35	8 00	31 06	200 00	1,661 50
1818	140 00	265 00	427 00	1,525 19	36 59	170 06	2,013 97	49 00	240 00		110 00	200 00	200 00
1819	277 33	165 00	367 33	1,145 50	6 00	711 39	2,054 26	54 50	797 50		199 67	100 00	1,040 70
1820	23 52	130 46	263 96	490 00	3 72	1,517 62	1,517 62	50 00	400 00		194 75		266 25
1821			262 61	2,237 00		95 90	669 73	106 25	43 00				100 00
1822	150 00	66 55	306 74	654 63		104 91	5,906 19	181 00	816 32		53 00	557 02	1,293 11
1823			371 20	1,030 58			508 43	78 84	52 34		7 00	60 00	402 65
1824	606 25	77 30	464 29	1,030 58	209 30		803 12	106 00	200 00			30 00	170 00
1825	767 09	211 36	754 75	4,513 68	22 40	175 00	2,356 57	146 00	865 00			17 50	25 30
1826		54 50	451 00	1,538 02	22 40	1,245 76	1,954 75	64 00	7 00			6 00	242 50
1827	2,196 78	273 20	183 36	2,518 15	602 03	92 27	2,357 04	73 00	361 00			47 54	367 43
1828	1,501 68	168 24	315 00	2,368 55	300 00	250 00	10,045 01	284 57	938 25		36 50	144 56	593 25
1829	1,110 63	420 50	403 41	3,943 07		92 27	10,045 01	95 01	571 46		5 00	42 00	1,205 07
1830	1,191 63	420 50	403 41	4,077 09	318 50	1,271 62	2,750 03	192 00	500 50			102 00	220 00
1831	1,775 22	249 14	462 32	4,077 09	418 00	1,011 37	3,912 02	350 97	973 39			332 75	2,226 47
1832	1,045 27	16 76	983 17	5,307 28	627 76	979 50	9,312 74	350 97	973 39	30 00			614 12
1833	1,161 86	394 31	1,765 41	4,515 59	542 57	516 15	4,537 58	326 76	1,202 81		2 59	217 51	1,560 70
1834	1,548 15	650 30	507 15	4,463 35	542 57	1,996 03	9,601 67	235 40	1,202 81		33 72	154 00	4,252 95
1835	1,522 92	14 75	590 41	5,654 90	563 00	63 10	8,969 84	315 00	1,750 67		5 00	5 00	3,301 57
1836	1,592 16	506 50	345 12	3,509 90	1,012 25	200 28	8,969 84	567 50	1,750 67		458 00	289 00	1,450 27
1837	2,775 45	407 11	223 50	6,380 63	600 25	1,688 46	10,315 24	377 12	1,673 25		536 25	370 09	4,729 50
1838	1,142 69	534 00	166 50	4,500 45	600 25	1,688 46	10,315 24	377 12	1,673 25		536 25	370 09	4,729 50
1839	2,005 61	667 75	514 72	11,655 69	1,972 75	2,496 01	11,453 84	624 34	2,438 67		500 00	106 00	5,723 05
1840	3,176 53	663 26	1,342 81	9,357 28	929 27	2,363 64	14,851 11	2,627 74	1,815 72	39 53	500 00	106 00	5,723 05
1841	1,406 81	869 03	845 26	8,414 78	1,152 67	2,560 83	16,566 02	1,032 72	3,227 46	149 00	1,735 21	100 00	3,254 42
1842	1,553 43	454 10	541 26	10,565 55	2,722 10	3,008 10	13,759 32	1,922 51	3,227 46	57 00	1,735 21	100 00	3,254 42
1843	1,303 00	461 18	754 00	10,526 74	2,423 36	3,451 59	11,625 36	1,018 40	1,018 40	15 00	619 02	151 06	3,255 43
1844	3,420 44	1,108 01	1,068 95	13,977 21	3,446 39	3,684 42	13,239 92	1,561 07	2,076 20	157 35	1,468 57	441 62	4,650 27
1845	3,365 27	1,066 66	2,043 26	17,413 26	4,531 84	2,789 15	12,760 68	1,474 62	6,522 21	362 81	1,034 00	940 24	3,759 66
1846	6,440 14	2,060 56	2,341 84	28,122 00	8,850 10	5,394 11	29,679 38	1,715 74	6,452 07	300 00	285 00	50 00	465 00
	42,566 08	12,653 50	20,169 91	178,318 72	31,968 14	37,255 58	217,594 48	16,405 15	47,824 01	1,128 44	8,059 35	6,096 00	53,340 69

Annual Receipts of the General Convention.

Year.	N. Carolina.	S. Carolina.	Georgia.	Alabama.	Mississippi.	Florida.	Louisiana.	Arkansas.	Tennessee.	Kentucky.	Ohio.	Indiana.	Illinois.
1814	50 28	702 37	181 37										
1815	21 31	1,632 14	175 95										
1816	1,552 09	1,117 39	1,564 11										
1817	312 29	591 19	1,595 44		247 12		170 53			1,417 49	406 42	26 00	
1818	55 00	1,745 06	710 00				375 00			535 55	166 65	41 43	
1819	153 00	533 00	1,082 00				50 00			30 00	20 00	10 00	
1820		835 00	1,025 81		100 00		100 00			1,069 50	541 50	4 00	
1821		464 00	150 00										
1822		495 00	415 00										
1823		172 29	600 00										
1824	222 00	413 50	209 25									4 00	
1825	101 00	510 00	140 00										
1826	50 00		7 13										
1827	70 00		270 00										
1828	27 50	1,269 52	292 43	30 56									
1829	22 63	490 06	716 00										
1830	43 00	687 04	1,308 45										
1831	15 00	1,856 59	1,347 13										
1832	463 12	3,263 77	129 00										
1833	350 00	2,453 10	1,548 29										
1834	433 69	4,013 47	8,728 55										
1835	302 00	3,714 34	8,549 74										
1836	447 21	2,306 97	5,017 45										
1837	45 75	3,309 50	3,478 42										
1838	331 00	7,094 38	1,345 79										
1839	285 86	1,796 69	4,013 19										
1840	104 00	1,275 04	3,492 00										
1841	300 00	1,174 91	2,927 19										
1842	125 82	2,550 00	3,305 42										
1843	298 61	654 19	3,691 40										
1844	445 00	754 96	44 00										
1845													
1846													
	6,816 70	44,020 23	67,311 76	11,450 32	2,402 20	195 00	936 27	4 65	1,753 02	11,707 76	20,063 36	2,957 21	5,661 90

Year.	Missouri.	Michigan.	Wis. Ter.	Iowa Ter.	Indian Ter.	Canada.	N. Scotia.	N. Bruns.	England.	Scotland.	States not designated.	Total.
1814												1,229 26
1815					11 62							12,836 64
1816												11,656 67
1817												10,240 78
1818								69 42			247 85	8,076 51
1819						00					96 75	12,296 21
1820											1,233 73	7,758 16
1821											987 96	3,615 27
1822											400 75	4,944 29
1823											466 82	4,944 29
1824											173 86	9,127 63
1825											783 60	5,166 20
1826						8 10					176 70	9,490 50
1827											597 35	9,246 35
1828		50 00									143 60	10,639 00
1829		20 00						21 00			342 93	9,158 60
1830								23 16			1,220 72	21,622 00
1831		60 09						59 00			664 26	15,366 00
1832		10 00						31 50			1,110 55	16,556 00
1833		56 00				10 00		60 56		100 00	401 43	27,600 30
1834						3 00		505 26		144 00	401 43	27,600 30
1835						2 25		623 50			1,906 63	23,041 20
1836						7 75		37 35			711 35	30,747 00
1837	261 00	20 00				29 79		19 62		95 00	1,632 46	40,547 06
1838		63 86						60 00			282 87	45,967 00
1839		21 06						100 00			162 90	34,653 21
1840	7 00	42 63				9 00		115 85			265 65	51,259 30
1841	147 56	3 00	1 00			15 50		67 00	776 54		1,194 19	57,761 00
1842		160 00		1 50		47 20					52,656 68	52,656 68
1843	58 00	123 61		11 67		19 00		50 00	142 47		83 50	50,708 20
1844	105 11	167 25	7 25	7 50	17 37	21 70			213 72		21 25	45,863 04
1845	327 08	692 23	47 66	30 49	6 57	6 00					346 85	62,092 29
1846	174 23	1,202 97	46 14	37 52		53 50			4 66		10 00	71,876 20
	1,089 96	2,704 53	102 05	93 79	34 56	228 46	2,265 55	620 90	783 50	685 19	16,070 95	674,687 92

MISSIONARIES AND ASSISTANT MISSIONARIES OF THE GENERAL CONVENTION,

From May 25, 1814, to May 21, 1846.

THE following tables give the names of missionaries and assistant missionaries, appointed by the General Convention from its organization in 1814, to its re-organization as The American Baptist Missionary Union, in 1846; the times and places of their birth, so far as ascertained; the dates of their appointment; the fields in which they last labored, or are now employed; and the dates of the dissolution of connection, by death or otherwise, of those who have ceased from missionary labors. Where the time and place of nativity are not given, for want of authentic information, the place of residence at the time of appointment is generally substituted. Names of assistant missionaries temporarily employed by missions or missionaries, and not formally re-appointed by the Board, are necessarily omitted; also the names of native preachers and assistants, with one or two exceptions. An asterisk is affixed to the names of those whose connection with the Convention was closed by death. In several instances, indicated by †, missionaries under appointment did not enter into missionary service.

The tables are constructed, for the most part, from authentic manuscripts, but in some cases the returns are not complete. In a few cases, particularly as connected with the domestic department, resort necessarily has been had to secondary sources.

Name.	Birth.	Appointment.	End of Service.
BURMAN EMPIRE.			
Adoniram Judson,	Aug. 9, 1788, Malden, Ms.	May 25, 1814	
*Ann Hassel�ne J.	Dec. 22, 1789, Bradford, Ms.	" " "	Oct. 21, 1826
*Sarah Hall Boardman J.	Nov. 4, 1803, Alstead, N. H.	July 4, 1825	Sept. 1, 1845
Luther Rice,	1783, Northboro', Ms.	May 25, 1814	1826 (a)
George H. Hough,	Concord, N. H.	April 11, 1815	Dec. " "
Phoebe Mann H.	Orford, "	" " "	" " "
Mrs. Charlotte H. White,	Pennsylvania,	June 14, "	July 4, 1816
*James Colman,	Feb. 19, 1794, Boston, Ms.	May 16, 1817	July 4, 1822
Elizabeth Hubbard C.	" " "	" " "	" " "
*Edward W. Wheelock,	July 17, 1796, Boston, Ms.	" " "	Aug. 20, 1819
Eliza H. Newman W.	April 3, 1798, " "	" " "	1820
*Jonathan D. Price, M. D.	New Jersey,	1818	Feb. 1828
*Mrs. Price,	" " "	" " "	May 2, 1822
Jonathan Wade,	Dec. 10, 1798, Otsego, N. Y.	May, 1823	" " "
D. B. Lapham W.	Jan. 10, 1801, Nelson, N. Y.	" " "	" " "
*George D. Boardman,	Feb. 1, 1801, Livermore, Me.	" " "	Feb. 11, 1831
Cephas Bennett,	March 20, 1804, Homer, N. Y.	Nov. 12, 1828	" " "
Stella Kneeland B.	Jan. 13, 1808, Marcellus, N. Y.	" " "	" " "
Francis Mason,	Yorkshire, Eng.	Dec. 7, 1829	" " "
Helen M. Griggs M.	Brookline, Ms.	" 14, "	" " "
Eugenio Kincaid,	Mt. Zion, Penn.	Feb. 1, 1830	" " "
*Amy K.	" " "	" " "	Dec. 19, 1831
Barbara McBoin K.	Madras Presidency,	1833	" " "
†Victor S. Blair,	Boston, Ms.	March 4, 1830	" " "
Thomas Simons,	July 15, 1801, Wales,	" 7, 1831	" " "
*Caroline J. Harrington S.	Oct. 28, 1811, Brookfield, Ms.	1832	May 1, 1843
Abner Webb,	Watertown, N. Y.	July 11, 1831	April, 1838
Catharine S. Watson W.	Charlestown, Ms.	" 26, 1832	" " "
Royal B. Hancock,	Cambridge, Ms.	Nov. 7, 1831	Nov. 1, 1841
*Abigail S. Thayer H.	" " "	" " "	July 3, " "
*Sarah Cummings,	1794, North Yarmouth, Me.	June 11, 1832	Aug. 2, 1834
Justus H. Vinton,	1806, Willington, Conn.	Sept. 10, "	" " "
Calista Holman V.	1809, Union, Ct.	" " "	" " "
Hosea Howard,	1802, West Springfield, Ms.	" " "	" " "
Theresa Patten H.	Onondaga Co., N. Y.	" " "	" " "
*Grover S. Comstock,	March 24, 1829, Ulysses, N. Y.	" 17, "	April 25, 1844
*Sarah Davis C.	Sept. 24, 1812, Brookline, Ms.	Feb. 4, 1833	" 28, 1843
Sewall M. Osgood,	March 2, 1807, Henderson, N. Y.	March 17, 1834	" " "
*Elmira Brown O.	Verona, N. Y.	" " "	Oct. 5, 1837
S. M. Willsey Thomas O.	Dec. 6, 1814, Fairfield, N. Y.	Aug. 22, 1836	" " "

(a) Died at Edgefield District, S. C., Sept. 25, 1836.

Name.	Birth.	Appointment.	End of Service.
*Eleanor Macomber,	Feb. 22, 1801, Lake Pleasant, N. Y.	Nov. 3, 1834	
James M. Haswell,	Feb. 4, 1810, Bennington, Vt.	Aug. 3, 1835	April 16, 1840
Jane M. Mason H.	Feb. 28, 1815, Cheshire, Ms.	" 23, "	
Elisha L. Abbott,	Oct. 23, 1809, Cazenovia, N. Y.	" 3, "	
*A. P. Gardner A.	July, 1809, Dutchess Co., N. Y.	March 17, 1834	Jan. 27, 1845
Level Ingalls,	Aug. 21, 1808, Worcester, N. Y.	Aug. 3, 1835	
*Maria Dawes L.	Sept. 22, 1814, Cunningham, Ms.	" " "	Nov. 9, 1845
*Levi Hall,	1805, Stafford, Ct.	June 6, 1836	Sept. 12, 1837
*Catharine B. Morse H.	Southbridge, Ms.	" " "	July 9, "
Edward A. Stevens,	Jan. 23, 1814, Liberty Co., Ga.	" 27, "	
Elizabeth L. Haven S.	Nov. 12, 1816, Boston, Ms.	Oct. 5, 1837	
Lytan Stillson,	1805, Meredith, N. Y.	" 3, 1836	
Lucretia Brownson S.	Franklin, N. Y.	" " "	
Durlin L. Brayton,	Oct. 27, 1808, Hubbardton, Vt.	June 12, 1837	
Mary H. Fuller B.	Aug. 17, 1808, Roxbury, Ct.	Oct. 2, "	
*Jesse H. Hampton,	March 20, 1804, Huntington Co., Pa.	May 15, "	April 8, 1838
†Susan Jenckes Winslow,	Marshpee, Ms.	Dec. 3, 1838	
Miranda Vinton,	April 10, 1812, Willington, Ct.	June 7, 1841	
†*Asa Bennett,	Homer, N. Y.	Sept. 8, "	
Edmund B. Cross,	June 11, 1814, Georgetown, N. Y.	Nov. 28, 1842	
Julia Ann Putnam C.	April 22, 1819, Bethel, Vt.	June 27, 1843	
Joseph G. Binney,	Oct. 1, 1807, Boston, Ms.	Feb. 27, "	
Juliet Pattison B.	Oct. 1, 1808, Westhaven, Vt.	" " "	
Edwin B. Bullard,	Sept. 12, 1813, Shrewsbury, Vt.	March 27, "	
Ellen Huntley B.	Jan. 12, 1817, Brattleboro', Vt.	" " "	
Thomas S. Ranney,	Poughkeepsie, N. Y.	June 2, "	
Mrs. Ranney,	" " "	" " "	
Julia A. Lathrop,	Jan. 22, 1818, Amenia, N. Y.	Aug. 28, "	Dec. 1, 1845
Norman Harris,	Feb. 19, 1813, Becket, Ms.	Oct. 25, 1844	
O. C. Wadsworth H.	July 6, 1814, " "	" " "	
John S. Beecher,	Feb. 19, 1820, Hinesburg, Vt.	March 30, 1846	
Martha Foote B.	Oct. 14, 1820, Smyrna, N. Y.	April 22, "	
Lydia Lillybridge,	May 31, 1817, Turin, N. Y.	" 27, "	
STAM.			
John T. Jones,	July 16, 1802, New Ipswich, N. H.	Aug. 3, 1829	
*Eliza Grew J.	March 30, 1803, Providence, R. I.	July 14, 1830	March 28, 1838
*J. Leavitt J.	Sept. 24, 1815, Meredith Vil., N. H.	Dec. 7, 1840	" 21, 1846
†John B. Cook,	" " "	June 3, 1833	April 7, 1834
†Susan L. Huntington C.	Hartford, Ct.	May 6, "	" " "
*Alanson Reed,	1807, Chesterfield, Ms.	Aug. 3, 1835	Aug. 29, 1837
Jane G. Everts R.	Granville, N. Y.	" " "	Dec. 3, 1840
Robert D. Davenport,	March 25, 1809, Williamsburg, Va.	Sept. 8, 1845	Dec. 1, 1845
Frances G. Roper D.	March 5, 1819, Richmond, Va.	" " "	" " "
Josiah Goddard,	Oct. 27, 1813, Wendell, Ms.	March 5, 1838	
Eliza Ann Abbott G.	Jan. 3, 1817, Holden, Ms.	Sept. 16, "	
*Corodena H. Slaughter,	1811, Norwich, Vt.	Aug. 6, "	April 7, 1841
Maria Maine S.	Oxford, N. Y.	" " "	June 10, 1844
John H. Chandler,	March 21, 1813, Pomfret, Ct.	Dec. 7, 1840	
Heien Mar Crossman C.	Aug. 27, 1820, Deerfield, N. Y.	Jan. 21, 1841	
Erasmus N. Jencks,	Dec. 24, 1821, Springfield, Ms.	Oct. 13, 1845	
Caroline Baldwin J.	New Milford, Ct.	Feb. 5, 1846	
CHINA.			
William Dean,	June 21, 1807, Morrisville, N. Y.	Sept. 17, 1832	
*Matilda Coman D.	" " "	April, 1834	March 5, 1835
*T. A. Barker D.	March 29, 1819, Thetford, Eng.	March 27, 1836	" 29, 1843
J. Lewis Shuck,	Sept. 4, 1812, Alexandria, D. C.	May 4, 1836	April 1, 1846
*Henrietta Hall S.	Oct. 28, 1817, Kilmarnock, Va.	Sept. 8, "	Nov. 27, 1844
Daniel J. Maegowan,	April 5, 1815, Attleboro', Ms.	May 4, 1841	
M. A. Osborne M.	London, Eng.	1845	
Issachar J. Roberts,	Feb. 17, 1802, Sumner Co., Tenn.	Sept. 6, 1841	Jan. 1, 1846
James R. Boise,	Danville, Ms.	July 31, 1843	
Thomas T. Devan,	July 30, 1809, New York,	March 11, 1844	
Lydia Hale D.	May 27, 1818, Boston, Ms.	" " "	
Edward C. Lord,	Preston Hollow, N. Y.	Feb. 23, 1846	
John Johnson,	1819, Calais, Me.	" " "	
ASSAM.			
Oliver T. Cutler,	March 19, 1811, Lexington, Ms.	April 15, 1831	
Harriet B. Low C.	Jan. 4, 1811, Milton, Ms.	" " "	
Nathan Brown,	June 22, 1807, New Ipswich, N. H.	Oct. 30, 1831	
Eliza W. Ballard B.	April 12, 1807, Charlemont, Ms.	" " "	
Miles Bronson,	July 20, 1812, Norway, N. Y.	April 29, 1836	
Ruth M. Lucas B.	Aug. 3, 1813, Madison, N. Y.	Sept. 7, "	
*Jacob Thomas,	Elbridge, N. Y.	April 29, "	July 7, 1837
†Samuel W. Field,	1814, North Yarmouth, Me.	April 1, 1839	May 4, 1840

Name.	Birth.	Appointment.	End of Service.
Cyrus Barker,	March 27, 1807, Portsmouth, R. I.	July 23, 1839	
Jaue Weston B.	July 12, 1817, Shropshire, Eng.	Aug. 11, 1839	
*Rhoda M. Bronson,	Norway, N. Y.	" "	Dec. 8, 1840
TELEOOGOS.			
Samuel S. Day,	1808, Leeds Co., U. C.	Aug. 3, 1835	
Roenna Clark D.	Washington, N. H.	" "	
Stephen Van Huseu,	Dec. 5, 1812, Catskill, N. Y.	" 23, 1838	
Joanna Brown V.	March 10, 1811, Mendon (Lima), N. Y.	Sept. 4, 1839	
WEST AFRICA.			
Collin Tenge,	Richmond, Va.	May 1, 1819	1822-3
*Lott Carey,	1780, "	" " "	Nov. 10, 1823
*Colston W. Waring,	Petersburg, Va.	" 6, 1820	Aug. 13, 1834
*Calvig Holton,	Beverly, Ms.	Jan. 24, 1826	July 23, 1826
*Benjamin R. Skinner,	Killingworth, Ct.	Jan. 11, 1830	March 1, 1831
*Mrs. Skinner,	" "	" " "	Jan. 14, "
William Mylne,	Scotland,	Dec. 15, 1834	July 1, 1839
*Elizabeth M.	Virginia,	" 1835	Sept. 16, 1835
*William G. Crocker,	Feb. 10, 1805, Newburyport, Ms.	" 1834	Feb. 26, 1844
*Rizpah Warren C.	Boston, Ms.	Dec. 3, 1838	Aug. 28, 1840
M. B. Chadbourn C.	Nov. 5, 1817, Portland, Me.	Dec. 27, 1843	
Ivory Clarke,	1807, Lebanon, Me.	April 3, 1837	
Lois G. C.	North Berwick, Me.	" "	
*Joseph Fielding,	July 6, 1814, Nottingham, Eng.	May 11, 1840	Jan. 16, 1841
*Maria P. Madeira F.	July 10, 1805, Passyunk, Penn.	July 23, "	" 3, "
Alfred A. Constantine,	May 5, 1812, Ashburnham, Ms.	May 11, "	Aug. 29, 1842
Mary Fales C.	Sept. 21, 1807, Spencer, Ms.	July 2, "	" " "
FRANCE.			
*Casimir Rostan,	Aug. 7, 1774, France.	Oct. 3, 1831	Dec. 5, 1834
Isaac M. Willmarth,	Oct. 27, 1804, Deerfield, N. Y.	Sept. 2, 1833	" 4, 1837
Harriet Willard W.	March 13, 1807, Rockingham, Vt.	April 8, 1834	" " "
D. Newton Sheldon,	1807, Suffield, Ct.	July 6, 1835	Nov. 1839
Rachel H. Ripley S.	Dec. 1810, Boston, Ms.	" " "	" " "
Erastus Willard, (a)	July 4, 1800, Lancaster, Ms.	Aug. 3, "	" " "
*Sarah Clark W.	Nov. 12, 1800, Rockingham, Vt.	" " "	Oct. 9, 1844
Caroline Morse W.	Machias, Me.	May 1, 1846	
GERMANY, &c.			
John G. Oncken, (b)	Hamburg,	April 6, 1835	
GREECE.			
Horace T. Love,	1809, Washington Co., N. Y.	April 4, 1836	Dec. 22, 1815
C. G. Waterman L.	Coventry, R. I.	Oct. "	" " "
Cephas Pasco,	1814, Stafford, Ct.	Aug. 29, "	Oct. 14, 1839
H. Sullivan P.	Boston, Ms.	Oct. "	" " "
†William Crowell,	Sept. 22, 1806, Middlefield, Ms.	July 2, 1838	Aug. 5, 1839
Harriet E. Dickson,	Scotland,	" 1, 1839	
Rufus F. Buel,	Nov. 5, 1812, Plymouth, N. Y.	Nov. 2, 1840	
Mary J. Raymond B.	May 19, 1814, New Road, N. Y.	Dec. 7, "	
S. Emily Waldo,	Nov. 30, 1819, Charlestown, Ms.	Jan. 30, 1843	
Albert N. Arnold,	Feb. 12, 1814, Cranston, R. I.	June 26, "	
Sarah Allin A.	June 13, 1819, West Greenwich, R. I.	" " "	
HAYTI.			
William C. Munroe,	Portland, Me.	March 13, 1835	Nov. 6, 1837
PUTAWATOMIES.			
Isaac McCoy,	Indiana,	Sept. 5, 1817	1830
Mrs. McCoy,	" "	" " "	" "
Henry George,	Ohio,	June 2, 1818	Sept. 2, 1818
Samuel Hill,	Pennsylvania,	July 25, 1820	June, 1821
Peter Clyde,	" "	Aug. 1, 1821	April 15, 1822
Giles Jackson,	Ohio,	Jan. 7, 1822	Aug. "
John Sears,	New York,	" 17, "	Feb. 2, 1823
Johnston Lykins,	Ohio,	Sept. 2, "	April 19, 1843
Mrs. McCoy L.	June 16, 1800, Indiana,	" 1828	" " "
Benjamin Sears,	Meredith, N. Y.	Nov. 1822	Nov. 3, 1822

(a) 10 native preachers and assistants in 1845-6.

(b) 17 other native preachers and assistants in 1845-6.

POSTAGE.—One and a half cents for any distance over thirty miles.
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THE BAPTIST MISSIONARY MAGAZINE.

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JUNE, 1846.

No. 6.

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BOSTON:
REV. WILLIAM HEATH, AGENT.
15 Joy's Building.

PRESS OF JOHN PUTNAM,
81, Cornhill.

1846.

<i>Name.</i>	<i>Birth.</i>	<i>Appointment.</i>	<i>End of Service.</i>
Sarah H. Hibbard,	Guilford, N. H.	Oct. 4, 1836	
Thomas Frye,	Sept. 13, 1813, Vinalhaven, Me.	" " "	April 13, 1846
Willard P. Upham,	Oct. 15, 1818, Salem, Ms.	April 10, 1843	
E. O. Newhall U.	Jan. 23, 1830, Saugus, Ms.	June 2, "	
Hervey Upham,	Dec. 10, 1820, Salem, Ms.	April 10, "	
R. E. Warren U.	June 24, 1822, Lynnfield, Ms.	June 2, "	
CREEKS.			
Francis Flournoy,	Georgia,	May 6, 1820	1821
Lee Compere,	S. Carolina,	1822	1823
Mrs. Compere,	"	"	"
Littleton Meeks,	Georgia,	May 9, 1825	1826
Peter Doty,	Alabama,	1823	Aug. 23, 1826
David Lewis,	Wales,	May 14, 1833	1834
*Mrs. Lewis,	"	"	1833
*David B. Rollin,	Monroe Co., N. Y.	Sept. 8, 1834	May 12, 1836
Mrs. Rollin,	"	"	"
Charles R. Kellam,	1800, Irasburgh, Vt.	April 20, 1836	Nov. 14, "
*Elizabeth Pearson K.	Haverhill, Ms.	Sept. "	Feb. 2, 1838
Lucy H. Taylor,	Waterville, N. Y.	Oct. "	Dec. 31, "
James O. Mason,	1814, Granville, N. Y.	Aug. 6, 1838	May 4, 1840
Mrs. Mason,	"	"	"
Elizabeth Boynton,	Haverhill, Ms.	Oct. 1, "	Aug. 5, 1839
Eber Tucker,	Canaan, N. Y.	Nov. 13, 1843	April 7, 1845
CHOCTAWS.			
Starke Dupuy,	Kentucky,	Oct. 21, 1819	1819
Thomas Henderson,	"	Dec. 5, 1826	1826
Charles E. Wilson,	Philadelphia, Pa.	May 14, 1832	1834
Ramsay D. Potts,	Virginia,	" 30, 1842	Dec. 10, 1844
L. A. Purchase F.	Massachusetts,	June 1, 1825	" " "
Joseph Smedley,	Pennsylvania,	1824	1825
*Mrs. Smedley,	"	"	July, "
DOMESTIC MISSIONS.			
James A. Ranaldson,	Louisiana,	May 16, 1817	1818
John M. Peck,	1799, Litchfield, Ct.	" 17, "	May 6, 1820
James E. Welch,	Feb. 28, 1789, Fayette Co., Ky.	" " "	" " "
Samuel Eastman,	New York,	July 10, 1818	Dec. 6, 1819
John Kerr,	Virginia,	March 5, 1821	1821
Peter Chase,	Vermont,	April 26, "	"
Adiel Sherwood,	Georgia,	" 27, "	"
William B. Johnson,	S. Carolina,	" " "	"
John Purify,	Wake Co., N. Carolina,	" " "	"
George Evans,	Sept. 28, 1784, S. Reading, Ms.	" " "	"
David Jones,	New Jersey,	May 7, "	"
Jeremiah Burns,	Alabama,	June 11, "	"
Elisha Andrews,	Massachusetts,	" " "	"
J. C. Harrison,	Virginia,	Aug. 1, 1821	Jan. 1, 1822
Nathan Harned,	Virginia,	" " "	Nov. 1821
Josiah Crudup,	Wake Co., N. Carolina,	April 27, 1822	1822

The whole number of missionaries and assistants, appointed by the Convention, according to the preceding tables, is 273. Of these, 257 were appointed to Foreign Missions, and 16 to Domestic. Domestic Missions were discontinued in 1826.

Of the 257 appointed to foreign service, 66 were from Massachusetts, 54 from New York, 19 from Pennsylvania, 14 from Vermont, 13 from Connecticut, 12 from Maine, 11 from New Hampshire, 9 from Virginia, 8 from Ohio, 5 from Rhode Island, 5 from Indiana, 4 from Georgia, 4 from Kentucky, 3 from Michigan, 2 from New Jersey, 2 from South Carolina, 1 from North Carolina, 1 from District of Columbia, 1 from Tennessee, 1 from Alabama, 1 from Ind. Ter., 16 from foreign countries, and 5 from parts unknown.

Donations

RECEIVED IN MAY, 1846.

Maine.

Sedgwick, Rev. D. Nutter, for a new missionary to Siam,	25,00
Sidney, ch., G. Pullen tr.,	3,00
Belfast, ch.	7,38
Seco River Assoc., viz.—Waterloo, 1st ch., Henry Gile 5,00; Archibald Smith 2,00; Wm. Johnson 1,00; Simon Allen 1,00; Samuel Roberts 50c.; do., 2d ch. 6,30,	15,80
Waterville, 2d ch., mon. con.,	14,00
Eastport, ch., for Rev. Kendall Brooks's life membership,	100,00
East Harrington, ch.	6,25
Baring, ch. 25,00; Calais, 1st ch. 21,00; Calais Village, ch. 54,00; for Rev. H. V. Dexter's life membership,	100,00
Bowdoinham Assoc., viz.—Topsham, church and cong. 75,40; do., D. Scribner, for a new missionary to Siam, 25,00; for Rev. J. Gillpatrick's life membership,	100,40
do., Bowdoinham, ch. and cong., 34,20; Hallowell, 1st ch. and cong., for a missionary to Siam, 25,00; Leeds, Rev. S. Boothby 2,00; Mattawamkeag, C. Haynes 1,25,	62,45
Cumberland Assoc., viz.—Brunswick, 1st church, Capt. Stanwood 25,00; Rev. William Johnson 4,00; Chebaque, ch. and cong. 3,00; Harpswell, J. Curtis 3,00; Brewster, Mrs. Elder 1,00,	36,00
Hancock Assoc., viz.—Franklin, Rev. J. P. Roberts 1,00; D. West 50c.; S. Bragdon 1,00; Blue Hill, Mr. Chase 3,00; S. Johnson 50c.,	6,00
Damariscotta Assoc., viz.—New Castle and Alney, ch. and cong., for Rev. Wm. Day's life membership, 100,00; Woolwich, church and cong. 13,40; Nobleboro', 1st ch. 3,00; do., 3d do. 2,81; Whitesfield, 2d ch. and cong. 16,83,	136,04
per Rev. J. Wilson, agent,	340,89
Wiscasset, John Sylvester,	3,00
	615,32
<i>New Hampshire.</i>	
Washington, Benjamin Smith, 100,00 of which is for his life membership,	400,00

Dover, ch. and cong.	41,00
Hinsdale, Mrs. Lydia Packer, of which 10,00 is for Burman bible, and 2,00 for support of Rev. N. Brown,	12,00
State Convention, ch. in Nashua, for Rev. D. D. Pratt's life membership,	100,00
New London, ch. and cong., for Rev. Mark Carpenter's life membership,	100,00
Southampton, ch., For. Miss. Soc.,	14,00
	667,00

Vermont.

Fairfax, 1st ch. 9,00; (Mrs. Mary Howe, a gold ring,)	9,00
Windsor, ch., mon. con., 13,75; do., do., 100,00; for John H. Cotton's life membership,	113,75
do., John P. Skinner, for his life membership,	100,00
Rutland, ch., for Samuel Griggs's life membership,	100,00
	322,75

Massachusetts.

East Boston, Bap. Miss. Soc.	23,62
Boston, Baldwin Place ch., mon. con., 52,00; do., Mrs. Abigail Ripley, for her life membership, 100,00; do., For. Miss. Soc., for Rev. B. Stow's life membership, 100,00, 252,00	252,00
do., Harvard St. ch., mon. con., 31,10; do., Rev. Joseph Banvard, for his life membership, 100,00, 131,10	131,10
do., Bowdoin Square ch., Board of Benevolent Operations, S. G. Bowdlear tr.,	33,00
do., Charles St. ch., for the life memberships of Rev. Dr. Sharp, Rev. D. W. Phillips, and Rev. Wm. B. Jacobs, 20,00 of which is from the Fem. For. Miss. Soc., for support of a child in Africa,	300,50
do., Federal St. ch., ladies of, for Mrs. Susan D. Reynolds's life membership, and for the support of a native Karen preacher, 100,00; do., Mrs. M. D. Baldwin, for her life membership,	200,00
do., Tremont St. ch., Wm. H. Jameson, for his life membership,	100,00
do., 1st ch., for S. G. Shipley's life membership,	100,00
do., a lady, towards support of Rev. Mr. Meeker,	1,50
	1141,62

Salem, Israel Ward, Jr., for his life membership, 100,00 do., 1st ch., Joshua Up- ham, for his life mem- bership,	100,00 200,00
Framingham, Fem. Mite Soc., Selina Nixon sec. and tr.,	11,95
Middlefield, Rev. John Newton	10,00
Haverhill, 1st ch., mon. con., 100,00; do., general collec- tion 300,00; for support of Rev. E. L. Abbott, and for the life memberships of Rev. A. S. Train, Rev. George Keely, James Hale, and John Keely. Young Ladies' Miss. Circle 35,00, for the support of a na- tive Karen assistant,	435,00
New Bedford, 1st ch., for Luther G. Hewins's life membership, do., do., Mrs. Susan Tripp, for the support of a heathen child named James Tripp,	100,00 24,00
Dorchester, 1st ch., for Jacob Flinn's life membership,	100,00
Taunton Green, ch., for Rev. B. C. Grafton's life mem- bership,	100,00
South Reading, ch., for Rev. Paul S. Adams's life mem- bership, 100,00; do., 7,00,	107,00
Newton, Soc. of Miss. In- quiry, S. W. Avery tr.,	4,25
do., Upper Falls, ch., the pastor, for Karen Miss.,	1,00 5,25
Weston, ch. 27,75; do., Sab. school 14,00,	41,75
Grafton, 1st ch., for Rev. B. A. Edwards's life membership,	100,00
Lowell, Worthen St. ch., for Rev. L. Porter's life mem- bership,	100,00
Middleboro', Central ch., mon. con., 51,00; annual col. 80,00; for Rev. E. Nelson's life mem- bership,	131,00
New England Village, ch., Rev. W. C. Richards, for his life membership,	100,00
Southbridge, Central ch., for Rev. T. G. Freeman's life membership,	100,00
Billerica, Rev. Benjamin Put- nam, for his life membership,	100,00
Salisbury and Amesbury, ch., for Isaac Tuxbury's life mem- bership, and the support of Ko So-a, a native Burmese preacher,	100,00
Shelburne Falls, ch., for E. G. Lamson's life membership, 100,00; do., Infant school class, for Telooogo Mission, 53c.,	100,53
Holden, Miss Persis Walker	1,00
Mansfield, ch.	5,84
Ashland, Fem. Miss. Soc.	5,50
Newburyport, Fem. For. Miss. Soc., R. B. Medbery sec.,	32,00
Andover, Thomas Turnbull, for China Mission,	7,00

Barnstable, 3d ch.	30,00
North Mansfield, ch.	3,00
Conway, ch., mon. con., 3,00; do., Miss Heroine Stow 1,18; for the Assam Mission,	4,18
Danvers, Benjamin Porter, for his life membership,	100,00
Scituate, Mrs. J. Collamore, for China Mission,	3,00
do., Mrs. Mead, for the support of Dr. Judson,	3,03
Rowley, ch., mon con.,	1,00
Friends in Medfield, for Burman Mission,	15,00
Groton, ch. and soc.	7,00
Lexington, ch.	8,00
	3323,65

Connecticut.

Bristol, ch., Ladies' Benev. Soc., for support of a native Karen preacher under direction of Rev. D. L. Brayton,	50,67
New London County and Vicin- ity For. Miss. and Bible Soc., A. Wickham tr.,	181,81
do., 2d ch., for Rev. L. G. Leonard's life membership,	100,00
North Stonington, Rev. Levi Meech 25,00; Lydia Meech 1,00; Lydia T. Meech 1,00; Wm. W. Meech 2,00; Stephen T. Meech 1,00; their annual subscriptions,	30,00
Lebanon, Gurdon Robin- son, for his life mem- bership,	100,00
do., ch., for Rev. Nathan Wildman's life mem- bership,	100,00 200,00
Cornwall, Alfred Gates	2,00
Bridgeport, ch., for Rev. Wm. Reid's life membership, and for the support of Rev. E. B. Cross and wife,	100,00 664,48

Rhode Island.

State Convention, V. J. Bates tr., viz.—Newport, 1st ch., mon. con., 20,00; Exeter, ch. 6,00; Pawtuxet, ch. 3,15; Wickford, 1st ch. 15,00; Cum- berland Hill, ch. 5,00; do., Rev. H. G. Steward 5,00; Lime Rock and Albion 9,00; Provi- dence, 3d ch. and soc., mon. con., 22,49; South Kingston 5,00; do., Sarah M. Baker 1,00; East Greenwich, W. E. Millard 1,00; Warren, ch., a few ladies, for the education of a native preacher at the theological school at Maul- main, 25,00; Providence, Pine St. ch., Ladies' For. Miss. Soc., for James H. Butler's life membership, 100,00; do., 1st ch. 100,00, in addition to 300,00 paid April 30, for the life memberships of Henry P.

Yeomans, Charles Robbins, Lemuel H. Elliot, and Dexter Daniels; Richmond, 2d ch., mon. cons., 4,25,		
<i>New York.</i>		
St. Lawrence Miss. Convention, Joseph C. Lewis	5,00	
Russel Brown 2,00; Levi Farr 3,00; Central Green, ch., mon. con., 1,00; Martha Farr 1,00; Rachel Beckwith 25c.; Solomon Morse 10,00; Dr. Skinner 1,00; Nun- da, ch. 20,00; Josiah Andrews 9,70,	47,95	
Brockport, ch., for Rev. Whitman Metcalf's life membership,	100,00	
Black River Miss. Soc., H. G. Potter tr., for Rev. Charles Clark's life membership,	100,00	
New York city, Cannon St. Juv. Miss. Soc., for Rev. Henry Davis's life membership, and for the China Mission,	100,00	
Bloomingsdale, ch., colls., 29,30; Wm. Richard- son 10,00,	39,30	
Greenport, ch. 10,74; Len- ox, ch. 25,62; do., Fem. Soc. 9,62; Manlius, ch. 9,86; Mrs. Nickols 25,00; Morrisville, ch. 4,81,	85,65	
per Rev. A. Bennett, agent,	—472,90	
Albany, Gaylor Sheldon 100,00; Smith Sheldon 100,00; for their life memberships,	200,00	
Somerset, ch., (Niagara Co.) 6,50; do., Fem. For. Miss. Soc. 10,15,	16,65	
Staten Island, 1st ch., for Miss Miranda Follott's life mem- bership,	100,00	
Rushford, 1st ch. (Alleghany Co.) for Rev. Edward L. Harris's life membership,	100,00	
New York city, John Remsen, for bibles for beathen children,	1,56	
do., Wm. H. Munn, for his life membership,	100,00	
do., Amity St. ch. 241,03; do., John Dowley 100,00, for his life membership; do., R. S. Fellows, for James Fellows's life membership, 100,00; do., Wm. Kelly 100,00, for his life membership; do., Robert Kelly 100,00, for his life member- ship; Mrs. James Ap- pleton 50,00,	691,03	
do., 16th ch., for a life membership,	100,00	
do., Oliver St. ch., For. Miss. Soc., viz.—Thom-		
as Purser 100,00, for James P. Drummond's life membership; Isaac Newton 100,00, for Al- lice Newton's life mem- bership; Ebenezer Cald- well 200,00, for Jacob S. Baker and Rev. Charles Morton's life member- ships; John R. Ludlow, for his life membership, 100,00; John M. Fer- rier 100,00, for his life membership; David Ly- on 100,00, for his life membership; H. Cald- well, Samuel, Jr., and Jerem'h Milbank 100,00, for Rev. James W. Chal- lie's life membership; Mrs. Jane Colgate 100,00, for Miss Eliza- beth Colgate's life mem- bership. By the soci- ety, 549,10; for James Wilson's, John Havi- land's, George M. Van- derlip's, Rev. John S. Maginnis's and Rev. George W. Eaton's life memberships. Thomas Purser 250,00; for Thomas P. Hurlburt's and Elisha D. Hurl- burt's life memberships. Oliver St. Fem. For. Miss. Soc. 268,00, of which 120,00 is for sup- port of a native teacher in China, and 4,00 for the China Miss.; 60,00 by the Burman Bible and School Soc., for the support of schools in Burmah, and for Rev. Ira M. Allen's, Rev. Silas Tucker's, and Rev. John W. Sarles's life memberships,	2027,10	
do., Tabernacle church, Young Men's Miss. Soc., 248,66; do., Fem. Miss. Soc. 180,07; for the support of Rev. L. Stilson, in Arracan. Alexander Mc Donald, for his life membership, 100,00; Joshua Gilbert, for his life membership, 100,00; Mrs. Catharine Jordan, for Rev. Thom- as C. Teasdale's life membership, 100,00.	728,73	
do., South Bap. ch., 100,00 of which is for Rev. C. G. Sommers's life mem- bership,	151,14	
do., Laight St. ch., for meeting-house at Can- ton,	62,22	
	—3861,78	
Preston Hollow, church Madison Assoc. Wm Coolidge	8,00	

tr., viz.—Madison, ch. 5,19; Chittenango, ch. 19,00; Stockbridge, ch. 17,53; Georgetown, ch. 1,00; Lebanon, ch. 14,00, 56,83
 Hamilton, ch., Sab. school, to support a child in the Assam orphan school under Mr. Bronson, 20,00
 Poughkeepsie, Central ch., Miss Lydia Booth, for Mrs. Maria Booth's life membership, 100,00
 Troy, 1st ch., Young Men's Miss. Soc., and Fem. Burman Miss. Soc., for Rev. J. M. Haswell's life membership, and for the support of a native teacher in Burmah, 100,00
 Fredonia, David Barrel, for his life membership, 100,00
 Fayetteville, ch. and soc. 60,00; do., H. Edwards 40,00; for Rev. Lyman Wright's life membership, and for the support of a native Karen preacher under Mr. Bennett, 100,00
 Milton, ch. 32,00; Samptown, ch. 10,00, 42,00
 Saratoga Assoc., S. Cole tr., for support of a Burman teacher, 15,00
 Rensselaerville, ch. 12,25
 Jamesville, ch. 17,63
 Fishville, Benjamin Clapp, for his life membership, 100,00
 Brooklyn, 1st ch., a lady, for Arracan Mission, 3,50
 do., South ch., for Joseph Ballard's life membership, 100,00
 ————— 103,50
 Dutchess Co., Mary Anna Houghton and George W. Houghton, 3,00 each, 6,00
 Montgomery, John Martin, 5,00 of which for China Mission, 10,00
 Piscataway, ch., Miss. Soc., 60,00; do., Youth's Miss. Soc., 40,00; for Samuel White's life membership, 100,00
 Gloversville, Ladies' Karen Miss. Soc., for support of a native preacher in Arracan, 35,00
 Sundry churches, to aid the Karen school at Tavoy, viz.—Carmel, ch. 26,47; Poughkeepsie, 1st ch., Sab. school, 1,19; do., Central ch. 5,13; Dover, 1st ch. 2,53; do., 2d do. 12,25. Collected by Julia A. Lathrop, 47,57
 Providence, (Saratoga Co.) Mite Soc. 1,00
 ————— 5731,10

New Jersey.

Mount Holly, Thomas O. Lincoln, for his life membership, 100,00
 Plainfield, ch. 100,00, for Rev. J. Drake's life membership; do., after address by Mr. Kincaid, 28,68, 128,68
 Keyport, Mary Seabrook 5,00; Anna Seabrook 8,00; Martha Seabrook 30,00; Wm. V. Wilson 57,00; for Rev. Wm. V.

Wilson's life membership, 100,00
 Pemberton, Thomas Swain, for his life membership, 100,00
 New Brunswick, Youth's Miss. Soc. of Bap ch., for Rev. G. R. Bliss's life membership, and for two others to be named, 380,00
 Newark, 1st ch., 159,40, for Andrew Johnston's life membership; do., Fem. Miss. Soc. 53,00, 212,40
 Flemington, Rev. C. Bartolette 4,94
 Jersey city and Harsimus, ch. 90,00; do., Sab. School Miss. Soc. 10,00; for Rev. W. W. Smith's life membership, 100,00
 Mrs. Nancy Johnson 5,00; Mrs. Eather Gaskill 10,00; a friend to missions 5,00; per Rev. A. Bennett, agent, 20,00
 ————— 1145,62

Pennsylvania.

Philadelphia, Schuylkill branch of 1st ch. 236,00; Mount Tabor, ch. 50,00; Lower Dublin, ch., mon. con., 23,00; do., Fem. Miss. Soc. 37,10; Berwick, For. Miss. Soc. 2,00; for Rev. Richard Lewis's, Rev. B. R. Loxley's, and P. H. Cassady's life memberships, 353,10
 Philadelphia, 10th ch., for life memberships to be named hereafter, 900,00
 do., 10th ch., Sab. school, for Daniel Weckerly's life membership, 100,00
 do., Broad St. ch., for life memberships to be named, 400,00
 do., Southwark, 2d ch. and cong., for Rev. Geo. Higgins's life membership, 100,00
 do., do., Mrs. Sarah Ashton, for Samuel K. Ashton's life membership, 100,00
 do., 3d ch. 200,00, for Rev. Joseph Walton's and J. M. E. Mason's life memberships; ditto, Richard Gardner 100,00, for his life membership, 300,00
 do., 11th ch., for E. B. Caldwell's life membership, 100,00
 do., do., W. S. Roberts, for Rev. J. L. Dagg's life membership, 100,00
 do., do., for James Durnell's, P. Rowan's, P. B. Mingle's, Ezra Sands's, Thomas Tustin's, W. S. Roberts's, Mrs. Bradley's, Mrs. Thomas M. Gillette's, Mrs. R. Earp's, George Solomon's, John Flannigan's, and James Flannigan's life memberships, 1200,00

do., 1st ch., John C. Davis 100,00, for his life membership; Wm. S. Hansel, for Wm. F. Hansel's life membership, 100,00; Washington Butcher, for his life membership, 100,00; John Tustin, for his life membership, 100,00; Wm. Coffin 100,00, for Anna D. Coffin's life membership; John M. Ford, for his life membership, 100,00; John Mulford, Jr., 100,00, for his life membership; Mary Ann Keen, for Rev. E. P. Barker's life membership, 100,00, 800,00

do., Sanson St. ch., J. H. McIlvaine 100,00, for his life membership; Isaac Ford 100,00, for his life membership; John Sailor 100,00, for his life membership; D. B. Hinman 100,00, for his life membership; John B. Trevor 100,00, for his life membership; Wm. H. Richards 100,00, for Rev. John M. Richards's life membership; Lamuel Levering 100,00, for Andrew Levering's life membership; Ladies of the society 100,00, for Edwin Young's life membership; Theophilus Paulling's life membership, by his family, 100,00; J. Sexton James 100,00, for his life membership; Charles S. James 100,00, for his life membership; Mrs. Brown 100,00, for Samuel A. Harrison's life membership; Ladies of the society, for John Dagg's life membership, 100,00; do., for Leonora Lynn's life membership, 100,00; Hugh Doyle 100,00, for his life membership; Misses Evans 100,00, for Rev. Andrew Collins's life membership; Messrs. Buck and Richards 100,00, for Rev. Wm. Shadrach's life membership; Ladies of the soc., for John Hassall's life membership, 100,00; Collections 118,67, for Rev. Evan Jones's life membership, 1918,67

do., Spruce St. ch., Mrs. Sarah Harris 100,00, for Rev. George Kempton's life membership; Thos.

Caldwell 100,00, for his life membership; Wm. Gardiner 100,00, for his life membership; Jacob Reed 100,00, for his life membership; James Moore, Jr., 100,00, for Rev. J. E. Bradley's life membership, 800,00

do., same ch., Mrs. Thos. Caldwell 20,00; Mrs. Martha Reed 10,00; Mrs. Mary Stokes 10,00; Mrs. James Goodfellow 10,00; Mrs. E. Cole 10,00; Mrs. Eugenia Cheesebrough 10,00; Mrs. Rest Fenner 10,00; Mrs. Ellen Spittall 10,00; Mrs. T. S. Ludlam 10,00; for Mrs. Sarah Kempton's life membership, 100,00

do., same ch., David Jayne 20,00; Henry Caldwell 10,00; Robert Leonard 10,00; Wm. L. Allen 5,00; Horace Ladd 5,00; Mrs. Susan Shumway 10,00; Daniel R. Gardiner 5,00; Julia Dare 5,00; Mrs. Ann King 5,00; Mrs. Simeon Dillingham 5,00; Mrs. Susan O. Eilers 5,00; Eliza Russel 5,00; Rachel Russel 5,00; John Good 5,00; for Rev. Thomas Larcombe's life membership, 100,00

do., same ch., Rest Fenner 50,00; Mrs. Mary Jayne 10,00; R. Vanarsdalen 5,00; Mrs. J. M. Linnard 10,00; Mrs. Margaret Hamilton 5,00; John M. Hamilton 10,00; Mrs. J. U. Sexton 5,00; Mrs. Rebecca Nesmons 5,00; for George McLeod's life membership, 100,00

do., same ch., J. Davis King 25,00; J. J. Read 25,00; Mrs. Sarah Stokes 5,00; Miss Mary Barnard 5,00; Lydia Armstrong 5,00; Hannah Griffith 5,00; A. F. Cheesebrough 10,00; Gabriel Harvey 5,00; H. Somerset and A. S. Larcombe 10,00; for Rest Fenner's life membership, 100,00

do., same ch., Mrs. Margaret Garrett 10,00; Miss Sarah E. Edmonds 10,00; Mrs. Richard Gardner 10,00; Adelaide Nuceous 5,00; Mary Austin 5,00; S. S. Barton 10,00; Rev. George Kempton 30,00;

"Part of collection" 30,00; for Rev. David Williams's life membership, 100,00
 do., same ch., Wm A. Reed 5,00; Mrs. M. A. Jones 5,00; Anna T. Larcombe 10,00; Elizabeth Fenner 2,50; Sab. sch 7 31,06; Balance of collection 46,44; for Chas. T. Miller's life membership, 100,00
 -----7118,67
 Milesburg, 1st ch., mon. con., 5,40; Sab. school 3,60, 9,00
 -----7480,77

Delaware.

Wilmington, 2d ch., mon. con., 85,87; Sab. school box 12,66; Infant school box 11,00; Subscriptions 90,47; for John F. Zebley's and Washington Jones's life memberships, 200,00

Ohio.

Garrettsville, Eleanor Garrett 6,00; Cornsburg 3,00; Southington and Farmington 3,50, 12,50
 Akron, Lorenzo B. Austin 50,00; Miss Abigail P. Austin 50,00; for Rev. T. P. Child's life membership, 100,00
 Cincinnati, 1st ch., annual collection 54,46; Sab. school 6,41; per Rev. J. Stevens, agent, 60,87
 -----173,37

Michigan.

State Convention, R. C. Smith tr., for China Mission, and for Rev. O. C. Comstock's, Rev. John Booth's, Rev. James Ingles's, and Rev. Marvin Allen's life memberships, 428,00

Kentucky.

Louisville, 2d ch., Fem. For. Miss. Soc., for the support of Myat Kyau, (Burmah,) 65,00

Cherokee Mission.

Cherokee For. Miss. Soc., for the life membership of John Ross, 100,00

Received by Rev. J. Meeker, the following sums for erecting a meeting-house at the Ottawa station, viz. :—
 Cincinnati, O., 1st ch. 13,50; New York, 11th ch. 24,33; do., Cannon St. ch. 25,35; Charlestown, Mass., Dr. Bellows 8,00; Sundry persons in Boston 13,00, 84,18

☞ Sundry churches, for Rev. Gershom B. Day's life membership, viz.—Providence, Pine St. ch., Oliver Shaw 1,00; do., 3d ch. 55,00; Cash 2,00; Westery, O. M. Stillman 5,00; New Bedford, 1st ch. 25,00; Seekonk, ch. 12,00 100,00

* Carried forward, \$21,423,13

The following sums have been received on account of the debt, viz. :—

Massachusetts.

New Bedford, 1st ch., for Rev. R. Babcock's life membership, 100,00
 Worcester, Isaac Davis, for the life memberships of himself, Mrs. Isaac Davis, Z. E. Berry, Joseph Converse, Nelson Wheeler, Alfred E. Giles, Elbridge Smith, and Daniel Stone; \$400 of which is for the support of Rev. Mr. Binney, of Maulmain, 800,00
 -----900,00

Connecticut.

Bristol, ch., for Rev. D. L. Brayton's life membership, 100,00
 New London County and Vicinity For. Miss. and Bible Soc., A. Wickham tr., for the life memberships of Rev. Minor G. Clark and Rev. Josiah Goddard, 200,00
 Fairfield County Assoc., for Rev. Jonathan Wade's life membership, 100,00; do., William Montgomery, for Rev. E. B. Cross's life membership, 100,00, 200,00
 -----500,00

Rhode Island.

State Convention, V. J. Bates tr., Warren, ch., Rev. J. P. Tustin, for his life membership, 100,00

New York.

Cazenovia, Rev. Lewis Leonard, for Rev. O. Montague's life membership, 100,00
 Jordan, ch., for the life membership of Alonzo Case, 100,00
 Homer, ch., for the life membership of Rev. Edward Bright, Jr., 100,00
 do., Thomas D. Chollar, for his life membership, 100,00
 New York city, Peter B. Amory, for his life membership, 100,00
 do., Peter Balen, for his life membership, 100,00
 per Rev. A. Bennett, agent, 600,00

do., Rev. John Dowling, for his life membership,	100,00
do., J. H. Townsend, for his life membership,	100,00
do., Amity St. ch., George C. Germond, for Rev. E. L. Abbott's life mem- bership,	100,00
do., Edward White, for D. J. Macgowan's life membership,	100,00
do., Rev. Wm. R. Williams, for his life membership,	100,00
do., Oliver St. ch., Eben- ezer Caldwell	200,00
do., for his own and the life membership of Wm. A. Caldwell; Garret N. Blecker	100,00
do., for Rev. Elisha Tucker's life membership; Roger Pegg	100,00
do., for his life membership; George Adams	100,00
do., for his life membership,	500,00
do., Laight St. ch., for Rev. W. W. Everts's life membership,	100,00
do., Norfolk St. ch., for Rev. Be- riah N. Leach's life mem- bership,	100,00
Pike, (Wyoming Co.) Rev. C. M. Fuller, for his life membership,	100,00
Poughkeepsie, Central ch., for Rev. A. Perkins's life mem- bership,	100,00
Whitesboro', ch., for Rev. Jirah D. Cole's life membership,	100,00
Buffalo, Washington St. ch., for Rev. Levi Tucker's life mem- bership,	100,00
Brooklyn, Pierrepont St. ch., Fem. For. Miss. Soc., Mrs. A. T. Tiebout tr., for Rev. E. E. L. Taylor's life mem- bership,	100,00
	2300,00

New Jersey.

Newark, 1st ch., for Henry V.
Jones's life membership, 100,00

Pennsylvania.

Philadelphia, Israel E. James,
for his life membership, 100,00
do., 2d ch., for George F. Nice's
life membership, 100,00
do., New Market St. ch., for Rev.
Wm. L. Dennis's life mem-
bership, 100,00
do., 11th ch., for Rev. A. Jud-
son's, A. D. Gillette's, and
Levi Knowles's life mem-
berships, 300,00

600,00

Ohio.

Mecca, 5,76

Total for the debt, \$4505,76
* Brought forward, 21,423,13

\$25,928,89

Legacies.

Estate of Andrew Cole, of Mid-
dleboro', Mass., E. N. Briggs
executor, 150,00
do. of Urana Grant, of West
Wrentham, Mass., per J. L.
Grant, 25,00

175,00

Total from the above sources, \$26,103,89

Total receipts from April 1 to June 1, 1846,
\$33,144,20.

☐ "The donation of Wm. N. Read, per
Rev. J. P. Parsons, 1,00,"—credited in the
June Magazine to Lancaster, Pa., should be
Lancaster, Wisconsin Territory.

R. E. EDDY, Assistant Treasurer.



THE
BAPTIST MISSIONARY MAGAZINE.

VOL. XXVI.

AUGUST, 1846.

NO. 8.

American Baptist Missionary Union.

Assam.

EXTRACTS FROM THE REPORT OF THE
AMERICAN BAPTIST MISSION TO AS-
SAM, FOR THE YEAR 1845.

The missionaries in Assam have printed and published a Report of their labors during the year 1845. This was done especially with reference to the English residents in that country, who have very generously aided the mission in its operations. We have omitted some of the detail respecting schools, and also the various tables appended to the Report. The document, as a whole, is very creditable to the industry of our brethren.

The American Baptist Mission in Assam was commenced in 1836. In compliance with the desire of Major F. Jenkins, Governor General's Agent and Commissioner for the Province, and several other friends of missions, application was made to the Baptist missionaries in Calcutta, who being at that time unable to occupy the field, addressed the American missionaries in Burmah, communicating the desire of the Commissioner, and representing that a location on the N. E. frontier, with principal reference to the Shyan or Khamti population, was a most desirable position for the American Board to occupy, as it could soon be connected with their mission stations in Burmah, and thus an immense population, lying between Burmah and Assam, and never yet visited by any missionary, be made accessible. It was resolved at once to embrace this opening of Providence, and accordingly Messrs. Brown and Cutter, with a printing press, were deputed to undertake its establishment.

They at first located themselves at Sadiya, then the extreme outpost on the N.E. frontier, where they found a warm and generous friend in C. A. Bruce, Esq., then resident at that station. Here they were able to gain access to several Khaunti villages, and print a few small books in their language, preparatory to the establishment of schools and further labor among the people.

At the close of the year, Messrs. Thomas and Bronson were appointed to reinforce the mission. They arrived in Calcutta from America, April 11, 1837. While prosecuting their journey up the Brahmaputra, Mr. Thomas was suddenly killed, when within a few hours' distance from Sadiya, by the falling of a tree from the bank of the river. Thus was removed from the infant mission, one whose piety and literary qualifications had prepared him to be a most useful and efficient laborer. Though deeply affected by this sad bereavement, the prospects of the mission were encouraging, and to the Khamtis it was resolved to add the Singphos, a numerous tribe intermingled with the Shyans, and lying in the great Hukong valley between Assam and Burmah. With this object in view, after making a tour among the Singphos on the frontier, and preparing a small Vocabulary and Spelling-book in their language, Mr. Bronson located himself at Jaipur, then an outpost conveniently situated for communication with their villages. It was hoped that friendly relations between these tribes and the British government would continue to increase, and that as soon as we were prepared with books and a knowledge of the languages, we might gain access into their country. But in this we were disappointed. In January, 1839, the Khamtis around Sadiya united in a

general insurrection, attacked and burnt the station, killed the political agent, Lt. Col. A. White, and murdered numbers of the inhabitants. The result upon themselves was most disastrous. Their villages were burnt, and the people scattered. The unsettled state of the country between Assam and Burmah, and the treacherous spirit manifested, both by Shyans and Singphos, cut off the hopes the mission had indulged of going among them with any degree of safety. There being no further prospect of laboring to advantage at Sadiya, Messrs. Brown and Cutter, with the press, removed to Jaipur. Mr. Bronson also directed his attention to the Nagas in the immediate vicinity of Jaipur; commenced a school in one of their most flourishing villages, and prepared several elementary works in their language. In 1840, Mr. and Mrs. Barker, and Miss R. Bronson, were added to the mission. The latter had devoted a few weeks only to the study of the Naga language, with the hope of devoting her life to the instruction of the youth, when a violent attack of fever removed her from the work she had so ardently desired to engage in. Her end was peace; cheered by the hopes and consolations of the gospel, and in full assurance of a blessed immortality, she fell asleep in Jesus, Dec. 7, 1840.

In consequence of severe and repeated illness, Mr. Bronson was obliged to seek a change and return to the plain. Added to these discouragements, the Shyans and Singphos still remained inaccessible, and thus the mission was, by the Providence of God, thrown back upon the Assamese population. At present there are three stations occupied by the mission; Sibsagar in Upper Assam, Nowgong in Central, and Gowahati in Lower Assam.

SIBSAGAR.

Missionaries.—Rev. N. BROWN, Mrs. E. W. BROWN, O. T. CUTTER, and Mrs. H. B. L. CUTTER.

Native Assistants.—Nidhi Levi and Batiram Dass.

This is one of the most central and important positions for missionary labor in Assam. It is situated on the Dikho river, a day's journey from the Brahmaputra, directly opposite to Rongpur, for many years the residence of the Ahom kings, and eight miles below Gorgaon, their ancient capital. The population in the immediate vicin-

ity is large, and particularly well located for schools, there being about one hundred villages within a distance of six miles from the station. The population is mostly Ahom; the Brahmans are numerous, and a larger proportion of the people are able to read than in most other parts of the province.

The labors of Mr. Brown being chiefly devoted to translation and the preparation of books, and Mr. Cutter being almost wholly occupied with the duties of the printing department and the superintendence of village schools, but little has been done in the way of direct preaching amongst the villages throughout the district. Occasional tours are made by Messrs. Brown and Cutter, with the native assistants, but it is a cause of deep grief to the mission, that this, as well as other parts of Assam, should be left destitute of missionaries specially devoted to the great work of preaching the gospel. Our hearts have been pained that we have met with no more success in the immediate conversion of the heathen, during the time the mission has been established; but when we consider how little direct missionary labor has been performed; how small a portion of the people have been personally "warned to flee from the wrath to come;" how few that have been thus warned, have ever been visited by the missionary a second time, to follow up the good impressions that may have been made; when we reflect that the seed so sparsely scattered through the dense forest, has been left uncultivated and unwatched; instead of being surprised at the feeble results, we ought to consider it matter of devout thankfulness that God has, for our encouragement, shown us any tokens of his favor in the conversion of sinners.

During the past year there has been an addition to the church at this station of three native converts. The first is Batiram, a respectable and well-educated young man of the Kaisth, or writer caste, who has for many years been employed as a printer by Mr. Cutter. Early in the year he became deeply distressed in view of his condition as a sinner, (he had been a secret worshipper of Christ for some months previous,) and during a period of sickness, which brought him near the grave, he was led to make an unreserved surrender of his heart to Christ, found peace in believing, and on his recovery dedicated himself to the service of his Lord by the solemn act of baptism,

which was administered to him on the 9th of March, in presence of a large number of spectators. He addressed his companions at the water side in the most affecting manner, urging them to forsake their idols, and embrace the religion of the true and living God.

On the conversion of Batiram, great alarm was manifested by the Brahmans and other respectable Hindus, than we have ever before witnessed. Every effort was made to prevent his defection from the religion of his fathers, but he remained firm amidst both reproaches and entreaties. After his baptism he was shunned by all his former acquaintances. His cousin, who lived with him, and was also employed as a printer, (the only relative he had in this place,) manifested great hostility, and renounced all further connection with him. His meekness and consistency, however, gradually disarmed the enmity of his former associates, and he is now universally respected.

The second individual baptized during the year is Kolibor, hopefully converted about two years since. Having been long addicted to the use of opium, that curse of Assam, it was deemed prudent to defer his baptism till he should give fuller evidence of genuine conversion. Finding that he had relinquished the use of opium, and his conduct being otherwise unexceptionable, he was admitted to baptism on the 13th of July last.

The third convert from the Assamese during the present year is Ramsing, the cousin of Batiram mentioned above, who from being a bitter opposer, has become a meek and humble follower of Jesus. On becoming convinced of the truth of Christianity, he commenced secret prayer, but did not make known his convictions till in November, when he was constrained to confess his sins, and anxiously inquire, "What shall I do to be saved?" He was baptized on the 20th of December, by the Rev. Mr. Bronson, in presence of a large congregation of natives who had assembled to witness the ordinance.

There are at present several interesting inquirers, who we hope may ere long be brought into the fold of Christ. In addition to the usual morning worship in English on Lord's days, bazaar preaching has been continued throughout the year, and many attentive groups of listeners have heard the sound of the gospel, and have gained a knowledge of the fundamental truths of Christianity. A bible class has usu-

ally been held once a week, for the benefit of the converts, and a prayer meeting on Saturday evening, when the native brethren take part in the services.

Schools.

The people around Sibsagar being mostly cultivators of the soil, and requiring the services of their children during the greater portion of the year, it has been found difficult to keep the schools in successful operation more than five or six months. This has proved very detrimental to their prosperity and efficiency, and we contemplate endeavoring to keep up three or four throughout the coming year, even should the attendance be small.

Liberal contributions for the support of these schools have been kindly made by residents in Assam. They have been opened about the first of November, but have not usually been brought into full operation till the month of January, when the crops are gathered in, and the children are comparatively at leisure. During the cold season of 1844-45, there were in this vicinity fourteen schools connected with the mission; with an average attendance of 381 for the month of January, 1845.

After completing the alphabet and spelling lessons, the scholars commence the catechism, and are promised that when they can read it with facility, they shall receive a copy of the First Reading Book or First Arithmetic, as a reward. These, containing pictorial illustrations, are an inducement to the boys to be diligent in their studies. Afterwards the History of Joseph, the Gospels, and other portions of scripture, are placed in their hands. Few objections have been made to the study of our religious books; but should a few of the scholars openly profess Christianity, the Brahmans would undoubtedly endeavor to create a prejudice in the minds of the people, and induce them to withdraw their children from the schools. But such an interruption would, we believe, be only temporary. The people are already beginning to find the burdens imposed upon them by the priesthood, too heavy patiently to be borne. We have been anxious to avoid the employment of Brahmans as teachers, knowing that they would embrace every opportunity to neutralize the effect of our religious books.

It is pleasing to find that extreme timidity, which induced the village

boys to run and hide themselves on the approach of a foreigner, so fast disappearing where schools are established. Seeing such efforts put forth for their good, both young and old are inspired with confidence and good will towards us; and thus the way is prepared for the successful preaching of the gospel among them.

The influence of these efforts is extending itself beyond the Assamese. A few months since, Mr. Cutter visited a Miri village lying on the Brahmaputra, near Dibrugar, and after conversing with the people on the subject of religion, urged them to establish a school. Recently on visiting their village, he found they had obtained a teacher, built a neat school house, and twelve or fifteen boys were learning to read. In one end of their school room they had raised an altar to Saraswati, before which they said they daily worshipped; but as soon as the folly and wickedness of idolatry were pointed out to them, they agreed to remove it. Mr. Cutter spent a Sabbath with them, and invited them to visit Sibsagar, promising to show them the printing press, and furnish them with a supply of school books. They said they were afraid to go, having never been so far from home, but finally consented, and at the time appointed, the teacher and six of the scholars made their appearance. They were present at several of our seasons of worship, knelt down at prayer with the disciples, and appeared much interested in what they saw and heard. After stopping two or three days, and receiving the promised supply of books, they returned home, and it is hoped they will carry a faithful report of all they witnessed. They begged to have their school taken under our care, promising to come over monthly to be examined. The teacher is a Kachari. We cannot but hope that some good may result from these efforts among this most interesting race, whose appearance, habits and dress so nearly resemble those of the Karens, among whom Christianity and education have made such wonderful progress within the last ten years.

Printing.

We have now in constant operation two printing presses. One of these, with a font of Bengali type, was generously presented by the Commissioner, Major F. Jenkins. This department has been well sustained by the Mission

Board. Latterly a part of its expenses have been defrayed by the avails of job work. The paper for printing tracts has been generously furnished by the London Religious Tract Society, while the expense of printing them has been borne by the American Tract Society. All translations of scripture have been published at the expense of the American and Foreign Bible Society. The whole amount printed is 3,740,100 pages.

The printing office is an object of great attraction to the natives, and their frequent calls are improved by giving them a book or tract, with a few words to direct their minds to the search of that knowledge which is able to make them wise unto salvation.

All the workmen employed in the office are taught to read and write; most of them having been unable to do so when they entered the establishment. Every morning, before commencing work, they are assembled, when a portion of scripture is read and explained, followed by singing and prayer. Others not connected with the office are sometimes present, forming quite a respectable congregation. These efforts have exerted a beneficial influence, and several of the young men appear favorably disposed towards the Christian religion. Two of this number, who had been for several years instructed in Mrs. Cutter's school, are consistent and useful members of our little church, and frequently conduct the morning service, when they are listened to with attention and respect.

We have received during the present year a munificent donation from Capt. S. F. Hannay, of his valuable premises, adjoining the printing office, containing a new brick dwelling house and a brick godown. These will be an important addition to the value of the printing establishment.

NOWGONG.

Missionaries.—Rev. M. BRONSON and Mrs. R. M. BRONSON.

Native Assistant.—Peter Sirdar.

This station is situated on the Kullung river, and is surrounded by a dense Hindu population, mostly cultivators of the soil, who being stationary, are a favorable class for missionary labor. There are also several flourishing Mussulman villages, but many of this sect are greatly conformed to the Hindu. Owing to this conformity, they

are frequently successful in gaining over converts to their faith. The Brahmans are very numerous in the district, and are a great hindrance to the success of the gospel. They are well aware that the enlightenment of the common people would deprive them of their influence and means of support. They, therefore, use every means in their power to prevent the spread of Christianity. In one instance a man was beaten for reading our scriptures, and in other cases the priests threaten to fine those of their disciples who listen to us or receive our books. The late government order, abolishing slavery, has weakened many of them, but those who are supported by grants of land are less affected, and are gaining over to themselves the disciples of the weaker priests. The result seems likely to be the weakening of the many and the strengthening of a few.

Frequent missionary tours into the district, for preaching and the distribution of books, have been made. Many of the people have in their hands portions of the scriptures, and tracts setting forth in a most pointed manner the errors of Hinduism, which are read and discussed among them, and which many confess to be true.

Daily native worship in the evening has been continued during the year. On the Sabbath, besides the usual morning service in English, there is stated native worship in the afternoon, at which time we often have attentive listeners. The native converts, thus far, appear stable in their Christian profession. There are others who are well acquainted with the principles of Christianity, and who appreciate its superiority, but hesitate to make the sacrifice a Christian profession would cost. We need the outpouring of the Holy Spirit to arouse such and lead them to a decision.

The eastern and southern portions of the district contain a large population of Kacharis, Lalongs and Mikirs, all of whose religious customs are similar. They sacrifice fowls and hogs to the gods of the mountains. They have no written language, no correct idea of God, or of the future state of man. The Mikirs are a particularly quiet and industrious race, but the wily Brahmans, chameleon-like, suiting their creed to their subject, are beginning to gain over some of these people to the Hindu faith. As a body, however, they still cling to the superstitions of their fathers. Numbers of them have

attended our native worship, and manifested great interest in what they saw and heard. Our hearts are filled with pity for them, and we cannot but hope that we may, ere long, have the means of establishing schools and preaching among them.

Orphan Institution.

Nowgong being a central position, and favorable in many respects, has been selected for the establishment of our Orphan Boarding School. The object of the Institution is to gather orphan and destitute children from every part of Assam, and train them up under a careful Christian influence; all who manifest a good degree of ability, to receive an education that will qualify them to become competent teachers and catechists; and those who manifest less ability, to be taught, in connection with an elementary and Christian education, such trades and employments as will enable them to earn their own bread, and become useful members of society. This Institution has now been in operation two years. The number of orphans supported is twenty. Three of these are Eurasian children, partly supported from other sources. A temporary building, thirty feet by fifty, has been erected, in which the native orphans remain under the constant care of a Christian teacher. An additional building, forty feet by fifty, has been made over to the establishment, designed for a boarding hall and for the use of a matron, who is now on her way to join us. A valuable and convenient addition has been made to the mission premises, with special reference to the enlargement of the establishment, and the location of an additional missionary family. A small lot of land near the mission premises has been secured for horticultural purposes. We have not, however, been able to give as much attention to this part of the plan as we desire, nor as we hope to do when we have assistance, and the children are older, and able to labor more effectively. Received at so early an age, they have no prejudices of caste, and manifest a growing disgust at the foolish superstitions of their heathen neighbors. It is our earnest prayer, that they may receive the regenerating influence of the Holy Spirit, without which the great end of all our labors will not have been attained.

The Institution, thus far, has been mostly sustained by the benevolence of

Christian friends in this country. The native assistant in charge of the orphan and day schools, and also the native assistant at Gowahati, are principally supported by the kind liberality of Capt. J. T. Gordon. We have also been generously aided by several individuals in England and America, some of whom have pledged the permanent support of an orphan. The day school taught on the mission premises is in an encouraging state. The average attendance, including the orphans, is fifty. Great difficulty is experienced in retaining the same scholars, after they can read and write, but this will gradually diminish as the value of education is perceived, and the number who can read and write increases. The school is opened with prayer, and the scriptures are in use in every class.

For want of funds we have been obliged to dismiss a flourishing school of forty scholars, and have, at present, only one village school in operation. In the cold season it numbered forty, and in the cultivating season only twenty scholars. Nowgong is thickly studded with villages, most favorably situated for schools, and we have frequent requests from the people themselves for their establishment. Had we the means, we might increase them to almost any extent; and under an efficient superintendence, multitudes of children, who will otherwise grow up in ignorance, might be instructed and enlightened in the principles of divine truth.

GOWAHATI.

Missionaries.—Rev. C. BARKER and Mrs. J. W. BARKER.

Native Assistant.—Caleb Sirdar.

This station being the capital of Assam, and having a large population, presents an important field for missionary labor. It is one of the strong holds of Hinduism, having in its vicinity the celebrated temples of Kamakhya and Haju, whose baneful influence pervades every portion of the native community. In Lower Assam there are between three and four hundred religious establishments, endowed with lands and hereditary dependents, which form a powerful barrier to the progress of Christianity and civilization.

There has been an addition of one member to the church at this station, since its organization. Applications for baptism have been made, but the

individuals not giving satisfactory evidence of conversion, or of having any just appreciation of what the ordinances pre-supposes, their request could not be complied with.

English worship has been maintained on Lord's day evenings, and has been well attended. By the liberal aid of several individuals, a neat and convenient place of worship has been nearly completed, and partially furnished. A bible class has been commenced, and continued through a considerable portion of the year.

A service in the native language has been conducted on Lord's days, at which, among others, thirty or forty beggars have often been present. One of them, a blind man, has obtained considerable religious knowledge, and says he prays to Christ. It is difficult to secure the constant attendance of a native assembly for religious worship; the people, however, when addressed in the streets and villages, readily listen, and often with much apparent interest. Tracts and portions of scripture have been largely distributed during the year; and in this department there is a wide and open field for usefulness. We are not ignorant of the fact that many of our tracts are neglected or perhaps destroyed; but we are happy also to know that they are often read and believed. The truth of God thus communicated, though silent and unseen, is operative, and its influence, we believe, will at length appear.

Five boys' schools are in operation, and, except one, have been continued throughout the year. The expenses have been mostly defrayed by the benevolence of friends in Gowahati and Tezpur.

Two of the schools are at Gowahati; one is at Sialkhusi, on the opposite side of the river, and contains about sixty Brahman children; one at Herapara, and the other at Palasbari, where the Gosain appears favorable,—has assisted in erecting a school house, and expressed a willingness that the scholars should read our scriptures.

A public examination of the schools, in presence of the Commissioner and several other gentlemen, was held at the government school house in October last, when about 160 boys were present. The result, considering the short period they had been under instruction, was highly favorable, and presents from the Commissioner were distributed among the scholars for their encouragement.

Miss. Butler has had under her care for the past year three Korean girls, who have been instructed in the common elementary branches of English education: also a school of native girls, who have been taught reading and plain sewing. Most of them have committed the catechism to memory, and are able to answer questions on the first principles of Christianity. The number of scholars has been from twelve to fifteen; but in consequence of the native prejudices against female education, it has been found difficult to secure a constant attendance. They are much interested in needle-work, and the results of their labor are given to them for their encouragement.

Several ladies have interested themselves in the prosperity of this school, and have aided it by monthly subscriptions. Cotton cloth, thread, needles, dyes, and other useful articles have been received from friends in America.

In presenting this Report, for the information of all interested in the general diffusion of Christian light and knowledge in this province, the mission would render their devout acknowledgments to Almighty God, for his abundant goodness vouchsafed under every circumstance of affliction and discouragement. We would humbly hope that the tokens of Divine favor that have been received, will stimulate all the friends of the cause to still greater liberality and effort. Heathenism in this country is like an impregnable fortress, walled up to heaven. To enter it, we have to meet at the outset, a numerous and influential priesthood, whose very existence is identified with its support. Its abasters are the essence of all that is dishonourary to God, degrading to man, and calculated to foster every evil propensity of his nature. The people, having no proper sense of sin and holiness, see little to reprobate in the immorality of their gods; and their constant familiarity with every thing base and degrading, renders them callous to the sense of shame. The prime attribute of deity with them is *power*, not holiness; and they consider that God may do what he will, and no guilt can attach to him, on account of the efficacy of his divine power. These are the ideas that fill the minds of the people, from the highest to the lowest, and cause them to vie in their disgusting practices with the very gods themselves. Added to

all this, is the most hard of hearts, to render warm, as to make themselves accused of God and man.

Since the formation of this mission, we have repeatedly surveyed the field, and asked ourselves, how can we successfully meet the obstacles that oppose us? What, under existing circumstances, are the best adapted instrumentalities for enlightening and Christianizing this people?

We would not presume to improve upon the well known experience of the Apostles, that "the instrument of preaching" is one of the principal means appointed for the conversion of the heathen. The instrumentalities they employed in subjugating the heathen world to Christ, we would ever keep before us for our own imitation; but it is our opinion that in preaching must be united other powerful auxiliaries, having special reference to the diffusion of general knowledge, and multiplying the numbers of those who can read and understand the books we print and circulate. The more we can educate the mass of the people, the sooner will they be prepared to abandon their blind guides, and to welcome the messages we bring. Were there less ignorance and more open opposition, we should give less importance to education. But, at present, the most powerful arguments in support of Christianity are quite lost upon the common people, simply on account of their ignorance. They have not seen the superiority of Christianity, and their minds not being sufficiently enlightened to appreciate the arguments presented, little or no conviction is forced upon them. What should we think of the husbandman who, in his anxiety for a crop, should neglect to prepare his ground, but hasten to cast his seed upon the unfurrowed soil, among weeds and thorns? Thus in the work of missions, God is pleased to connect cause and effect. He is able to convert the heathen, without this preparation, but it is not his usual method. He requires us judiciously to adapt our efforts to the object to be obtained, and if we neglect to do so, we shall fail of success. We have also noticed, that wherever the most efficient means have been employed for imparting Christian education, there the gospel has achieved its mightiest victories.

Again, when we take into consideration the prejudices of the adult population, and how difficult it is to eradicate them, our fondest hopes centre

upon the children and youth of our schools. Upon them we can make right impressions, excite a spirit of inquiry, and encourage them to think and act independently. If convinced and converted, they have a whole life to devote to the cause. We have, therefore, repeatedly felt that schools and seminaries, conducted on Christian principles, should at present be among the first objects of our attention.

Another consideration that shows the importance of schools where science shall be correctly taught, is the firm and universal belief of the Hindus in their whole scriptures, as the word of God, one part equally with another, so that when their geographical and astronomical systems are proved to be false, and the work of man, then their shasters, as a whole, inevitably fall to the ground. For instance, the Assamese, Brahmans as well as others, think it impossible to measure the distance of an inaccessible object. By a slight knowledge of the principles of geometry, the scholar learns that this can be accurately ascertained, and is prepared to credit the calculations made by astronomers, of the distances of the heavenly bodies. He learns also that the earth is, by actual measurement, less than 8000 miles in diameter, instead of 4,000,000,000, as stated in the shasters; that there is, consequently, no room under the earth for the eight elephants, which are said to support it, each of whose heads is 8000 miles in thickness; that the whole surface of the earth has been examined without finding the Rum Ocean, the Sugar Ocean, the Milk Ocean, the Butter Ocean, and the seven intervening continents, &c.; that there is no central Mount Meru, 80,000 miles in diameter, and no place for it to stand upon; that the moon is not 1,600,000 miles distant; that the eclipses of the sun and moon are caused by the intervention of the moon and earth, instead of a demon, who attempts to devour them; that Ceylon is not a lump of solid gold,—one of the summits of Meru that fell into the sea, but is like any other island; that its former king, Bibhikhon, died long ago, and that Ceylon is governed by the English; whereas the shasters say that Bibhikhon should live to the end of the world, and that his country should never be conquered. They learn that the Brahma-putra, Dihing, and Irawadi, are not branches of one and the same stream; that the Ganges rises in the Himalaya

mountains, instead of flowing from heaven down the side of Meru, beyond the Himalayas; that the milky way is discovered by the telescope to be composed of small stars, instead of being a branch of the Ganges; that the rainbow is caused by the sun's rays falling on the drops of water, whereas the shasters say it is Indra's bow, and made of gold. They learn that the lightning and thunder are connected as the flash of a cannon and the report of it, while, according to the shasters, the thunder only proceeds from the clouds, while the lightning is caused by the darts of Indra, shot against the demons that attempt to drink the rain, which strikes fire as they fall upon the rocky mountains that sustain the heavens. From the errors of the shasters on these, and many other similar points, the people will readily see that they are only the work of man. These remarks are sufficient to illustrate the important bearing of education and science upon the overthrow of the heathen superstitions around us.

The mission are also impressed with the importance of an effective native agency in converting the people to God. So few in Christian lands are willing to devote their lives to this work, and so scanty are the means provided, that our main dependence, under God, must be upon the people themselves. We need a company of readers and distributors, who shall spend their whole time in going from village to village, reading, explaining, and distributing the scriptures. All converts of good abilities might thus be usefully employed, and prepare the way for the visits of the missionary. Native instrumentality must be employed wherever it can. Although almost every letter from the mission for ten years, has conveyed to the churches who have sent us an entreaty for help, we are at this day experiencing all the discouragements of hope deferred. Let us look around us. How does Britain hold this country? By training up her conquered subjects. Who, of all her teeming population, could furnish her recruits ready for every emergency? And who, like the native soldier, could bear up amid the toils of the camp in this ungenial clime? Yet this native agency requires to be guided. So with the work of missions. Missionaries there must be to direct, but they must have the means of keeping in operation effective native instrumentalities. This in Assam we have not had; and

we are compelled to inform our brethren and friends, that we have been obliged to abandon favored plans and efforts, that have consumed our time and strength, because we have not been promptly sustained at home. We have wished to employ native assistants, and gather thousands of the children into Christian schools, and spread the gospel through the whole length and breadth of the province; but we have been told that the Board have not the means at command. Thus we are obliged to spend our days in doing but a small part of what we might do for the heathen, and for the church, and what our hearts prompt us to do. If our brethren cannot supply the men required, will they not at least put into our hands the means of raising up and employing the best instrumentalities we can command around us?

In concluding this report, the mission beg to express their sincere and heartfelt gratitude for the very generous aid they have had the pleasure of receiving from Christian friends; and hope that by the continuance of their liberality, we may be enabled during the coming year to extend our operations. Deeply sensible that our efforts for the improvement and conversion of this people will be unavailing without the Divine blessing, we would earnestly crave an interest in the prayers of all Christians, that the word may have free course, run and be glorified.

LETTER FROM NIDHI LEVI.

The English name of the writer of the following letter, is Levi Farwell. He is a native assistant at Sibsagar, Upper Assam, whence he writes to the Corresponding Secretary, under date of Oct. 1, 1845.

As I had leisure, I thought in myself to write you a line or two, because many days since I have written to you.

Through the great goodness of my Heavenly Father, I have been preserved from every danger and from every trial. And the Lord has been very merciful towards me, that he has brought two of my countrymen at this station to see their sins and become disciples of Christ. So many years I have walked alone, and I had not any Christian brother to enjoy myself with in speaking of the love of God and in praising his holy name, therefore, I did not feel so happy as I do now. I know God

always hears the prayers of his servants, who pray to him in sincerity of heart and soul, and grants comforts to his distressed children; and he knows what is better for them, and what they require. He only can support them, and he does support them. Blessed be his name forever, who watches over his servants, and keeps them from every danger and from the will of the great lion, who privily seeks to devour them.

Last year Mr. Brown and I went to villages from Sibsagar to Nowgong, and from Nowgong to Tezpur, and from Tezpur to Gowahati, by land, preaching and distributing the tracts and gospels. Some people heard our strange word, and attended very well, but some did not like to hear, especially the gurus and priests, fearing that their profit will perish; if they will hear the gospel and embrace it, the people will not honor them as they do now. The people of Lower Assam are more ignorant than the people of Upper Assam; they bow down to idols, and under green trees they worship as their Creator and Preserver and as the Saviour of their souls. *How satan has bound them in his chains!* that they may not see with their eyes and not understand with their hearts. Pray, therefore, that the Lord may open their eyes, that they may see and understand with their hearts, and that they may embrace the truth which was preached to them.

Pray for us and for our labors, that what we have sowed we may reap at last in gladness of heart, and that we may see the work of the Lord prospering in our hands.

The missionaries and the converts are waiting to see some missionary coming to Assam, because "the harvest is great but the laborers are few." Come over, therefore, to help us, for the harvest is fully ripe.

Sir, I feel daily myself very sorrowful in seeing the people, how they bow down to wood and stone; and when they have heard the truth, they have seared their conscience with a hot iron, that they may not embrace the truth.

But I feel very thankful that I have been called from amongst them to serve the ever living God, and also to show them the way of truth; therefore, I bless God for his boundless grace towards me.

I like to go to America very much to see the people of God and join myself with them in prayer and praise to God.

Amherst, and I to the first named village, where I spent the following day, and broke bread to the infant church, only two of whom had previously enjoyed the privilege.

We rested a day at Amherst, and the day following went to a large Sho Karen village, eighteen miles northeast from Amherst. This is a delightful place. I trust some native pastor, ere many long years, will here have the charge of a church of Christ in the place of the priest of Boodh, who now, with his pupils, is supported by the blind, but simple hearted Karens. Our visit, I think, was the first of missionary excursions to this place. The people seemed surprised, and women and children were afraid of us; but I only had to tell them we were their friends, and would never harm them, but had come to make them happy, when they were pleased to see us. During our stay, we did not hear an evil report, but all were ready to listen, and some were deeply interested. On the first day of our visit, we preached from house to house, and in the paths wherever we met with the people. Wherever we stopped, a number would usually gather around us. Sometimes the neighbors would come in and quite fill a room. In one such place, I preached till I was almost exhausted. Meanwhile br. Haswell was engaged in another part of the village. I then told the people to come in the evening to the house where we stopped for the night. The sun not having set, I walked away more to rest than to preach, but soon met a man, to whom I introduced the subject of our mission. He stared me in the face, and for a time said nothing; so I continued my discourse. In a short time, he spoke up and said, "Follow me." As we passed along, he called to his neighbors, and we were presently in his house as many as twenty, eager to hear the story I had been telling him about the Eternal God, and salvation by grace through Jesus Christ. But darkness came to my relief ere long, and I returned to the house where we lodged. It was a new building, in the centre of the village, but was deserted because a lizard went into it. Probably you are aware that if that creature crawls into a dwelling, or a turtle under it, the Karens forsake the house, and dare not even use its timbers in erecting another dwelling, though those creatures are perfectly harmless.

In the evening the men of the vil-

lage came in considerable numbers, to whom br. Haswell and I preached alternately; he in Taling, and I in Karen. Those Karens living in the neighborhood of the Talings, understand that language to considerable extent.

On the next day morning, a few men called to see us, and after breakfast the women came and sat down around the house, desirous of hearing. I talked and read to them of the great salvation; but when I told them from what they might be saved, they appeared frightened, and one after another arose, and quickly, but silently withdrew, and I was presently alone, pondering in my heart whether it were wise to tell them of hell till they more clearly saw the way of escape, and believed other great and essential bible doctrines.

On going around to the houses, we found that many had gone away on business, so we went to the kyoung, where we found a priest, who is a Shan, and a Burman, and three Karen boys, all lounging in their yellow cloths. I need not stop to give you a description of this establishment. One or two circumstances connected with our visit here, I may relate. As we went into the building, our eyes first rested upon numerous images of Gaudama, arranged along the opposite walls. They were beautiful specimens of marble, and the carving and gilding fine. Each image had a yellow cloth wrapped around it. Br. Haswell approached, and was carefully taking one into his hands, taking hold of the head of the image, as was most convenient. The priest saw it, and cried out, "Touch not the gods," with evident agitation of mind. This was the introduction of the conversation between br. H. and the priest, which they held in Taling, and, of course, I knew but little what was said. It was evident, however, that the yellow clothed man, who received daily offerings and homage, had a larger mouth than mind. In a few moments he was angry, and said he wanted to throw an instrument which he had in his hands at our boatmen, whom he called our dogs. Our men said, "by our coming and preaching, the priest was afraid his rice pot would be broken."

As one of the boatmen was about drinking a cup of water, the Karen boys drove him away, saying, The god drinks there. Go out of the house and drink. What! said I, do you call that

Shan man a god? Yes; was the reply. Do you worship him? Yes. What makes him better than yourself, or than this boatman, whom you have abused? He wears a yellow cloth. And so do you. My cloth is not a perfect yellow, but a little striped. And I perceive it is not a little filthy, and so is that Shan's, and I see no reason why you should think either such cloth, or those who wear them, are holy.

It was now convenient to tell them of the Almighty and Holy One. So I preached to them, and they listened very attentively. I assured them they were there learning of one who was a fool and blind, and if they did not leave him, they would become like him. Where shall we go, and what believe, (said they) we do not know any other way? Come with me, and I will teach you to read the words of the Eternal God in your own language.

They gathered around me and said, "The Karens have no books in their language, nor could any be made so that a Karen might read." As I had with me the Gospel of Matthew, and some tracts in Sho Karen, and one of my scholars just then came in,—I gave them to him and told him to read. As he read, those poor deluded boys listened and gazed with the utmost astonishment.

As we left, one of them came and entreated me to come again and often, saying, they never before heard such things, or knew of any way but the one they practised. His heart was very tenderly affected, and I think he will never longer be satisfied where he is.

I have marked that village as the most interesting and promising place I have seen in Burmah. I saw there a man from a place some six hours' walk still east. He said none of his village ever heard the gospel, and he promised to tell them what I preached to him. Since that excursion, I have made one up the Dah-ghaing river, and found things generally encouraging. I expect soon to go that way again, and baptize one or two who have been asking baptism some months.

The church here, in Dong Yahn, was, perhaps, never in a better state than now. Yesterday I baptized four interesting young men. Though sin abounds, I think grace will triumph in this populous region. At the close of the dry season, I will write you again more particularly about some things here and on the river Dah-ghaing, than I now can.

My family enjoy pretty good health. I have suffered some from cold, that affects my lungs, but am better now.

LETTER FROM MRS. BULLARD.

Mrs. Bullard, under date of Dong Yahn, Jan. 21, 1846, furnishes the following account of the Karen boarding school under her care.

One year and nine months have passed away since we landed on these heathen shores, twelve months of which time we have had the supervision of a school; four and a half months the first "rains" after our arrival, two and a half months the next dry season here in Dong Yahn, and nearly five months the last rains. In the school there have been instructed fifty Sho Karens, of both sexes and all ages, from the child of six years up to the man of three score. Twelve of the youth have been constant attendants whenever the school has been open; the others have varied in their attendance, from two and a half to nine months. Some of these pupils were, by the Spirit of God, brought to a "knowledge of the truth" through the efforts of Miss Macomber, who waded through deep waters of affliction, and in a most devoted, self-denying manner, labored for this people. Many also were instructed in the way of life by the Rev. E. A. Stevens, who, though obliged to communicate to the people in a language which very few understood, yet appears to have been very successful in winning souls, and the love of all who knew him. Mr. Bullard has had the happiness of baptizing seventeen of the younger portion of these dear pupils, and three more give good evidence of a change of heart. It has been with trembling solicitude that these dear lambs of the flock have been admitted, through the sacred ordinance of baptism, into the visible fold of Christ, the Great Shepherd; but we are happy in being able to say that, thus far, they not only remain steadfast, but, two excepted, they are apparently growing in grace more rapidly even than is usual with young converts at home. Of the fifty who have entered our school, all but ten are now members of the church, and eight of these are numbered among the inquirers.

Our school last rains numbered in

all forty pupils, averaging, however, but thirty-two. That Mr. Bullard might have his whole time for translating, and other duties, I took charge of the school, the class of assistants excepted, who, in addition to the instruction they received in the school, spent between two and three hours daily with Mr. Bullard in the study of the bible. I had the help of an excellent assistant, besides spending five hours daily myself in teaching. The school was instructed in the Gospel of Matthew, and the Catechism; the last of which gives an account of the creation, the fall, the flood, history of the Israelites, history of Jesus Christ, and some account of his future coming. These books were pretty thoroughly studied. In addition to these, they were taught, verbally, some account of the Apostles, and some of the Old Testament stories. They were also instructed in reading, writing, composition, arithmetic, and good manners. My class in arithmetic were made pretty thoroughly acquainted with the four fundamental rules, without attempting any thing higher, they being young lads. Of course, we were obliged to instruct without the aid of books, there being no arithmetic in the language, except a small elementary book translated by my assistant from the Burman. The school was also taught geography, and astronomy so far as we were able to teach it from the globe and orrery, (kindly lent us by br. Simons,) without the help of either books or maps, of which we have none. The small children also studied one volume of "The Little Philosopher, by Erodore," which I translated for them during the rains. The girls were also taught plain sewing, washing, ironing, &c.

You are aware that the Karens are exceedingly filthy in all their habits, consequently we considered it our duty, in addition to cultivating the mind and heart, to exert ourselves to elevate them in their manner of living, that Christianity and civilization might go hand in hand. Besides requiring of them to keep their bodies, clothes, and rooms clean, I placed in each room a basin of water, a comb, small glass, and towel, requiring of all to use them before leaving their rooms in the morning. People in America, always accustomed to habits of cleanliness, can form no adequate idea of the difficulties met with in a Karen school, of enforcing obedience to such regulations as the above. We had also a

very cheap dining room erected, with a long table in the centre. I purchased each a plate, bowl, spoon, and fork, and it gave us no small pleasure to see them in their clean dresses sitting around the table eating with their spoons, instead of sitting down in the filth upon the floor and eating with their hands, as is the universal custom even among the Christians! They made some objections to this arrangement at first, saying it was "so fatiguing to sit upon a bench;" and, besides, "we can never, with spoons, put sufficient rice into our mouths." We compelled no one, but they soon yielded to persuasion, except one or two, who continued the disgusting practice of eating with hands.

In order to bring the expenses of the school as low as possible, I purchased nearly all the "bagar," or food, and gave it out twice daily with my own hands. Though, to do this, I must spend time; yet it saved the mission a considerable amount of money, the expense for board being reduced one third from what it was last year. Besides teaching, the care of the bazaar, &c., I, of course, must look after all their rooms, their wardrobe, and the sick, which, together with my own domestic affairs, was quite as much as I could do. Oh! it is hard toiling alone in this burning clime. Could I have the assistance of a kind sister, as has sister Vinton, how highly should I value the blessing.

Our health has been good the past year, for which blessing we would raise our hearts in grateful praise. Though we have much to do, we love our work, and were never so happy as now. We were happy with our dear friends, and brethren, and sisters in America, but our hearts were ever panting to go forth to "Such as sit in darkness and the shadow of death;" and now we have come to this people, we have no wish to go elsewhere; but we do most earnestly desire an associate in our department of the mission. We already begin to feel the effects of too close confinement, and yet we cannot rest even for one day. Br. and sister Brayton are very laborious and accomplish much, but they have already more than they can do in the promising field they occupy.

"Cast thy bread upon the waters;
for thou shalt find it after many days."

West Africa.

EXTRACTS OF A LETTER FROM REV.
I. CLARKE.

British Akrah, April 8, 1846.

Of late, our attention has been several times directed to the subject of transferring the African Mission to the Southern Board, and at last to that of abandoning the mission. We have consented to the transfer, provided it be found best for the cause of missions on the whole. But to abandon it, we think, would be wicked in the extreme. It would argue that the church had attempted too much, or that her efforts as to the mission had proved abortive. The church is bound to do all she can do, for evangelizing the world. Properly speaking, she is a Missionary Society, organized for her own good, that is, the edification of her members and the conversion of the world. When the Savior commissioned his disciples, to go into all the world and preach the gospel to every creature, He devolved this duty on the whole church in all succeeding ages.

Our blessed Savior came from heaven to save the world. To this He applied his resources and devoted his power. For this, He emptied himself of his glory, and devoted himself to a life of poverty, toil, reproach, and suffering. Jesus is not our Savior only, but also our example. He bestows on Christians a portion of his own nature, baptizes them with his own Spirit, and, with his own example before them, sends them forth into the world to carry forward the great work which He commenced. Every one is required to do all he can for the conversion of the world, to devote all he possesses and all his talents to this object. This is the view which the early disciples took of this subject. "For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead. And that He died for all, that they which live, should henceforth live, not unto themselves, but unto Him who died for them, and rose again."

The first requisite of the church, is the constraining love of Christ. Let the hearts of Christians be imbued with this, let them feel for the miseries of the perishing heathen, and that the gospel is the only thing which can save them, and let there be an entire consecration of soul and body to Christ,

and all will be well. There will no longer be any necessity of deliberating about giving up, or transferring missions. The treasury of the Lord will be full and overflowing. To every request for missionaries there will be a prompt response, "Here am I, send me." No matter what the sacrifice to be made, or the danger to be encountered, there will be no deficiency. But, alas! how little of this is manifested by American Christians of the present day! The church has descended from the high position which she was intended to occupy. Her love has grown cold, the world has engrossed her affections, the Spirit has been grieved and taken his departure, and the heart is cold and insensible. Christians must live as the men of the world, follow their customs, and indulge in their luxuries, though the commands of Christ are disobeyed, and the heathen world sink to perdition!

Though God has blessed Christians in America above all other Christians, how little gratitude they manifest! How little sympathy for the heathen, who are by thousands and millions peopling the world of despair, without having heard that God so loved the world, that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life! How many of the poor benighted Africans are looking to the Baptists in America to give them the only thing which will save them from an awful hell, while these same Baptists are deliberating whether they shall recall their missionaries, abandon the field on which the beloved Crocker, Fielding, and their wives, fought and fell; whether the dear youth, who have been collected with so much pains, and taught with so much care, are to be sent back to heathenism, to inform their heathen parents that they must all perish in their sins; whether the books on which years of toil and almost agony have been spent, shall be left to be consumed by insects.

Now, if the northern Baptists are doing all they can do, and several of their missions are in a languishing state, for want of funds or men, it may be best to transfer them to others, or even to abandon them. But until they have exerted themselves to the utmost of their ability, till with an entire consecration of themselves and all they have to God, they have done all they can do, they cannot, they dare not do it.

Are the northern Baptists doing all

they can? They contribute, perhaps, about \$80,000 a year, making an average of 20 cents to each member, for promoting the gospel among the heathen; while the English Methodists, whose number is about equal to the northern Baptists, give \$400,000 yearly, for the support of Foreign Missions. In addition to this, they give one tenth of their income to support the national church. Let our brethren and sisters, who are better able than English Methodists, give as they do; let every church give, for the support of Foreign Missions, as many dollars as she has members; then see whether the Board will be under the necessity of giving up any of her missions. Are not the Baptist churches able to do this? Would it not be a blessing to the churches to do it? "There is that withholdeth more than is meet and it tendeth to poverty." Has not the church, and even each individual church, ever been blessed in proportion to her efforts to spread the gospel among the heathen? If this is true, for the church to do less than she is able, is a curse to her; it is to cause God to withhold his blessing and to send leanness upon her. The northern church is abundantly able to sustain all her missions and to increase them four fold. Let her be characterized by love to God and love to man, let each one feel that he has been redeemed by the blood of Christ, and that henceforth he is not to live to himself, but to Him who bought him; and what will not God do? Will the treasury of the Lord be impoverished? Will the cry of the heathen, for teachers, be unheeded, and the voice of missionaries, worn down with excessive toil and care, die away as the chattering of the swallow on the passing breeze? Oh, no! the treasury would be full, every call would meet a prompt response. Young men by hundreds would say, "Here are we, send us." Neither the dreaded and fatal atmosphere of Arracan, nor the poisonous and deathly malaria of Africa would deter them.

Mr. C. then proceeds to mention facts which, in his opinion, would render it unsuitable to transfer the mission; but which, as no such measure is now contemplated, we omit. His arguments for the reinforcement and vigorous prosecution of the mission, are worthy of serious consideration.

I say now, as I have before, if it is best, all things considered, to transfer the African Mission to the Southern Board, I do not object to it. But after reflecting on the subject, I see nothing to be gained and much to be lost.

The Board, I trust, will not be under the necessity of giving up any of their missions. The churches are abundantly able to support and enlarge all their missions, and not to do it, would be disgraceful to the churches and disheartening to missionaries. To give up one encouraging mission, and to recall one worthy and faithful missionary, would produce distrust and discouragement, both among the churches and missions. To retreat is always inglorious, but especially when we are able to advance. To entrust to others, what we are able to do ourselves, is contrary to our holy religion and the dictates of our own consciences. It brings the curse of the Almighty upon us, leanness and death to our souls.

Now, dear brethren, I leave it with you. But if you retain the mission, you must strengthen and enlarge it. You must appropriate more to its support, and send us more help. While you were involved in debt and other difficulties, I held my peace, and even advised retrenchment. But now, I feel constrained to raise my voice for Africa. During the eight years of my connection with the mission, it has been all the time embarrassed for want of adequate supports. As few and weak as we have been, we have been under the necessity of doing much ourselves which might have been done by others, if we had had the means of paying them. Instead of employing others to teach the heathen youth the rudiments of those arts which are essential to civilization, we have been obliged to teach them ourselves when we ought to have been breaking to the heathen the bread of life. When we ought to have horses to ride on our preaching tours, we have been under the necessity of walking.

But, above all, we need more laborers. Our work, which we have never been able to do properly, is accumulating on our hands. The whole Bassa tribe is ready to receive the gospel. Wherever we go, they listen attentively to the word of life. They often say to us, it has been so long since you were here, that we have forgotten God's word. If you would come more frequently and preach to us, we would understand and remember the word. A short time ago, one of the chiefs of

Zuzo repeatedly sent to me for a teacher, as the school there had been suspended for the want of a suitable teacher. He had attended the school at Zuzo, and learned to read and write both the Bassa and English languages, and had said to me that he wished some one better qualified to live in his town. He said the Bassa teachers could instruct him in reading and writing, but he wanted to learn something more. At last he wrote me to send one of our school boys, if I could send him no other. If we had a good missionary at Zuzo, he would exert an influence over a large section of country. A missionary at Tradetown might preach the gospel to thousands. I, for years, have longed to occupy that field myself. I have made several visits there, and found them ripe for instruction. River Sesters is also an inviting field, with thousands of precious souls involved in the darkest gloom of heathenism.

About 100 miles in the interior, is the Kplei, (Kpise) teeming with its hundreds of thousands; I spent a few days among them about two years ago, and they heard the gospel with gladness. The king said he had seen and heard what his fathers never heard. "No white man ever came to their country before, to bring them the good news." He earnestly requested me to come again, and I promised him I would endeavor to, if I lived. He said God would not let me die for a long time. Who will come and give this people the gospel?

The Board have, indeed, had many discouragements; but no more than any other mission on this coast, excepting, perhaps, the Episcopal Mission at Cape Palmas. All the others have lost more than half of their missionaries on the field, and none of them have more than two of their older missionaries now in the field.

This is true of all the missions on the western coast, from Sierra Leone to the Gaboon, including the American, English, and German. In most cases where missionaries have fallen, their ranks are filled by others. None seem to be discouraged but the American Baptists. All missionaries who are acquainted with the Baptist Mission, say that it has accomplished as much in proportion to what it has expended, and that it has as much encouragement to persevere, as any other mission. Shall the Baptists retire in dismay from the field, while others are

taking fresh courage, and girding themselves anew for the conflict? Will you give up the field on which you have fought so long and gained so much? Shall the field on which the footsteps of the beloved Crocker are still visible, and on which he would have been willing to sacrifice his life a thousand times, be given to others, you know not whom? Oh! let it not be named among you; publish it not to the world; let it no more come into your holy convocations; but declare to the world and the church, that you are ready to send men to Africa, and clear your garments of the blood of these poor heathen; let the church second the action of the Board, and furnish the requisite funds, and throw responsibility on the ministry, on the young men who are *this year* to leave our Theological Institutions, and see if there is no one among them all, with faith enough to come to Africa. He may die, and could he die in a better cause? We ask only for one, and his companion, at present. Is there no one who is willing to hazard his life for the perishing millions of Africa? Do you believe that you are one of the number to whom the Savior said, "Go ye into all the world, and preach the gospel to every creature?" If so, what reason have you to think he does not require you to go to Africa? Do you believe that the Savior included Africa with the rest of the world, and that it is the duty of some of his ministers to go there? Then why does not this duty devolve on you? Is your case a peculiar one? If not, why should you not come? Some one *must* come soon, or the mission must be given up. We cannot expect to live many years longer. Eight years in Africa make a great change in the best constitution. Now, dear brethren, let us have a prompt reply. We wish to know what we are to expect.

The foregoing is dated at British Akrah, a place on the Gold Coast, to which Mr. and Mrs. Clarke, and Mrs. Crocker had been compelled to resort for the improvement of their health. Mr. Clarke acknowledges, in strong terms, the special kindness of Capt. Lovett, of the brig Hollander, of Providence, R. I., who gave them a passage down the coast, and showed them many generous attentions.

Miscellany.

English Baptist Missionary Society.

The fifty-fourth anniversary of this Society was held in Exeter Hall, London, on Thursday, April 30. After prayer by the Rev. R. W. Overbury, and an address by the Chairman, S. M. Peto, Esq., the Secretary, Rev. Joseph Angus, read the report, of which the following is an abstract:—

“The Society employs agents in Europe, Asia, Africa, and America.

“In India it supports thirty-nine missionaries and 137 native preachers and teachers. In connection with the Indian churches are 1,678 members, of whom 261 have been added during the last year. There are also 101 schools, with 2,979 children.

“The members of these churches are nearly all very poor, and yet they have contributed more than £1,200 last year for the support of their pastors. Friends at the different stations have also contributed at least an equal amount towards the support of schools and translations.

“Fifty thousand volumes of scriptures in the Hindustani, Sanscrit, Bengali, Hindi, Persian, and Armenian languages, and one hundred and fifty thousand tracts have been distributed during the year.

“In Africa, the Society has stations at Fernando Po, Bimbia, Camreons, and Calabar, and thirty-three missionaries and teachers. There are 250 children in the day schools, and 500 in the Sunday schools. Parts of the scriptures have been printed in the Fernandian, Isuba, and Dewalla tongues. The *Dove*, missionary ship, visits the stations, carrying teachers and supplies.

“In America and the West Indian Islands, there are the following fields of labor:—

	Mission-aries.	Native Teach.	Memb.	Day Schol.
Honduras,	3	4	130	183
Trinidad,	2	3	52	180
Hayti,	1	—	—	30
Bahamas,	3	9	2648	684
Canada,	12	—	599	—

“To these may be added the churches in Jamaica, containing 34,000 members, formed under the care of agents sent out by the Society.

“In France there are three stations and

two ministers, one of whom is occupied in completing the New Testament in Breton.

“The total number of our missionaries, all over the world, is not so large as the number of agents of the London City Mission.

“Hayti has but one missionary connected with us; Trinidad has but two; France, with many millions who hear not the gospel, has but two; South America and China have none.

“More is required. Our total income is not more than one tenth of the annual offerings to Kales, the Indian goddess of murder; not more than one thirtieth of what the Baptist denomination pay in taxes. It does not amount to one penny a-week from each of the members of our churches; nor is it more than one tenth of the amount spent in sustaining the gospel at home. By systematic efforts, several churches have each raised more than large counties where such efforts are wanting.

“The total number of members added to the churches during the past year, is 1,866; the total number of members in all the churches being 39,202. There are also 232 stations and sub-stations, 234 agents, not including Jamaica. The number of day schools is 152, of children taught in day schools 9,306; and of children taught in the Sabbath schools 11,155. The total receipts, for all purposes, are £26,298 18s. 9d.”

During the meeting, some very liberal donations were pledged, on condition that the Committee should commence a mission to China.

Departure of Missionaries for China.

The Rev. William Dean, Rev. E. N. Jencks and wife, missionaries of the American Baptist Missionary Union, and the Rev. Messrs. Samuel C. Clopton and George Percy, with their wives, missionaries of the Southern Baptist Board of Foreign Missions, sailed from New York for Canton, on Monday, June 22, in the ship Cohota. Mr. Dean is accompanied by Ko A Bak, the amiable and interesting Chinese convert, who has been the companion of his travels in this country. They

have also, as their fellow-passenger, the Hon. A. H. Everett, the United States Commissioner to China.

Interesting services were held on board the steamer that towed the ship down the bay. The Rev. J. B. Taylor, Corresponding Secretary of the Southern Board, made a brief address, and prayer was offered by the Rev. John Dowling. Remarks were made also by Mr. Everett, expressive of his admiration of the missionary enterprise, and of the character and spirit of those who devote themselves to its advancement. He said he should be happy, in his official capacity, to render all proper assistance to such as should need it, in their efforts for the spiritual good of China.

We do but utter the sentiment of many thousands, when we say that the visit of Mr. Dean to this country has contributed largely to deepen and extend the true spirit of missions. The impression which he has made upon the public mind has been, in every respect, favorable to the cause in which he is enlisted, and he has reëmbarked for the field of his labor, accompanied by the sincere affection and the fervent prayers of all who love true Christian excellence.

On Sabbath evening, June 14, public service, with reference to his departure, was held in the Baldwin Place meeting-house, Boston. Prayers were offered by Rev. Messrs. Banvard and J. M. Graves, and addresses made by Rev. Messrs. Neale and Dean.

On the Sabbath following, Mr. Dean addressed large audiences in New York. From his last address, delivered in the Tabernacle, Mulberry Street, we give the following extract, as reported in the New York Recorder:—

“Some may ask why I leave these pleasant scenes. I have, within a few days, taken leave of my venerated father, and as he threw his arms around my neck, I felt compelled to say, why do you restrain me, for I desire to go. My sisters said to me, remain with us; is it not enough that you have spent ten years of your life in heathen lands? You are impaired in health, let others go and take your place. And my children, as they clung to me, (and it

is not figurative to say that I was compelled to throw them off and tear myself from their embraces,) said to me, dear father, stay with us. Do you ask if I love my children? I love them as tenderly as any parent. And, parents, if you would test the love a father has for his child, send your children to China and remain in this country yourselves. [Here Mr. D. was much affected, and, for a few moments, was unable to speak; the congregation sympathized deeply with his emotion.] I am a man encompassed with infirmities. I cannot pursue the subject any further. For the last few days I have been travelling over the beautiful plains of my native land, amid the bending fruit, the verdant fields, and the waving grain, all which seem to beckon me to remain. If my young brethren, who are to accompany me, see any thing of romance in the far off land they are going to, I do not. I have seen all, and it is nothing but darkness. To go to China is like going down into a deep, dark pit. It is like the tomb; and I seem to shrink back, as I feel the death damps gathering around me. But there is something pleasant in the thought, that it is the tomb of my loved ones. I have laid children there, and there rests my beloved companion. But though my own country is so delightful, and in China there is so much that is dark and forbidding, I would not remain here. I know not why it is, but there is nothing that would tempt me to stay with you. When I can fix my eye beyond all these earthly scenes, into the eternal world, then it is that I find myself happy in my prospects. Notwithstanding I love my father, and dear children, and my native land, I am happy at the privilege of returning to China to point her millions to the bliss of heaven.”

Departure of Missionaries for Burmah.

On Tuesday, June 30, deeply interesting services were held in the Baldwin Place meeting-house, Boston, in reference to the departure for Burmah, of the Rev. Dr. Judson and wife, Rev. Messrs. Norman Harris and John S. Beecher, with their wives, and Miss Lydia Lillybridge. A portion of scripture was read by Rev. R. H. Neale, and prayer offered by Rev. Dr. Ripley. An address was delivered by Rev. Baron Stow, in which he showed, from the history of our missions to the East, that the providence of God had signally favored our operations. The prayer,

commending the missionaries to the Divine protection and blessing, was offered by Rev. Dr. Sharp. The instructions of the Executive Committee to the new missionaries, were read by the Corresponding Secretary, Rev. S. Peck. Dr. Judson then followed with a few oral remarks, as follows:—

“ My friends are aware, that it is quite impossible for me, without serious injury to myself, to sustain my voice at such a height, as to reach this large assembly,—except for a few sentences. I have, therefore, taken the liberty of putting some thoughts on paper, which the Rev. Mr. Hague will do me the honor of reading to you.

“ I wish, however, in my own voice, to praise God for the deep interest in the cause of missions, manifested by the friends of the Redeemer in this city and the vicinity, and to thank them for all their expressions and acts of kindness toward me, during my brief sojourn among them. I regret that circumstances have prevented my spending more time in this city, and of forming a more intimate acquaintance with those, whom a slight acquaintance has taught me so much to love.

“ It is as certain,—as any future event can be, that I shall never again re-visit the shores of my native land,—that after a few days, your beautiful city,—this great and glorious country, will be forever shut from my view. No more shall I enter your places of worship,—no more shall I behold your faces, and exchange the affectionate salutations of Christian love.

“ The greatest favor we can bestow on our absent friends, is to bear them on our hearts at the throne of grace. I pray you, dear friends, remember me there,—and my missionary associates, and our infant churches, and the poor heathen, among whom we go to live. And though we do meet no more on earth, I trust that our next meeting will be in that blessed world, where ‘ the loved and the parted here below meet ne’er to part again.’ ”

Address of Dr. Judson.

“ There are periods in the lives of men, who experience much change of scene and variety of adventure, when they seem to themselves to be subject to some supernatural illusion, or wild, magical dream,—when they are ready, amid the whirl of conflicting recollection, to doubt their own personal identity,—and, like steersmen in a storm, feel, that they must keep a steady eye to the compass, and a strong arm at

the wheel. The scene spread out before me, seems, on retrospection, to be identified with the past, and, at the same time, to be reaching forward and foreshadowing the future. At one moment, the lapse of thirty-four years is annihilated; the scenes of 1812 are again present; and this assembly,—how like that which commended me to God, on first leaving my native shores for the distant East. But, as I look around, where are the well-known faces of Spring, and Worcester, and Dwight?—Where are Lyman, and Huntington, and Griffin? And where are those leaders of the baptized ranks, who stretched out their arms across the water, and received me into their communion?—Where are Baldwin and Bolles? Where Holcombe, and Rogers, and Staughton? I see them not. I have been to their temples of worship, but their voices have passed away. And where are my early missionary associates,—Newell, and Hall, and Rice, and Richards, and Mills? But why inquire for those so ancient? Where are the succeeding laborers in the missionary field for many years,—and the intervening generation, who sustained the missions? And where are those who moved amid the dark scenes of Rangoon, and Ava, and Tavoy?—Where those gentle, yet firm spirits, which tenanted forms,—delicate in structure, but careless of the storm,—now broken, and scattered, and strewn, like the leaves of autumn, under the shadow of overhanging trees, and on remote islands of the sea?

“ No, these are not the scenes of 1812, nor is this the assembly that convened in the Tabernacle of a neighboring city. Many years have elapsed; many venerated, many beloved ones have passed away to be seen no more. ‘ They rest from their labors, and their works do follow them.’ And with what words shall I address those who have taken their places, the successors of the venerated and the beloved,—the generation of 1812.

“ In that year, American Christians pledged themselves to the work of evangelizing the world. They had but little to rest on, except the command and promise of God. The attempts then made by British Christians had not been attended with so much success, as to establish the practicability, or vindicate the wisdom of the missionary enterprise. For many years, the work advanced but slowly. One denomination after another embarked in the undertaking;—and now American missionaries are seen in almost every clime. Many languages have been acquired; many translations of the Bible have been made; the gospel has been extensively preached;

and churches have been established containing thousands of sincere, intelligent converts. The obligation, therefore, on the present generation, to redeem the pledge given by their fathers, is greatly enhanced. And it is an animating consideration, that with the enhancement of the obligation, the encouragement to persevere in the work, and to make still greater efforts, are increasing from year to year. Judging from the past, what may we rationally expect during the lapse of another thirty or forty years? Look forward with the eye of faith. See the missionary spirit universally diffused, and in active operation throughout this country,—every church sustaining, not only its own minister, but, through some general organization, its own missionary in a foreign land. See the Bible faithfully translated into all languages,—the rays of the lamp of heaven transmitted through every medium, and illuminating all lands. See the Sabbath spreading its holy calm over the face of the earth,—the churches of Zion assembling, and the praises of Jesus resounding from shore to shore,—and, though the great majority may still remain, as now in this Christian country, without hope and without God in the world, yet the barriers in the way of the descent and operations of the Holy Spirit removed, so that revivals of religion become more constant and more powerful.

“The world is yet in its infancy; the gracious designs of God are yet hardly developed. Glorious things are spoken of Zion, the city of our God. She is yet to triumph, and become the joy and glory of the whole earth. Blessed be God, that we live in these latter times,—the latter times of the reign of darkness and impotence. Great is our privilege, precious our opportunity, to cooperate with the Savior in the blessed work of enlarging and establishing his kingdom throughout the world. Most precious the opportunity of becoming wise, in turning many to righteousness, and of shining, at last, as the brightness of the firmament, and as the stars, forever and ever.

“Let us not, then, regret the loss of those who have gone before us, and are waiting to welcome us home, nor shrink from the summons that must call us thither. Let us only resolve to follow them, who through faith and patience inherit the promises. Let us so employ the remnant of life, and so pass away, as that our successors will say of us as we of our predecessors, ‘Blessed are the dead that die in the Lord. They rest from their labors, and their works do follow them.’”

The concluding prayer was offered by the Rev. James B. Taylor, Corresponding Secretary of the Southern Baptist Board of Foreign Missions.

On Saturday, July 11, the missionaries sailed from the port of Boston in the ship Faneuil Hall, Capt. Hallett, direct for Maulmain, Burmah. At the hour of departure, a large number of friends met on board the ship, and had the customary religious services. An original hymn was sung, and prayer was offered by the Rev. A. D. Gillette, of Philadelphia.

Eleven of our brethren and sisters are now on their way to the distant East, consecrated to the noblest service in which man can engage. Let unceasing prayer be offered for their safe conduct over the deep, and their prolonged usefulness among the benighted of other lands.

Southern Baptist Convention.

The first triennial meeting of the Southern Baptist Convention, was held the second week in June, in Richmond, Va. President, Rev. William B. Johnson, D. D., of South Carolina. The Board of Managers for Foreign Missions, consists of Rev. Jeremiah B. Jeter, President, with fourteen Vice Presidents; Rev. James B. Taylor, Corresponding Secretary, Rev. Martin T. Sumner, Recording Secretary, Archibald Thomas, Esq., Treasurer, Dr. Charles T. Wortham, Auditor; fifteen Managers, and the eight officers of the Convention, *ex officio*.

The Treasurer reported that since the organization of the Convention, the sum of \$11,785.22 had been received for Foreign Missions.

The next meeting of the Convention is to be held in Nashville, Tenn., on the first Wednesday in May, 1849.

Return of Mrs. Crocker.—Mrs. Mary B. Crocker, relict of our late esteemed brother, Rev. William G. Crocker, has been compelled, by the decline of her health, to return to her native land. She left British Akrah, on the Gold Coast, Africa, April 29, in the brig Smithfield, and

arrived, a few days since, at the port of Providence, R. I. She has rendered good service to the mission, and deeply regrets that she could not there spend her days in useful labor.

Death of Mr. McCoy.—We learn, from Western papers, that the Rev. Isaac McCoy, Corresponding Secretary of the American Indian Mission Association, died at Louisville, Ky., on the 21st of June. He has been for many years devoted to the civilization and spiritual welfare of the Indian tribes. In the prosecution of his enterprise, he has exhibited great energy, perseverance, and self-denial. In his death, the red man has lost a sincere friend, and the cause of Indian reform a most indefatigable laborer.

Missionary Hymn.

BY MRS. D. J. MACGOWAN.

Heralds to benighted nations,
Calvary's triumphs to proclaim,
Onward hasten,—foes are gathering,—
Sound the great Redeemer's name;
Go and conquer;
Conquer in the Savior's name.

See afar the dawn appearing
Of that glorious, promised day,
When all nations 'neath His sceptre,
Shall the gospel call obey;
Blessed Savior,
Haste the year of Jubilee.

God of kingdoms! God of nations!
Come with power; thine arm reveal;
Let the Spirit's mighty influence
Bend and break the hearts of steel,
Till, triumphant,
Gospel truth shall gain the day.

Gracious Savior, let thy kingdom
Soon extend from shore to shore;
Lord, we trust thy precious promise,—
Satan's reign shall be no more:—
Hallelujah!
Plead thy cause forevermore.

Ningpo, Nov. 21, 1845.

Letters, &c., from Missionaries.

MAULMAIN.—*Mission*, Dec. 20, 1845, Jan. 20, March 19.—*J. G. Binney*, Jan. 20, Feb. 10, 18, 19.—*Mrs. B.*, March 20.—*E. B. Badland*, Dec. 19, 1845, Jan. 25, 30.—*Mrs. B.*, Jan. 31, Feb. 10.—*J. M. Howells*, Jan. 20.—

H. Howard, Jan. 19, 20, March 21.—*L. Ingalls*, July 1, 1845, Nov. 20, Jan. 5, 7, 22.—*S. M. Osgood*, Nov. 19, 1845, (2), Dec. 20, Jan. 19, 20, Feb. 20 (2), March 19, 21.—*T. S. Ranney*, Jan. 19, March 21, 31.—*E. A. Stevens*, Dec. 16, 1845, Feb. 18, March 21.—*L. Stinson*, Feb. 21, March 24, 27.—*J. H. Vinton*, May 25, 1845, July 12, Nov. 19, Dec. 16, 20, March 20, 1846;—*Mrs. V.*, Nov. 20.—*Miss M. Vinton*, Dec. 6.

TAVOY.—*C. Bennett*, Oct. 3, 13, Nov. 25, Jan. 13, 16, Dec.—Feb. 17.—*D. L. Brayton*, Oct. 16, Dec. 20.—*F. Mason*, Nov. 3, 26, Dec. 10, 19.—*J. Wade*, Jan. 13.

ASSAM.—*M. Bronson*, Oct. 8, March 29.—*N. Brown*, Oct. 23, Feb. 27, 28.—*O. T. Cutter*, Feb. 11, March 10.

SIAM.—*J. Goddard*, Sept. 3, Oct. 30, Dec. 8, Feb. 10, 27.—*J. T. Jones*, April 19.—*J. H. Chandler*, Nov. 5, Dec. 20, Jan. 13, Feb. 13, 28 (2).

CHINA.—*Mission*, July 1, 1845.—*T. T. Devan*, Nov. 27, Dec. 30, Jan. 8, Feb. 23.—*D. J. Macgowan*, July 16, 1845, Sept. 26, Jan. 9.

TRELOGOOS.—*S. S. Day*, Nov. 13, Feb. 3, 26, April 17, May 23, June 3, 9.

BASSAS.—*I. Clarke*, Jan. 10, 1.—March 29, Feb. 3, 10, 11, April 1, 8, 23.—*Mrs. M. E. Crocker*, July 1.

GREECE.—*A. N. Arnold*, Jan. 8—9, 22, Feb. 9, April 6, 8, May 9 (2).—*R. F. Bush*, Dec. 20, March 27, April 20.—*Mrs. H. E. Dickson*, Feb. 21.—*Miss S. E. Waldo*, Dec. 23.

FRANCE.—*E. Willard*, June 11 (2).
GERMANY.—*J. G. Oncken*, Feb. March 12, 30, April 28, June 9.

CHEROKEES.—*Mission*, Jan. 19, Feb. 10.—*E. Jones*, April 6.—*Miss E. S. Morse*, April 23.—*H. Upham*, March 3, 9, 10.

SHAWANOS.—*Mission*, April 17, 18.—*F. Barker*, March 7, April 3.—*I. D. Blanchard*, Jan. 26.—*J. Meeker*, Jan. 21 (2), Feb. 14—23, April 20, May 31, July 3.—*J. G. Pratt*, Jan. 21, March 30.

OJIBWAS.—*A. Bingham*, Oct. 14, Feb. 2, 13, 28, April 24, July 1.

Donations

RECEIVED IN JUNE, 1846.

Maine.

Lebanon, Daniel Wood, for his life membership, 100,00
Brunswick, Juv. Miss. Soc. .37
Saco, ch. and cong. 10,25
— 110,63

New Hampshire.

A friend to missions 100,00
New Hampton, ch., mon. concerts for May and June, 5,00
Sandbarton, 1st ch. 8,00
— 113,00

Massachusetts.

Boston, Miss Beasley, for Ottawa meeting-house, do., Tremont St. ch., Fem. For. Miss. Soc., Mrs. Drew tr., for Mrs. Sarah B. Colver's life membership, and for the support of four scholars in Mrs. Wade's school at Tavoy, 100,00

do., Baldwin Place ch.,
mon. con. for June, 17,84
do., Charles St. ch., mon.
con. for June, 9,00
do., 1st ch., for Mr. Bul-
lard's school in Burmah, 10,00
do., Bowdoin Square ch.,
Board of Benevolent
Operations, S. G. Bowd-
lear tr., 52,46
— 189,80
Sudbury, Levi Goodnough 8,00
South Danvers, "a female friend" 10,00
Randolph, ch. and soc. 80,00, (of
which 4,00 is for support of Dr.
Judson;) do., Fem. For. Miss.
Soc., 20,00; for Rev. Henry
Clark's life membership, 100,00
Lexington, 2d ch. 2,00
Worcester, "a friend" 20,00;
do., High School, Boardman
Miss. Soc., J. V. Lentell tr.,
6,70, 26,70
Foxboro', Mrs. V. D. Hodges
7,00; Miss. E. W. Stratton
6,00; Bap. Sab. school, for
support of Mr. Bullard's Pwo
Karas school, 4,29, 17,29
Roxbury, "a friend to missions"
5,00; do., do. 5,00, 10,00
Plymouth Co. Association, Levi
Pierce tr., 13,75
Amherst, ch., three men. con-
certs, 14,00
Framingham, Miss C. B. Clarke
1,00
— 392,04

Rhode Island.

Providence, Pine St. ch., Young
Men's For. Miss. Soc., J. E.
Hartwell tr., for support of a
native preacher, 100,00
Newport, 2d ch. 51,00; do., a
lady, for the Assam Mission,
6,00, 57,00
State Convention, V. J.
Bates tr., viz.—Provi-
dence, 1st ch., balance
of subscription for 1845,
19,18; do., mon. con.
for May 43,52; do.,
mon. con. for June
38,41; for Wm. And-
rews's life member-
ship, 101,11
do., Pine St. ch. Sabbath
school 30,00
— 131,11
Coventry, Caleb Waterman, per
Rev. H. T. Love, agent of the
Union, 10,00
— 298,11

Connecticut.

Voluntown, ch. and soc.,
viz.—James S. Treat
10,00; Miss Harriet Lil-
libridge 8,00; R. R.
Miner 3,00; B. Camp-
bell 2,00; Alexander A.
Nichols 2,00; J. W.
Rice 2,00; D. P. Brad-
ford 2,00; J. L. & E.
Smith 2,00; Job Law-
ton 1,00; Wm. W.
Thompson 1,00; J. R.
White 1,00; E. A. Ham-
mond 1,00; B. Ham-

mond 1,00; A. E. Camp-
bell 1,00; Julia A.
Campbell 1,00; E. A.
Aldrich 1,00; Mm. N.
Potter 1,00; J. A. Doane
1,00; J. Randall 1,00;
Philip Bowen 1,00; Rev.
Mr. and Mrs. Weaver
2,00; thirty-seven others
13,39; cash for support
of Rev. N. Brown 2,00, 60,39
Preston, ch. and soc.,
James Treat 15,00;
Rev. Mr. and Mrs.
Steadman 5,00; M. T.
Richards 5,00; B. Rey-
nolds 3,00; J. Wood-
mansee 2,00; J. Wilbur
2,00; Charles Buttolph
2,00; C. Gates 2,00;
Mrs. Anna Treat 1,00;
John Woodmansee 1,00;
P. M. Wheeler 1,00;
W. S. Grant 1,00; Chas.
B. Ayer 1,00; twenty-
one others 7,52, 49,32
(The contributions of the
foregoing two churches
are for the life member-
ship of Rev. Charles S.
Weaver.)
Plainfield, ch. and soc.,
J. Goff 1,00; D. Snell
1,00; H. Matthewson
1,00; C. Bennett 1,00;
Caroline Spalding 1,00;
twenty-seven others
9,09, 14,09
Ashford, 1st ch. and sec.,
Dea. Starkweather 1,00;
Mrs. Starkweather 1,00;
others 3,50, 5,50
North Ashford, ch. and
soc. "towards the sup-
port of Rev. Mr. and
Mrs. Vinton, and of Miss
Vinton (Karen Mission,)
Eunice Kent 1,00, and
the same for Burman
Mission, 2,00;" James
Chapman 1,00; Alvin
Bugbee 1,00; twenty-
one others 5,30, 10,30
Woodstock, 2d ch. and
soc., Roxanna Sherman
1,50; Wm. Sherman
1,00; Lucy Sherman
1,00; Rev. J. Paine,
1,00; Emeline Con-
verse 1,00; Catharine
G. Love 1,00; eleven
others 7,52; for support
of Mr., Mrs., and Miss
Vinton, 14,02
Portersville, ch. and soc.,
Wm. P. Randall 3,00;
S. Bebes 3,00; E. Rath-
bun 3,00; A. Sawyer
3,00; D. Burrows 2,00;
Lucretia Ashbey 2,00;
Dr. Coates 2,00; J.
Randall 2,00; A. Edge-
comb 2,00; R. Burrows
1,00; S. W. Ashbey
1,00; John Packer 1,00;
W. Kenney 1,00; G. P.
Rathbun 1,00; Abby
Packer 1,00; A. Wolf

1,00; Mrs. J. A. Wolf	
1,00; Martha Battest	
1,00; Frances Palmer	
1,00; Rev. H. R. Knapp	
1,00; others 13,75,	46,75
Bosrah, church and soc.,	
Charles Maples 2,00;	
S. M. M. 2,00; Mary	
A. Leffingwell 1,00;	
others 10,05,	15,05
Colchester, ch. and soc.,	
Miss Lucy A. Fish 4,00;	
Rev. P. Mathewson 1,00;	
B. G. Goff 1,00; C.	
Packer 1,00; W. H.	
Brown 1,00; E. B.	
Bulkley 1,00; E. Goff	
1,00; S. Bailey 1,00;	
others 4,60,	15,60
Groton, ch. and soc., A.	
Gallup 2,00; Phebe	
Morgan 2,00; J. C.	
Lamb 1,00; J. A. Lamb	
1,00; others 2,30,	8,30
East Killingley, ch. and	
soc., E. L. Barstow 1,00;	
H. Westcott 1,00; B.	
Brown 1,00; G. B.	
Stead 1,00; others 2,00,	6,00
Ashford Association, collection	
after sermon, for support of Mr., Mrs.,	
and Miss Vinton,	12,68
Pendleton Hill, ch. and	
soc., Julia A. Palmer	
3,00; Asher H. Chapman	
2,00; Reuben Chapman	
2,00; Hannah Chapman	
2,00; Lydia Chapman	
2,00; Elias Chapman	
2,00; Rev. C. H. Gates	
2,00; cash &c.;	
Luther Palmer 1,00; J.	
M. Pendleton 1,00;	
Phebe Pendleton 1,00;	
Andrew Chapman 1,00;	
other persons 3,12,	22,17
North Stonington, 3d ch.	
and soc., five monthly	
con. 15,00; Caleb Grant	
1,00; others 2,58,	18,58
per Rev. H. T. Love,	
agent of the Union,	297,96
Conn. Baptist Convention, W.	
Grisworld tr.,	343,30
	641,25
<i>New York.</i>	
Saratoga Springs, Fem. Bap.	
Miss. Soc.	50,00
Orleans Association, B. Farr tr.,	50,40
New York Bap. Assoc.	35,47
Amenia, collected by Miss La-	
throp,	12,00
	147,87
<i>Pennsylvania.</i>	
Philadelphia, 5th ch., for George	
W. Beebee's life membership,	100,00
do., 10th ch., for Wilson Jewell's	
life membership,	100,00
Pittsburg, Grand St. ch., per Rev.	
Wm. Dean,	200,00
	400,00
<i>Ohio.</i>	
Port William, Anderson's Fork,	
ch., mon. con. for June,	5,00
Cincinnati, 9th St. ch.,	

Burman Fem. Ed. Soc.,	69,30; do., Mrs. J. Stevens	10,70; do., C. Duffield	20,00; do., sundry collections	66,00,	166,00
Ohio Assoc., Bethel, ch.	2,00; Bloomfield, ch.	1,00; Ebenezer, ch.	1,00;	Centreville, ch.	2,00,
					6,00
Hamilton, ch. (for the debt)	3,10; do. mon. con.	7,00,			10,10
Anglize Assoc.,	12,00;	Lower Sandusky, ch.	3,00; Chevoit, ch.	32,00;	
		Euclid, ch.	10,00,		57,00
Cambridge, ch.	3,00; Salem, ch.	3,31; Centre	1,57; Beaver	1,12;	
		Rush, ch.	2,00; Antrim	1,00; David Cutler, of	
		Warren,	2,00; Zanesville,	Market St. ch.	
		18,75; Mount Vernon,	ch.	12,00; Pulaskville,	
		ch.	1,75; Chesterville,	ch.	3,21;
		Frederic-	town, ch.	3,82; Piqua,	
		ch.	17,00; Radnor, ch.	4,80;	
		Mount Vernon	Association	3,57; New Market,	ch.
		6,00; Sar-	dina, ch.	3,00; Cowan's	
		Creek, ch.	1,88; Gran-	ville, Young People's	
		For. Miss. Soc., W.	Whitney tr.,	3,66;	
		Xenia, ch.	4,75; Lebanon,	ch.	25,28; do., Juv.
		For. Miss. Soc. and	Sabbath school, for	As-	
		sam Orphan Institution,	25,85; do., Mrs. Hutch-	inson	10,00; Newport,
		ch.	29,49; Lebanon, ch.	6,50; Wm. Brown	12,00;
		Portsmouth, Rev. F. El-	lison	10,00; Hillsboro',	ch.,
		2,50; Centreville,	ch.	16,00; Jones's Run,	ch.
		15,00; New Car-	lile, ch.	3,10; Troy,	ch.
		3,90; Canal, Dover,	ch.	4,75; Ohio Bap.	
		For. Miss. and Bible	Soc., J. B. Wheaton tr.,	510,24; for ten life	
		memberships to be	named; per Rev. J.	Stevens, agent,	760,90
					1000,00
					1006,00

Illinois.

Grand de Tour, (Ogle Co.) Mrs.	
C. C. Southwick 5,00; Mrs.	
S. Carpenter 1,00,	6,00
	53113,90

The following sums have been received towards discharging the debt of the Board, viz.:

Connecticut.

Baptist Convention, W. Gris-	
wold tr.,	48,00

<i>Burmah.</i>	
Tavoy, Rev. Jonathan Wade	
50,00; Mrs. D. B. L. Wade	
50,00,	100,00
	148,00
	\$3,261,90

Legacy.

A lady of Madison, Ga., per Rev. J. B. Taylor, for the support of Mr. Binney,	16,00
Total from the above sources,	\$3,277,90

Total receipts from April 1, to June 30, 1846. \$36,422,10.

BOXES OF CLOTHING, &c.,

From April 13, to July 10, 1846.

Maine, Bangor, society connected with the Baptist ch., per Harriet A. Woods, sec., for Rev. M. Bronson, a box of clothing, &c.,	65,88
N. H., Keene, ladies of Bap. ch. and soc., per G. Robbins, for Rev. J. Wade, a box of clothing,	33,00
Mass., Salem, ladies of 1st Bap. ch., per Nancy Sargent, for Rev. I. D. Blanchard, a box of clothing, &c.	
do., Boston, Miss M. C. Smith, for Miss M. Vinton, a box of books, &c.	
do., do., Mathew Binney, for Rev. J. G. Binney, a box of clothing.	
do., do., Miss F. J. Nichols, per L. Nichols, for Rev. D. L. Brayton, a package of clothing.	
do., do., Miss Mary Ann Corlew, (proceeds of a Juvenile Fair) per E. J. S. Corlew, for Mr. and Mrs. Bullard, a package of sundries,	20,00
do., do., Rev. Mr. Hague's ch. and soc., per Mrs. Baldwin, for Mrs. Stevens, a box of clothing, &c.,	80,05
do., do., do. do., for Mrs. Howard, do. do.,	26,62
do., do., do. do., for Mrs. Bullard, do. do.,	41,98
do., do., do. do., for Mrs. Wade, a box of do.,	16,14
	164,77
do., do., Miss. Sewing Circle and individual ladies of 1st Bap. ch., per A. C. Shipley, for Mrs. Bullard, a box of clothing, &c.,	34,89
do., do., Bowdoin Square Miss. Circle, for Rev. J. M. Haswell, a box of clothing, &c.	80,20
do., do., do. do., for O. T. Cutter, a box of clothing, &c.,	45,33
do., do., friends, per Mrs. Sharp, for Rev. L. Stilson, a box of clothing, &c.	
do., do., do., per do. do., including a donation from a Sewing Circle, valued at \$20, for Rev. F. Mason, a box of clothing, &c.	
do., do., Mrs. M. J. Richardson, for Rev. E. B. Ballard, a box of clothing,	10,35
do., Rowley, Miss. Sewing Circle of the Bap. ch., per Mrs. Eddy, for distribution, a package of clothing, &c.,	6,30
do., Weston, Ladies Benev. Assoc. of the Bap. ch., for the Shawano Mission, a box of clothing, &c.,	29,35
do., Framingham, Circle of Industry, per Laurella Nixon, sec., for distribution, a box of clothing, &c.,	25,00
do., Ireland, (West Springfield,) Ladies' Sewing Soc. of 2d Bap. ch., per T. Rand, for Rev. H. Howard, a box of clothing, &c.,	55,05
do., N. E. Village, ladies of Benevolent Societies, per W. C. Richards, for Rev. D. L. Brayton, a box of clothing, &c.,	27,48
do., Plymouth, Ladies' Miss. Soc. connected with the 2d Bap. ch., per L. A. Harvey, for Rev. J. Goddard, a box of clothing,	15,00
R. I., Providence, ladies connected with the 1st Bap. ch. and soc., per Mrs. H. C. E. Read, for Mr. and Mrs. Binney, a box of clothing, &c.,	152,98
In same box, from a friend, for Mrs. Binney, a package of clothing,	23,17
do., do., G. B. Peck, for Rev. D. L. Brayton, a package of 4 maps and 1 vol. History of U. S.,	9,50
Conn., New London, Mrs. H. E. Thompson, for Rev. E. B. Ballard, a box of medicines,	86,58
do., do., do. do., for Rev. A. Judson, do. do.,	70,54
In same box, from S. Smith, for do. do., a parcel of sundries,	4,00
do., do., Ladies' Sewing Soc. of 1st Bap. ch., per Ann Weaver, tr., for the Maulmain Mission, a box of clothing,	105,62
do., Hartford, Young Ladies' Miss. Soc. of North Bap. ch., for Mrs. Bronson, a box of clothing, &c.,	100,72
do., Bridgeport, a few females of the Bap. ch., per Rev. W. Reed, pastor, for Rev. L. Stilson and others, a box of clothing, &c.	40,00
Vt., Saxton's River, Lucian Hayden, for Rev. M. Bronson, a brass clock and seven pair of scissors,	6,00
In same box, from Dea. A. Wilder, for do., a bundle of pins,	1,00
do., Bennington, Wm. Haswell, for Rev. J. M. Haswell, a box containing dried fruit, clothing, &c.,	28,00
In same box, from Mr. Brown, for Rev. N. Brown, four parcels of sundries,	4,00
In same box, from Pamela Gulliver, for Mrs. Mason, a parcel of dried fruit,	25
N. Y., Catskill, for Rev. L. Stilson, a cheese.	
do., N. York city, Fem. For. Miss. Soc. of Oliver St. Bap. ch., per E. E. Bleeker, sec., for Rev. J. M. Haswell, a box of clothing,	26,12
do., Willseyville, Rev. J. Willsey, for Rev. S. M. Osgood, a box of sundries.	
do., Brooklyn, a friend, for Rev. J. Meeker, a box of clothing, &c.,	44,14
Penn., Philadelphia, per Mrs. Jane Louisa Seddinger, for various missionaries, several quilts, &c.	
do., do., Dr. David Jayne, for Maulmain Mission, a box of medicines,	74,50
do., do., do. do., for Siam Mission, do. do.,	74,50
do., do., Am. Sab. School Union, per Rev. B. R. Loxley, for Rev. C. Bennett, Sunday school books, &c.,	5,32

R. E. EDDY, Assistant Treasurer.

BAPTIST MISSIONARY MAGAZINE.

VOL. XXVI.

SEPTEMBER, 1846.

NO. 9.

American Baptist Missionary Union.

West Africa.

JOURNAL OF MR. CLARKE.

In the Magazine for August, pp. 262-4, we gave a letter from Mr. Clarke, dated at "British Akrah." This place is on the Gold Coast, about 600 miles in an easterly direction from Bexley, the seat of our mission. He was there with special reference to the health of Mrs. Clarke and Mrs. Crocker, both of whom were suffering severely from the effects of the climate and the severity of their labors. His own health, too, required a temporary relaxation from his numerous cares and duties.

We have now his journal from Jan. 1 to March 29, of the present year. It commences at Bexley and terminates at Akrah. Under date of Jan. 11, he says:—

My health, which has been bad for some time, is much improved. I preached in our chapel this morning to the country people, and went to Soldier's and preached in the evening. Oh! how grateful I ought to be for the goodness of God to me in this land of darkness and death. Nearly eight years has my life been spared here. How few have lived so long in Africa.

After giving an account of the illness of Mrs. Clarke and Mrs. Crocker, he says, under date of Feb. 1:—

Preached at king Soldier's this evening. The old man and others seemed glad of another opportunity of hearing the gospel. Had interesting letter, yesterday, from a man at Zuzo, who

has attended our school. He sends to request that our school there, which has been suspended since Christmas, may be opened again. We had a good congregation of natives at our chapel to-day. One man thinks he has a new heart. Such professions are to be regarded with much caution. All we can say is, the Lord knows, and time will show the truth of the case. May the Lord direct him and us.

Embarkation for the Gold Coast.

11. Embarked with my wife, and child, and Mrs. Crocker, on board the Hollander, Capt. Lovett, for a sea voyage for the improvement of our health. It is very trying to us to be obliged to leave, especially as there is an increasing attention to the word of God by the natives, and one adult native professes to believe in the Savior; but we are all so much reduced, and Mrs. Crocker is so low, that we durst not let her remain on shore at the peril of her life, as all other available means have failed. Under these circumstances, we felt ourselves called on to have recourse to a voyage at sea. The voyage will, probably, be longer than we desire, but it is the only opportunity of which we can avail ourselves. The Hollander is a good vessel, and has good accommodations.

15. Sunday. We are off Simon today. Preached on deck to the officers and crew, and was glad of an opportunity of attempting something for the blessed Redeemer.

Mrs. Crocker is very ill. She had a severe ague and fever, accompanied with bad symptoms. We almost despair of her recovery. The Lord only can raise her.

Cape Palmas.

Feb. 19, they reached Cape Palmas. The next day, he writes:—

20. Went on shore this afternoon; find there has been much improvement since I was here seven years ago. Palmas seems to be in advance of the other parts of the American colony. Governor Russwurm is a superior man, and deeply interested in the well-being of the colony. The government seems to be efficient, and the colony is enlarging her territories and forming alliance with the native tribes, which will, doubtless, be beneficial to all parties. I had the pleasure of visiting only one of the mission stations. The Protestant Episcopal Mission has six male and six female missionaries in the vicinity of Palmas, all in good health at this time.

Taboo.

On the 22d they left Cape Palmas, and on the 24th were "off Taboo."

Had a note, and several other tokens of Christian affection, from the Rev. Mr. Henning, of the Palmas Mission. It is a most cheering thought, that the light of the gospel is spreading amidst this more than Egyptian darkness.

25. To-day we are off what is called Half Beriby, where the Mary Carver was captured, and the crew murdered by the natives. Several of them were on board. They appeared very savage. Gov. Russwurm had been there the day before we arrived, and entered into a treaty with them, and promised to provide schools for them. As yet, they are in the darkness of the grossest heathenism. They have never heard the gospel, and thousands of them, in all human probability, must perish without it.

Grand Beriby.

26. Anchored off Grand Beriby. Several hundreds of the natives around the vessel in their canoes, and thirty or forty of them were on board nearly all day. A more savage looking people I never saw. It was with much difficulty that they were prevented from coming on board in such numbers as to place the vessel and our lives in imminent danger. The captain was very decided and prompt in his measures, and a constant and vigilant watch was kept. I felt that we were on the undisputed region of the

prince of darkness. Here we have heathenism without disguise or modification. Satan displays his cloven foot and sways his cruel sceptre with undisputed control; and the heathen gropes and revels in all his darkness and depravity, and hastens to the judgment in all his guilt and misery. No messenger of the Cross appears to invade this region of darkness, or to contend with this cruel and merciless prince. Here he has entrenched himself, and brought his subjects into such complete allegiance, and presents them in such formidable array, that no one dares approach his dominion. But, after all, I cannot resist the impression, that it may be approached with safety and success. As ferocious as the savage breast may be, the language of kindness can reach it; as dark as the human mind may be, the gospel can enlighten it; as hard as the heart is, the blood of Christ can dissolve it; as strong as satan's kingdom is, the Cross has power to overthrow it. And can the missionary of the Cross hesitate to attack this strong hold, since Christ bade him go into all the world and preach the gospel to every creature, and promised to be with him, even to the end of the world? I trust the day is not far distant, when some one will be found ready to enter this field.

St. Andrews.

March 1. Passed St. Andrews to-day. So many natives on board, and so much confusion, that we could not have worship on deck. The natives are the wildest and most savage looking beings I have seen on the coast. But I do not doubt that a missionary would be kindly received by them. But, alas! how many of them, perhaps all of them, will perish before the gospel reaches them.

Cape Lahon.

2. We had a fine breeze last night, and anchored this afternoon off Cape Lahon. From what I can learn of the natives, they are very numerous and less savage than those last mentioned. Their appearance is much milder. No doubt a good mission establishment would be successful here. It would soon exert a good influence over those savage tribes which are more remote. It is about 150 miles from Taboo, the last mission station we passed on the coast, and seventy-five from Bassam, a French settlement.

Grand Jack.

7 & 8. We lay off Grand Jack. This place seems to be quite populous, and the people more mild than any I have seen since we left Palmas. It is a great place for trade, and the people appear more wealthy than any natives I have seen on the coast. They purchased a considerable quantity of furniture, and other articles. Their principal productions are palm oil and gold dust. They have no knowledge of the gospel, nor could I learn that any of them could read. They gave me to understand that schools would not be tolerated among them, and said if any one learned to read, he would be put to death, as such an one would surpass them in cunning and artfulness. But from what I know of the native character, I have little doubt that a prudent man would be received and soon appreciated by them. "The harvest is great, but the laborers are few."

Dick's Cove.

9. Sunday. All hands busy; no preaching on board to-day. Anchored about 3 o'clock at Dick's Cove, a small English settlement. It is quite a fine looking place, more elevated than the land on the windward coast. I understand that there are only two or three Europeans residing there. It is merely a place of trade, which consists of gold dust and palm oil. As I was not on shore, I could not learn whether there is any mission there, or whether they have any religious instruction or not. Mrs. Crocker has had a bad day, and suffered much from fever and ague.

Elmina.

10. Landed at Elmina, a Dutch settlement. This place was planted by the Portuguese more than 200 years ago. It was afterwards taken from them by the Dutch. It is situated on a point of land projecting into the sea, considerably elevated. The town is located on both sides of a beautiful little river, which affords a good landing. The Dutch have two strong forts there, which give the place an air of importance. The best houses are of stone, with flat roofs. The native houses are of swish, (clay and gravel) with thatched roofs. The population is estimated at 12,000, most of whom are natives. Some of the natives are respectable men, and have considerable property. Till very recently, the Dutch government has prohibited mis-

sionaries coming there. The English Wesleyans have within a short time had a mission there, which is in a prosperous state. They have a school and sixty church members.

Cape Castle.

12. Landed at Cape Castle, and called on Governor Silley, and also on the Rev. Mr. Hanson's family, to whom I had a letter of introduction from Dr. Savage, of Cape Palmas. Was kindly received. Met Rev. Mr. Freeman, superintendent of the Wesleyan Mission, who kindly invited me to bring my family on shore, and pass what time we spent at Cape Coast with him at the mission house.

13. We landed this morning, and found Mr. Freeman's carriage at the water side, ready to take us to the mission house. We were very kindly received by Mr. F. and his associates.

Cape Coast is on elevated land, projecting into the sea. It has a good landing place, and is one of the best trading places on the coast. Though the land is high, it is not considered very healthy. It was settled by the Portuguese about the time America was settled by Europeans. It was afterwards taken by the English, and was a great slave market for more than 150 years. The English have three forts at Cape Coast. The town is three or four miles in circumference, and contains about 7000 inhabitants, mostly native Africans. There are some very good houses, built of stone and swish, with flat roofs.

Wesleyan Mission.

The most interesting feature in this place, is the English Methodist Episcopal Mission, which has been established about twelve years. The mission house is a large, commodious stone building, situated on an elevation at the north end of the town, with a fine view of the ocean. They have a church, seventy feet by forty, built of swish. They have employed in the mission six Europeans and sixty native African teachers and assistants. Twenty stations, embracing an extent of country 400 miles on the coast and 200 in the interior. They have, in all, about 800 church members. All their teaching and labor are done by natives. The annual expense of the mission is \$24,000.

16. Preached this morning at 7 o'clock, to 300 or 400 natives, who gave good attention. This afternoon

we had one of the most interesting congregations I have seen in Africa. The chapel was full, all were natives but ten or twelve. They were neatly clad, and very attentive. Nearly 300 of them were said to be members of the church. I enjoyed the day and the exercises very much. What has God wrought! Let the opposers of missions witness this scene, and compare this congregation with their heathen neighbors, and then say that missions do no good. Some of the natives here are worth their thousands, and are trusted by captains of vessels for two or three thousand dollars at a time. All their mechanics are natives, and I have seen no work done in Africa that will compare with that done by the natives of Cape Coast. It is true, however, that they are not finished workmen, nor is this to be expected, considering their advantages.

All the English missionaries on this coast preach to the natives through interpreters. I cannot learn that any attempt to acquire the native language. They say it is very hard to acquire it. The English language alone is taught in their schools. This is a great defect in their operations, as but a small portion of the people understand the English language. They can give the word of God only to a small portion of the people, and as the most of these few have but an imperfect knowledge of that language, their knowledge of the bible must be very limited. But, on the whole, this seems to be the most prosperous mission on the coast. *The missionaries are permitted to go to England every two years, for the improvement of their health.*

A few days ago I met Lieut. Duncan, an English officer, who has travelled more than a thousand miles into the interior. He crossed the Kong mountains and went 400 miles beyond them. He represents the country as high and hilly, and very productive, producing four crops of Indian corn in a year. From his description of the natives, I consider them very similar in character to those with whom I have been acquainted on the coast, with the exception of their not being such accomplished rogues.

21. To-day we bid farewell to our kind friends at Cape Coast. They treated us with great kindness. I soon felt that we were among our blessed Savior's friends, and to bless the Lord for his goodness. Our holy religion is the best introduction, the best passport

a man can have. How cold and cheerless is every thing else, when compared with this! I bless the Lord for his goodness to us while at Cape Coast, and pray Him to reward our dear friends who have contributed so much to our happiness here.

British Akrah.

25. Went on shore at British Akrah, and called on Mr. Addison, the Wesleyan missionary there, also on the Rev. Mr. Hanson, the English chaplain. Mr. Addison gave me a polite invitation to bring my family on shore, and spend a few days at the mission house.

Akrah is a beautiful place for Africa. There are three settlements within three miles, British, Dutch, and Danish. There are but few Europeans at either of the places, but a large population of natives. From its location, I should call it one of the healthiest places on the Western Coast of Africa, and the place has that reputation.

27. Went on shore with my family, and met the mission canoe at the water side to take us to the mission house, where we were very kindly received by Mr. Addison, and have every attention we wish.

29. Sunday. Preached in the afternoon to a large congregation of natives, who were very attentive. On Friday and Saturday, Mr. A. and myself preached to hundreds of natives in the streets. This is a very large and encouraging field. May the Lord bless our dear brethren there, and help them to cultivate it.

EXTRACT OF A LETTER FROM MRS. CROCKER.

In our last number, pp. 268-9, we mentioned the return of Mrs. Crocker. The following extract of a letter from her, on board the brig Smithfield, July 1, 1846, just before her arrival at Providence, will show the importance which she attaches to the African Mission, and with what reluctance she retired from her loved labors.

Contrary to my fondest hopes and desires, I have been obliged to bid farewell to my dear adopted home among the heathen, and return to my own, my native land. I was but just, as it were, taught the first rudiments of missionary life, and was engaging daily with livelier interest in the work, and

marking out new plans for the future, when disease arrested my course, and laid me low; not to arise again, as in former times, but to make deeper inroads on my *mental*, as well as physical strength. My kind brother and sister Clarke, who have never ceased in their priceless efforts of love and care, spared no means to save me from the grave; but as nothing would avail to restore my wasted energies, they persuaded me to accompany them on a voyage down the coast, an opportunity occurring which Mr. Clarke had long been waiting for, for his own benefit. But how mysterious are God's ways! Two more "remittents," in rapid succession, followed, and nothing, once efficacious, could restore,—as day by day I sunk in almost infantine weakness. The best physicians were consulted as we sailed down the coast, both of our own and foreign nations, all of whom bade me leave the country immediately, or my life would soon be terminated, as nature was too much exhausted to rise under the influence of this debilitating climate. And I was obliged to make the sacrifice, and submit to the decided advice of my dear missionary friends, ("who could not bear to have me die in Africa,") and sailed from Akrah, on the Gold Coast, about 600 miles from our station, on the 29th of April.

Sacrifice I term it, for my departure was in haste, under peculiar circumstances. I had parted from our band of beloved native children, thinking that in all probability my mortal frame would soon be dissolving in some stranger scene, and I might see them no more forever! But when strength was given in a measure, as if to quiet the feelings of anxiety of Mr. and Mrs. Clarke, in view of my departure from them alone; I could hardly submit to leave this poor, degraded heathen land, without once again visiting the scenes I had learned to love so well. The native females, over whom I had hoped we were gaining some influence,—their wants,—their debased condition,—all arose in review, and I yearned again to meet them. I would have suffered on in Africa, if those intervals of relief could have been obtained, which have heretofore enabled me to rise with new zeal and energy from the power of disease. But it could not be; death or entire helplessness waited in my path; therefore have I returned.

My heart aches for the heathen in Africa; and I am sorry to add to the

list of those who have been smitten by its poisonous miasma. Especially at this time,—when the question is so seriously asked; Should white people go, to disseminate gospel truth in that too fatal land? As much as I know of the climate, I could not but answer, yes! though they fall as the autumn leaves, some must go,—and some will still be spared to rear the temple of the Lord in this region of darkness and the shadow of death. There is a sacrifice in leaving a bright and happy land for this dark one; not merely in outward view; but a sacrifice of the finer and softer susceptibilities of our nature. Because the climate withers the growth of the intellectual being; and the wretched, revolting condition of those with whom we associate, sinks sorrow upon the heart. But sacrifice is not thought of; no; it is a delightful privilege when we see faint rays of light, through our feeble aid, dawning in the midst of chaotic darkness, and with ardent hope wait to see it burst into the full beauty of day. It is a work that angels might delight in; and now, as I return to my early home, I feel that it is a *great* sacrifice to give up cherished plans for a life among the poor degraded Bassas,—a sacrifice far greater than to leave at first, friends, kindred, and country. Not that there is any thing so deeply interesting to be seen at present; but because the laborers are faint and few; and without help must soon "rest from their labors." Because, too, there are signs that the word of the Lord is clearing the mists of superstition, so that it may be truly said of them, to whom it has been preached,—

"Behold the heathen wait to know,
The joy the gospel can bestow."

Yes, the darkened sons of Africa ask for more Christian teachers, or Godmen, that they may hear of God often and learn His laws. There is a spirit of inquiry among them. Are these things so? And can two or three, weighed down with a variety of other burdens, do much for these thousands? Oh! I trust the American Baptists will not cease to do and feel for the poor African Bassas. Though their loved ones have fallen, may they never disregard the voice that cries from their scattered graves on its lone shores, and yield the cause they died for. Nor let the long sacrifices of those who toil there now, be so forgotten; nor esteem it a light thing, that they have

given their brightest years, and, as it were, have "suffered the loss of all things," to build what must expire with their death.

Telooqoo.

EXTRACT OF A LETTER FROM MR. DAY.

In the Magazine for April, pp. 107-8, we gave a brief account of the severe illness of Mr. Day, and of the arrangements which had been made at Madras for a sea voyage, as the only apparent alternative for the preservation of his valuable life. He has since arrived, by way of England, with his family. His health is somewhat improved, and the hope is entertained that he may so far recover as to be able, at no distant day, to resume missionary labor.

In a letter, dated on board the American packet ship *Victoria*, at sea, from London to New York, May 28, 1846, he gives a particular account of the manner in which a gracious Providence raised up friends for him at Madras, and other places, who sympathized with his sufferings and provided for his necessities. For many reasons, his statements are worthy of publication.

The special gratitude of the Executive Committee, and of all who are interested in the Telooqoo Mission, is due to the friends whose acts of generosity are herein chronicled. They have relieved the wants of a servant of Christ, and aided the cause to which his life is devoted, and they shall in no wise lose their reward. How lovely the example! Christians of different communions uniting their sympathies, prayers and contributions, in behalf of a suffering brother, *because he belongs to Christ!* Such a specimen of Christianity, *in sight of the heathen*, will not be without salutary effect. When all Christians become *one*, then will THE WORLD believe our religion to be divine.

After some preliminary remarks, Mr. Day says:—

Not only was the necessity for my leaving, for a time, the mission field, extremely painful to myself and wife,

but also the being obliged to expend so much of the Board's money for taking laborers *away from the field* instead of sending them *into it*, or sustaining them and their work while there, has been very grievous to our hearts; and the only source whence we can derive satisfaction concerning it, is the reflection, that it has not occurred by our own choice, but by the will of God; and been brought about by circumstances not under our own control, but clearly by the providence of God, whose we are and whom we have endeavored to serve. And though at present it appears a dark dispensation of His providence towards the Telooqoo Mission, we cannot, we dare not, impeach His wisdom, or doubt His goodness; but we desire to submit with reverence, and in patience wait on Him until He turn our darkness into light, our mourning into joy.

After expressing gratitude to the Board, for the provision which they had made for his comfort in London, and his return thence to the United States, he proceeds:—

I would now refer to a few things, both as a duty and a pleasure, which will give the Board some impression of both the *liberality* of friends in and about Madras, and their *views and feelings* as to the necessity and propriety of my leaving the mission and the country for a time and return to America.

On the decision of the physicians being given, many, both missionaries and private Christians, expressed their sympathy, and came to strengthen and comfort me in the affliction; and assured me there was no longer room for the slightest doubt as to the course I ought to pursue; and that was, to get out of the country, with my family, as early as possible. Every attention to my necessities and comfort was paid by both the families,—Mr. Hunt's, while I was confined there, and Mr. Vansomerens's, to which I was removed, after a fortnight, for greater quiet and freshness of the country air. Several dear friends communicated the intelligence to Mrs. Day, still at Nellore, and urged her making all possible expedition to reach Madras, with the family; promising to do all in their power to aid in the preparations necessary for the voyage. [These promises were fully redeemed.]

When this intelligence was received by Mrs. Day, and she was arranging

according to the best advice I could transmit to her, for the journey from Nellore to Madras, on the most economical principles the circumstances would possibly allow, which would have occupied at least five or six days after setting out; lo! our dear friend there, whose name I have before mentioned, promptly took this burden upon himself, and insisted on having the privilege of providing conveyance for Mrs. D., the children, and Elizabeth, which would require three palankeens, to go by dawk in only two nights, (resting during the day,) and that in a far more comfortable manner than they could do by slow stages and carts. This he did, entirely taking both the care and expense upon himself. Though he has never informed us how much the expense was; yet, from data in my possession, I know it must have been not less than 150 rupees!

My path, though in one sense plain, was yet dark. To leave the country seemed clearly duty,—and to charge the *passage money* to the account of the Board, seemed just, though, under the circumstances, I could not wait for a communication from the Board authorizing this expenditure; but to embark on such a voyage, a voyage of at least four months, and possibly more, even to London, we were not prepared. What had been saved by economy from our allowance monthly, had been lent to the Lord; (certainly we intended it so;) and though we had no distrust of the Creditor, still the circumstances of the loan were such that we could not demand the payment back at any specified time, but it was optional with Him when and how to pay. Whether He would do it now, or in such a way as would in any degree be available towards our getting ready for the voyage, could not be known beforehand. Mrs. D. had commenced preparing clothes for our older sons, Malcom and Samuel, to leave. Indeed, in January or February, (for we had decided to send them to America with Rev. Mr. Heyer, of Guntore,) a few changes of raiment were already made, and cloth purchased for a few more,—not half enough. The rest of us had but a very scanty wardrobe, not enough for even a month's voyage. It was a large family, and a tedious voyage,—“Where was the outfit to come?” This, for several days, greatly distressed my own mind as well as Mrs. Day's. Only faith was left, for sight failed, and hope had scarcely a

foundation; but *one step* of the path of duty being plain, faith enabled us to take that, and then the way farther and clearer opened to our view.

We conversed together and prayed over the subject; it did not appear clear to us that we ought to presume to add to the already heavy charge that must be made to the Board for the passage money, that of our outfit also; though we knew not but it would be acknowledged by the Board as *lawful*. To meet the expense ourselves, all the property we possessed in the world, if converted to cash, at reasonable prices, would not be half enough; (but even this could not be done for want of time to sell to advantage;) and to contract a heavy debt, either to the Board or any persons in Madras, with scarce any prospect of being able to pay it, we decided was not our duty.

Under these circumstances, we made known to one or two friends that we could proceed no farther, for the way was entirely dark, as to providing an outfit for the family. One dear brother of the church in the 84th Regt., sent me a quantity of linen and some other apparel, a part of his own outfit when he came out from England, and nearly as good as new. Another handed me seventy rupees, in cash, to be applied towards my own outfit. Another sent some flannel garments, intended for my sickbed use, or when convalescent,—truly acceptable. One Baptist brother, (a Lieut. Col.) not of that Regt., sent 100 rupees, with his Christian love. Through the efforts of a lady, whom neither myself nor Mrs. Day had ever seen, about 500 rupees were made up by a number of persons, some of whom were our acquaintances, others strangers, and the remainder, to 1000 rupees, was made up by her husband (!) and the purse sent by the hand of one of the missionaries of the Free Church of Scotland. The next day the same dear brother in the Lord, brought thirty rupees from “a Christian sister,” and fifty rupees from “a tried servant of the Lord,” both with their prayers for us, and their Christian love. Who they were, we have not been permitted to know.

Our friend in Nellore insisted, in addition to all he had done before, “to have a finger in this pie,” and sent 240 rupees. Dear br. and sister Winslow would have our little Ellen to entirely fit out at their own expense. Sister Ward, too, undertook the whole superintendence of my own outfit. Sister

Hunt took that of our twin girls. Mrs. Vansomerén, though in feeble health, and two young ladies in her family, assisted Mrs. Day about managing for herself, infant, and the boys, M. and S. Other friends were exceedingly kind, and assisted, some more, some less, in different ways, as there was opportunity: and all with much good will, and, at the same time, sympathy in our afflictions; for, during all the time the family was in Madras, I was in a very low state, and unable to walk about the room until about a week before we sailed; and our babe so ill, that it was scarcely expected we should be permitted to take him on board with us;—and Mrs. Day's health also greatly impaired by the long-continued anxiety about my life,—by the fatigue of preparing to leave the mission,—by the journey,—and by almost constant watching with the suffering babe for so long a time.

The remembrance of those days of our affliction and severe trial of faith, and of the wonderful and bountiful supplies for our necessities, and the abundance of the kindest Christian sympathy shown by so many of the Lord's people, and by not a few entire strangers to us, quite astonishes me, and fills my heart anew with gratitude to God, and to those kind friends to whom, under Him, we are so much indebted. But my story of what has been done in this manner, requires another paragraph.

Just before we sailed, Maj. Russell (of 84th Regt.) found a soldier's widow, who wished to return to England, and made arrangements for her to assist Mrs. Day on the voyage, for the sum of £5, extra the government allowance for her passage,—which £5 Maj. R. was intending to pay himself, and thus furnish us help on the voyage (which was greatly needed) without any expense to me or the Board. This kind intention of Maj. R. was prevented by the change in the woman's mind, only the day before we went on board. She had an offer of marriage, and decided to stay; it was *too late* for any other arrangement for help to be made. But what shall I say of the kindness and liberality of another Christian gentleman at the Cape of Good Hope, (belonging to Madras, but at the Cape for his health.)—one whom we had never seen until our arrival there; but whose name had often been mentioned by our dear friend, J. W. Esq., at Nellore. This gentleman, and his nephew,

and family, showed us much kindness; and having learned that Mrs. D. was trying to engage a woman to assist in the family from the Cape to London, insisted on my drawing on his agent in town for such a sum as would cover *all* our expenses of landing, board and lodging, conveyance, &c., while at the Cape, together with the *passage money* and *hire* of the female assistant; (the two last items of which were respectively £12 and £10,) in all £37 sterling! It was in vain for me to decline his kindness. He urged that he *owed all he had to the Lord*,—it was the Lord's money, and he felt himself only a steward, and this was an opportunity which He had given him to be of some service to the Lord's people; and, besides, it was a great pleasure to him to do this for the Savior's sake. Thus bountifully hath the Lord dealt with his afflicted and unworthy servant and handmaid. And as we are the servants, and, in a certain sense, the property of the Board, we have felt desirous to communicate these things to the Board, that they also may unite with us in gratitude to God, and to these kind friends; and with us also be encouraged to go forward in the work of bearing the gospel message to the heathen.

I will add to this subject only, that to the money received in Madras, all of which was expended in the way designed by the donors, mostly on the outfit, (including cabin furniture, &c., for we had to furnish every thing ourselves we required on board the ship, except merely an empty cabin, and food, and water, including also a few volumes of missionary and other information, mostly about Hindoostan,)—to that money is to be added a balance br. Vansomerén found against me, on settlement of accounts, and *forwarded to me in London*, of rs. 151.10.4, CANCELLED by him!

Of the sweet, the endearing and endeared friendship of missionaries of our own country, of England, and Scotland, and other Christians in Madras,—of their fervent prayers for the restoration of my health,—for our safe and prosperous voyage,—for the blessings of the Savior to go with us, and for our usefulness while in the land of our fathers, and for our speedy return to the mission field and work, I could say *much*. My heart is *full*, as I recall these things to mind. None hesitated to say, "Go, dear brother, the Lord has plainly directed you to depart from this

country for a time, but we hope to see you again; if we are spared till your return hither, we shall again welcome you with all our heart." Now, O Lord! what am I? Thy servant cast upon the restless bosom of the great deep. Hitherto Thou hast been with me; thy hand hath led me in a plain path; leave me not now; strengthen the faith of thy servant and handmaid, devoted to thy fear. Cause thy face to shine upon us, and let thy presence now go up with us when we come again into the land of our fathers.

China.

LETTER FROM DR. MACGOWAN.

Ningpo, Jan. 1, 1846.

English Baptist Missionaries.

Since my last, the missionary corps in Ningpo has been strengthened by the arrival of Rev. W. H. Hudson, of the English General Baptist Society. His colleague, Rev. Mr. Jarrom, now at Hongkong, is expected soon. We have extended a cordial welcome to our brethren, and anticipate much good from their labors. Mr. H. was formerly a missionary in Jamaica, and, subsequently, pastor of a large church in England; and though rather beyond the meridian of life, is pursuing his studies with such unwearied zeal as must, ere long, enable him to preach the gospel in Chinese. I mention this to show that youth is not a necessary qualification in a missionary,—indeed, in many respects, it is desirable that missionaries to the heathen should possess that maturity of body and mind which middle age usually confers. As the other body of English Baptists contemplate occupying one of the five ports, our hopes for China are gaining strength.

New Assistant.

Tsing-sien-sang, a colporteur in the employ of the American and Foreign Bible Society, came to our assistance a few months ago. Like my other native assistant, he is a member of the Tiu Chu church, at Hongkong. He was formerly a petty military mandarin, aged fifty-one, and is a man of some literary acquirements. Having heard bishop Dean preach at Hongkong, he became an earnest inquirer after the new doctrine, but was only baptized lately by the bishop of the Canton church. As he speaks the

mandarin dialect, he is able to make himself understood by literary men and those engaged in trade. That he does not manifest great zeal and energy in his work, is no serious objection to him, for these qualities form no part of the Chinese character. In this respect they are not unlike the Aborigines of America, whom they resemble also in other particulars. It is true, they are industrious and persevering, but this is owing chiefly to the stimulus of necessity; those who can indulge in idleness, seldom fail to do so. Should Chinese converts, therefore, manifest some of the characteristics of their countrymen, conclusions should not be drawn hastily, unfavorable to their piety. Ching, who has been with me since my return to Ningpo, is improving as a speaker, and affords much encouragement.

Chapels.

We have recently opened a new chapel in the centre of the city, opposite the office of the Chu military officer commanding the interior forces in this department. But so unwilling are the Chinese to have foreign neighbors, that several months were spent in fruitless attempts to obtain a building of any kind. Public opinion is all powerful here, and as it sets so strongly against foreigners, people fear to rent them houses. At length a place was secured at 40,000 tsien per annum, (about \$32) capable of accommodating about 100 people. Extreme caution was necessary in taking possession of it for preaching purposes. At first, we borrowed a few rude benches, and invited privately a few of the neighbors to meet with us, and gradually brought in suitable benches, white-washed the building, and stood at the door, promising books to all passers by who would come and hear, and, finally, went into the streets and publicly pressed the people to enter. We have now seldom occasion to resort to these measures to get our daily congregation, the voluntary attendance being sufficient without them. In the course of a few days, we purpose putting up our sign,—“Temple of the True God;” as there is no reason to apprehend opposition from any quarter.

Roman Catholics.

About two centuries ago, the Jesuits had a flourishing mission at Ningpo, though it proved fatal to so many of them that it was called the grave of

their missionaries. At the present time, Rome has not half a dozen adherents in this city, but she is about making vigorous efforts to regain the ground she lost through the dissensions and final expulsion of her agents. The authorities were greatly alarmed a few weeks since, by some Lazarists laying claim to several valuable lots in the business part of the city, the occupiers of which conceived their title to the land to be unexceptionable. On referring to some old records, it was clear that the new claimants were the original and rightful possessors. Custom, or law, or both, in China, makes possession more than nine-tenths of the law. The mandarins saw no alternative but a tumult in the city, or punishment from France. At this juncture, the French Ambassador arrived with a frigate; the fears of the people and of the officers, also, magnified this vessel into a fleet of forty sail, which it was reported was off Chusan, for demanding reprisals. It is said that the Ambassador declined to interfere, as the Jesuits at Shanghai claimed the property as theirs, calling their brethren, the Lazarists, "*valecters*," (thieves) for trying to obtain property which did not belong to them. Shanghai, it would appear, has been delivered up to the disciples of Loyala, and Ningpo to the rival fraternity. The Jesuits could not occupy the lots themselves, and were unwilling that their compeers should enjoy that advantage. The mandarins are said to have been glad to compromise the matter, by giving the Lazarists some lots elsewhere, at a nominal rent for 100 years, on which an imposing structure will, probably, be erected. Any thing addressed to the senses, of a showy character, will easily captivate this people. So that the new edifice, with its gaudy tinsel, will quickly set the present prejudices of the people against this sister sect of theirs, and the new Diana be exalted to an equality with their other idols.

Insurrection—Surgical practice.

Insurrections are by no means uncommon in China. The mandarins, though invested with almost unlimited power, in appearance, are in fact, in no small degree, under democratic influence. There are times when the people take the power into their own hands, and successfully oppose their weak rulers.

An occurrence of this kind took

place lately in the neighboring city of Funghwá, a walled and very populous place. The citizens thought themselves wronged in the important matter of taxation, and were long on the eve of a revolt, when one of their delegation to the chief magistrate received the indignity of a blow in the face, for his temerity in pressing the case of the people; the excited populace rose as one man and drove out their Chibien, who barely escaped with his life. He has since been disgraced by his superior, and it is thought will be strangled for his indiscretion. Being their own masters, the people grew bolder in their demands, and refused submission to the authorities of the department. Some 1200 soldiers were sent against the rebel city from this place, and a Chibien from a distant city appointed to exercise authority over them. The government soldiers were totally defeated, with a large number killed and wounded. The new Chibien was dangerously wounded, and his secretary killed by his side. Great alarm prevailed in Ningpo, for it was expected that the insurgents, flushed by their recent victory, and exasperated against the mandarins of this place, would march against it. The families of those in authority were sent, with their valuable effects, far into the country; and the mandarins themselves would have followed, but the people would not suffer them. "When the English came," said they, "you first deceived and then deserted us, leaving us to sustain all the loss and suffering. You shall stay this time." The arrival of an English ship of war at this juncture, probably saved the city from an attack. Large bodies of soldiers arrived soon afterwards, and encamped on the city walls. The Lieutenant Governor of the province (the Governor resides at Fuchou, and has jurisdiction over this and the Fakien province), also arrived from the capital, and commenced a vigorous paper war, which, with time, brought dissensions among the rebels, and finally submission. Promises were made, the people gave up their champions to be strangled, and all is now as quiet as before.

The action at Funghwá brought me much employment for more than a week. It was at first expected that above 100 were killed, and a proportionate number wounded. I was sent for, in my professional capacity, to see the wounded in one of the large temples. Whilst on my way thither, I was

endeavoring to revive my anatomical knowledge, expecting there were arteries to be ligatured, limbs to be amputated, and skulls to be trepaned, etc.; but happily for humanity, the Chinese are not skilled in the art of war. Fire arms had not been employed, (all such weapons are kept out of the reach of the people,) but the wounds inflicted with swords, spears, and bamboo cudgels, were, many of them, very severe; and as several days had elapsed since the battle, their filthy, undressed wounds, and their hair matted with blood, made the poor creatures look hideous; for independent of their wounds and rags, they were the most miserable looking wretches I had seen for a long time. The temple swarmed with dronish, stupid priests, who would not so much as bring me a little warm water when I wished to dress the wounds. Yet they were not entirely passive spectators, for one of the brotherhood managed to steal my scalpel, and had it not been for the English Vice Consul, who was present, and who flourished his cane over their shaved heads, with sundry threats, the instrument would never have been returned. All the wounded whom I saw, quickly recovered, except the chief magistrate, who was under my care for about two months, his injuries having been numerous and severe. Ching and Tsing accompanied me at different times in my visits to this mandarin, to explain and enforce the gospel. He was a proud Confucianist, and also an idolater; all exhortations to worship the one true God, seemed lost on him. At one time I thought it right to humble him a little, by saying that the religion he defended as superior to the Christian, was not of Chinese origin, but was brought hither from the country of the "black devils," for so they designate the Bengalis, whom they specially hate and despise. He seemed crest-fallen for a moment, but soon changed the subject by instituting some inquiries about the comparative warmth of his face and my woollen garments. At another time he said he did not worship idols, but adored heaven and earth. It seemed in vain that he was told he ought to worship the Creator of heaven and earth; he could not raise his thoughts so high. Ching shakes his head in reference to such cases, seeming to imply that it is easier for a camel to go through the eye of a needle, than for a man high in authority to embrace the gospel. The literary

and official characters in China, are to be addressed only incidentally; we must begin with the substratum of society, and work upwards, in endeavoring to diffuse among this people the hopes, the motives, and the blessings of the gospel of the world's Redeemer.

FRANCE.

EXTRACT OF A LETTER FROM MR. WILLARD.

Douay, June 29, 1846.

Mr. Lepoix—Success.

Mr. Lepoix has just written me. After saying that he had made arrangements for baptizing several persons the fourth Sunday, (yesterday) he adds, "But what rejoices us more than all, is our new evangelist at Chauny. This young man, to whom I have been giving instruction for two years, has exceeded our expectations. He is now converted, and is doing much good here and at his home, three leagues distant, whenever he goes thither. Some time ago there came from his village three men, who had become serious through his means, and who arrived at my house at nine in the evening. It was Sabbath,—I returned from Salency very much fatigued, nevertheless I could not send them away empty, for they seemed to be hungering for the bread of life. They returned to their village after 11 o'clock at night. The next day I received a letter from one of them, entreating me to visit him, that I might tell him of the things which concern the peace and salvation of his soul:—four days later, not having yet complied with his request, there came another letter, much more pressing. I went, and can only say that God is good, much better than we deserve. Pray for us, dear brother, that we may be furnished with strength, courage, and zeal,—for who is sufficient for these things! The beloved M—— informed me last Monday that this man persevered; that he visited him during my absence, and was exceedingly rejoiced to see what progress he made.

"The persecution of our young people of Salency, of whom I spoke to you, threatened with being banished the paternal dwelling and disinherited, continues with fury; the son, poor youth, was last Sunday turned out of doors by his father, because he would not labor on the Lord's day;—he has

not since returned. Nevertheless, that brother and sister are full of courage and zeal; I expect to baptize them also the fourth Sunday." (28th inst.)

Mr. Crétin—Baptisms.

Mr. Crétin, who was prevented by sickness from moving to Meux last fall, to replace the lamented Foulbœuf, proceeded to fix himself there the 20th of May. He says that his health seems to be reëstablished, but that if he fatigues himself, the pain in his side returns. I have not yet seen him, but I am not pleased with the symptoms which he describes. He gives an encouraging account of the state of things at Meux. On the 7th of June he baptized there three persons,—a young girl of the name of Lacquement, who, he says, appears well; and a Miss Monard, of the village of Longeuil, a very devout Catholic, of irreproachable character. Mr. C. says of her,—“she was one of the most devoted and serious of the Roman church. She heard the gospel preached seven or eight years ago, and from that moment began to approximate towards evangelical doctrine; but the priests perceiving the danger, employed all means to prevent her from having any intercourse with Christians; and as she is timid and very submissive to those whom she considers spiritual guides, every new question she asked about the gospel, they shut her mouth with prohibitions and threats. One day, as she was confessing to her director that she was very much afraid of being condemned by God when she recited her chaplet, because it is said in the New Testament, that we must not be like the heathen, who think that they shall be heard through the multitude of their prayers and of their vain repetitions; the confessor reproved her smartly, telling her that was another heretical notion,—that she thought herself wiser than he was,—than the church even, which appointed the chaplet and the prayers. Notwithstanding the injunctions of the confessor, as she could not heartily recite her chaplet, she abandoned it.” Mr. C. is much pleased with her excellent disposition. Yet another female, fifty years of age, was baptized, whose spiritual condition Mr. C. represents as being very satisfactory.

Thus our friends in America will see that efforts for the salvation of souls in this country are not wholly vain. I consider the present religious aspect here, more encouraging than ever; our

brethren, too, through the divine favor, are courageous in the midst of persecution.

Efforts of Count A. de Gasparin.

I cannot omit saying, in this connection, that the efforts of Count A. de Gasparin in the cause of religious liberty have produced an excellent effect, which will, I trust, continue to become more and more visible. For several years past, he has boldly defended the broad ground of universal religious liberty, not only in speeches before religious societies and in printed circulars, but also in the legislative hall of the kingdom. When solicited, three years ago, to present the petition of the French Baptists to the Chamber of Deputies, he not only readily consented, but signified his consent with a spirit of Christian liberality and kindness which left no room to doubt his sincerity. When, one year later, the time came to petition again, he wrote to the French Baptists that they should not be tardy; and in the subsequent discussion before the Chamber, he nobly defended his position. When I was about to leave the country, I told the brethren, in consideration of his former kindness, to request his advice if at any time they were at a loss how to act in view of the intolerance or persecution of the local authorities; they have applied to him several times, and have invariably received the needed counsel with promptitude, and expressed in the language of Christian affection. The Board have long been in possession of many interesting facts relating to this subject, which it might not seem proper to publish; but I should not be sorry if these remarks were laid before the Baptist community of the United States. For though M. de Gasparin has no need of my aid to make him known, still I have reason to think that his noble efforts in behalf of religious liberty in this country, and the entire Christian liberality of his feelings, are not known or appreciated by our brethren, at least, as they should be. There are other friends of religious liberty who cooperate with M. de Gasparin, yet, it is also true, that a great portion of the Protestant church feels very little interest in the eminently Protestant principle of universal religious liberty. Should these remarks meet the eyes of my brethren in America, I would beseech them to remember their brethren in France, whose difficulties and

trials they can in no way conceive; and also M. de Gasparin and his friends, with the glorious cause they are advocating in this land. It is not a light warfare in which the friends of the gospel are engaged here;—shall we not have the sympathy and prayers of the American Baptists?

Burmah.

LETTER FROM MR. HASWELL.

Amherst, Jan. 20, 1846.

We are sorry to hear that the state of the funds continues such as to forbid the reinforcement of the mission in this quarter at present. Disease and death have thinned our ranks sadly, and they are still doing their work among the few that remain. It is not quite ten years since the company of fourteen brethren and sisters, with whom we sailed, landed in this country, all in good health and spirits. *Four only of the number remain!* A few years more, will number those with the departed. Who shall fill their places? Just as the scriptures and other books are prepared and printed, and the foundation laid for advantageous missionary effort, shall the work cease for want of funds or men? May the Lord of the harvest send forth more laborers into his vineyard, and unite the hearts of his people to support the cause, so that it can be carried on with energy.

Efforts of Romanists.

I regret exceedingly that there is no one to make a trial to recommence operations in Burmah Proper. Unless efforts be made there soon, I fear the Roman Catholics will have so insinuated themselves into favor, and so prejudiced the government against us, that the door will be more effectually closed against the gospel than ever before. They are evidently doing their utmost to effect this, and we are not ignorant of their wiles. Never before have they made such exertion in these provinces. No pains are spared to prejudice the Christians against their teachers, and against the Burmese translation of the bible. Bribes, and low, scurrilous abuse, issued in the form of tracts, in quick succession, and scattered among the Christians, with false criticisms and assertions, are their chosen instruments for accomplishing their purposes.

Baptisms.

Since my last, I have had the privilege of baptizing five Karens, at a village near, where there are still encouraging prospects. There is also a greater call for books in the surrounding villages than usual; and the native assistant, who has been down to Cawdote for a few weeks, brings some cheering news from that place. Ko Shoon is decidedly a Christian, and three others profess their belief in Christianity.

Peguan language.

In regard to your question,—Whether there is not a prospect that the Peguan language will be superseded by the Burman? I answer, there is a tendency to that result; and it is very desirable that it should be so. But, in my opinion, it must be very many years before the country people will be acquainted with the Burmese sufficiently to receive religious instruction through it. I am able to use both languages, one almost as well as the other; but when I go into the country, Burmese is useless, except that I occasionally find a Burman. Almost the entire population are Peguans, and but very few understand Burmese to any considerable extent; and this will, doubtless, be the case for generations. With my present knowledge, were I coming into the field to preach to the people of *this province*, I would certainly study Peguan, and afterwards study Burmese, as I could find time. It is not so great a task to acquire a spoken language, when one can mingle with the people, as many suppose; and having obtained *one*, it is much easier to acquire another; particularly is this the case, I believe, with regard to Burmese and Peguan, all the Pali words of the one, belonging to the other.

Preachers wanted.

I would not recommend the multiplication of books in Peguan, after the printing of the New Testament. But there is *pressing necessity* for the employment of one or two men, to travel and preach in the villages during the dry season; and during the rains, there would be abundant labor, in Maulmain, and other places, accessible at that season. Nothing, save the influence of the Holy Spirit, is so much needed in this mission, as *preachers*. Bibles and tracts we have, and theological teachers, and printers, and we

need them all; but we also need, and must have *preachers*, or the work cannot prosper.

We do not teach Peguan in our schools, but it is taught in all the *kyoungs* in the place, and in all the country villages, and in but few of the latter is Burmese taught.

I have strong hope, if my life is preserved, to commence printing the New Testament within a year. I *long* to get this work *done*, that I may give myself entirely to the preaching of the gospel.

EXTRACT FROM MR. BENNETT'S JOURNAL.

In December last, Mr. Bennett made a visit to Mergui, where, at present, Mr. Brayton is the only missionary. He arrived there on the 12th, and found Mr. Brayton "absent from home, about his Master's business, in the Karen jungle." In the following account which he gives of the desolate appearance of this station, we see another proof of the inspired statement, that withholding tends to poverty. Another missionary is greatly needed at Mergui.

Dec. 13. Walked out into the town this morning, through its principal streets. The place has been improved since I was here, some years since. After tiffin, walked out again, to the old mission compound, where brethren Kincaid and Ingalls resided on my former visit, some seven or eight years ago,—and O! what a change! The house *then* occupied by br. Kincaid, and which was written about as a "good board house, that would stand twenty years," has not left a vestige to tell where it once stood! and so of all the other houses, and out-houses, school-houses, and chapel, that *then* existed. They cost the Board some 1000 rupees, or more; and *now* where they stood, or very near their site, stand two nearly new board missionary dwellings,—with out-houses, a school-house, and a dormitory, and in near proximity, a good new board chapel, with glazed windows, and near by, a cupole with a bell, to summon to the house of prayer; but, alas! the houses are all unoccupied, the dormitories and school-house in a state of desolation, the chapel closed, the wheel to the bell broken, a good part of the rope gone, the remainder idly *swinging* in the wind, and

the tongue of the bell silent, that once called together the worshippers of God on the hill;—while, in near proximity, the pagoda seems to have been newly repaired and whitewashed, its bells tinkled in the breeze, and the house of images near, seemed to have friends and protectors as well as worshippers. On a survey of the scene around me, I could not help exclaim, with the prophet, "Where is the Lord God of Elijah?" Hath he clean withdrawn himself, and none remains to do him homage? My heart was sad, and mournfully I turned from the scene, and slowly descended the hill. Here were, to all appearance, mission property abandoned, which must have cost from 1200 to 1500 rupees, and how soon it will again be occupied, if ever, is unknown. It is true, the chapel was erected by private subscriptions raised on the ground; but could the money spent in the erection of these buildings be *now* in the treasury, it would go some way toward extinguishing a \$40,000 debt. Besides, another missionary house, within a few rods of where I write, has been vacated within a few days, and, perhaps will tumble to decay before it has another occupant. In this place *has been* a Burmese church, but where is it now? I could only learn of one professing believer in good standing!

Lest I be considered as casting reflections upon those who have former-occupied this station, (for this is far from my wish or intention,) I merely state the *facts* as I found them, and my reflections thereon. It is true, br. Ingalls has been forced to go elsewhere, on account of the ill health of his wife, (who has since died) and I know not but he will return and reoccupy the station; if he do not, I know of none who will. The English chapel is closed, because all the English soldiers have been removed from the station since its erection. This station ought not to be abandoned. Here is a large population, and they perish without the gospel.

Dec. 14. Lord's day. At the ring of the gong, preached to the few who came together at its sound, from Matt. v. 6. Had an interesting conversation, to-day, with two wild Karens from the jungle; one of whom seemed to need only instruction, to receive the truth. The other was the most ignorant man I have met with for a long time. When asked where he would go when he died, he said, "to rottenness."

When asked if he worshipped any God, replied, "He did not know any God." He said he had once met the teacher, but he did not remember what he said. O, the darkness of ignorance and superstition. Would that I felt more, the sad state of the heathen in this dark land. Come, O thou celestial Spirit, breathe upon these dry bones, or they will ever blanch and die.

Assam.

LETTER OF MRS. BRONSON.

Nowgong, March 29, 1846.

Labors of Mr. Bronson.

My husband, under the pressure of his many cares and duties, having been unable to prepare a journal of the labors in which he has been for some months past employed, has requested me to write in his behalf, and to make a brief statement of his engagements, and of the general state of the mission at the present time. The last hot season was spent, as usual, in preaching the gospel to all who would listen, and in a general superintendence of the orphan and other schools connected with the mission.

The cool, bracing season of winter, was peculiarly welcome to us, as we were both much worn down by the labors of the hot season. My husband left on the 1st of December, for an overland tour to Sibsagar. A journal of this tour he has been wishing to prepare and send to the Board; but duties, that must not be neglected, have fully occupied his whole time, and prevented him from doing it. This, he hopes, will plead his excuse for not having written so frequently and so fully to the Board, as he has wished to do. On this tour, he preached the gospel to all with whom he came in contact, and distributed many books. He every where found the people disposed to hear and to receive books, and hopes that some seed there sown, may yet spring up and bear fruit to the glory of God. The association was an interesting and profitable season, and he returned home much encouraged and refreshed in spirit.

Encouraging indications.

There are many things which encourage us to hope that the leaven of divine truth is silently, but surely at work among this people. There is a

growing contempt of the domineering priesthood, and an impatience of their restraints and exactions, which cannot long continue without producing its natural result,—the disenthralment of the people, and the downfall of the spiritual tyranny under which they have so long groaned. Several intelligent men, have, of late, visited us, who seemed sincere and anxious inquirers after truth. The scholars who have been for some length of time in our schools, appear well. We cannot hope that they are yet truly converted, but we see much to encourage us to hope that the word they have so long and diligently been studying, is taking root in their hearts. A very little encouragement would, no doubt, induce many of them to come out and profess Christ before the world. But this we avoid, as we are well aware, that unless there is a regeneration of heart, a genuine work of the Holy Spirit, they will but prove dead weights on the cause, however promising they may appear for a season. We are more and more convinced of the importance of our school operations, and that our great hope (under God) is in the rising generation. From among them, too, we hope to see laborers raised up, to reap these whitened fields.

Orphan School.

In regard to our Orphan School, we can most heartily say, "Hitherto hath the Lord helped us." How little we had to encourage us when we commenced, excepting the word and promise of a covenant-keeping God! We commenced with three orphan children, and a monthly subscription of ten rupees. From this small beginning, we have gone on trusting in Him whose are the gold and the silver, and our trust has not been disappointed. Not according to our faith, but beyond the measure of our faith has been granted unto us. The Lord has put it into the hearts of many to give liberally of their substance, and has sent us twenty-three orphan children, who look to us as their only earthly friends, and who are being trained up wholly under our influence and guidance. We have recently obtained the services of an excellent elderly woman, as matron for the Institution. She is pious and devoted, and enters with zeal and fidelity into her arduous and deeply responsible labors. Her assistance was much needed, and we receive her as sent from the Lord. An examination of

the school was recently attended by all the residents of the station, which appeared to excite much interest, and to be very satisfactory.

Soon after, Mr. Bronson received a letter from Capt. Butler, the magistrate of the District, giving a detailed account of his inspection of the Institution, and expressing, in strong terms, his approval of its design and operations. A copy of this letter is given by Mrs. B., but is omitted here on account of its length. The letter proceeds :—

Helpers needed.

Our waiting eyes are unto the Lord for help, for unless some one is soon sent to be preparing to take our places when we are worn out, we fear that all that has been done will be in vain. My dear husband's labors are beyond his strength, and painful as the truth is, I cannot shut my eyes to the fact, that he is fast wearing out under a pressure of care and labor sufficient to tax the strength and energies of two, or even more. Could you see him, you would perceive painful evidence of this in his altered appearance. I trust you will pardon me for saying so much on this subject. But it is one that lies very near my heart.

It is a mystery to us, that Christians in our beloved country can be so wrapped up in the things of this world, and so regardless of the claims that the cause of Christ has upon their affections, their time, and their substance. While almost every month's mail carries to them the tidings, that one and another of the missionaries have gone home to heaven, why are they not awake to the necessity of sending out others to take their places, and to gather in the precious harvest, which the departed ones have sown in many tears, and at the cost of health and long life, which they, probably, might have enjoyed, had they been content to sit down "at ease in Zion." How is our blessed Savior and his cause thus wounded in the house of his friends!

EXTRACT OF A LETTER FROM MR. CUTTER.

Mr. Cutter, in a letter dated on the Brahmaputra, Feb. 11, 1846, gives an account of the Missionary Association held at Sibsaagar, the 15th of December, and says

that the week passed away most pleasantly, in consultation over their various plans of operation, prospects, encouragements, and discouragements. He then adds :—

The next Lord's day, Dec. 21, we had the pleasure of witnessing the baptism of Ramsingh, one of the workmen in the printing office, and cousin to Batiram, and who had been examined and approved by the church the previous evening. Br. Bronson administered the ordinance, after having delivered an impressive address to a very large and attentive assembly, by the river side. In the evening, the communion was administered, and it was a most precious and interesting season. We cannot but hope this will prove a year when we shall witness many cheering displays of the Divine goodness and mercy in the conversion of the Assamese.

Batiram and Nidhi continue to give us much comfort, and promise well. I have been much pressed for time in the office lately, but intend they shall in future go out every week for preaching, in addition to our usual Sunday excursions, as they have now got so far advanced, as to be able to maintain their ground against opposers and revilers. I hope to be able to go out with them, and I have long been anxious to devote some portion of each week to this work, and shall endeavor to do so the present year. Both br. Brown and myself usually go out on Lord's days, after English service.

Mrs. Cutter's health has been so feeble, that she has spent most of the cold season in travelling on the river, and the change has proved beneficial. I have just been down to Gowahati for her, as it was not considered prudent, by friends, for her to proceed up alone, as she is subject to such sudden and severe attacks of illness. I left Sibsaagar on the 30th of January, and hope to reach home again by the 27th of February,—nearly a month. I have had most interesting, though short visits, with dear br. and sister Bronson, and br. and sister Barker. I was highly delighted with all I saw of their field and operations. I am sure if some of our churches and young ministering brethren at home could have only spent the short time I did even, at Gowahati and Nowgong, we should very soon be cheered by hearing of a missionary family being on their way for each of these stations. I know it is not for want of interest in the Board,

that we are not reinforced. The fault lies with the churches. Br. Barker's health is feeble, and unless reinforced soon, all that has been done at Gowahati will be lost. Br. and sister Bronson have long exerted themselves beyond their strength; and all that has been done at Nowgong will also be lost unless they are soon reinforced. Their Orphan Institution is indeed most interesting, and if carried on and sustained, we trust much good will result from this department. Sibsagar is also greatly in need of another preacher. I do wish you could only go round with us for a week in the vicinity of Sibsagar. You know I resided in Maulmain two or three years, and I can say I think either Gowahati, Nowgong, or Sibsagar, a more interesting and inviting field than Maulmain. Do try and send us help.

In December I made a tour to Jaipur, and I was very much interested in my trip, particularly through Motok, where I had some very interesting congregations. At the expressed wish of some, I conducted English worship on Lord's day, at Tipaur, the Assam Company's station, opposite Jaipur. All the officers from Jaipur attended. Br. Robinson and myself put up with Mr. Bunsall, an American friend, while at Tipaur.

MR. BARKER'S JOURNAL.

Mr. Barker's last communication that has been received, contains an account of his labors during two months preceding April 17. His own health was not good, and that of Mrs. B. was much impaired. He had, nevertheless, continued his labors, and was constantly oppressed by a view of the wants of the people, the facilities for missionary labor, and the impossibility of doing, single-handed and alone, a hundredth part of what needed to be done. He had made two excursions to Durring, and the surrounding region, where he found multitudes willing to listen to his message, who had never before heard the gospel, and among whom he could leave no Christian laborer.

His appeals for help, like others from Assam, are earnest and touching. He is the only missionary at Gowahati, and, in-

deed, in the whole district, containing more than half a million souls, and finds himself sinking under a heavy pressure of anxieties and responsibilities.

Mr. Catter had recently made him a visit, and he says :—

Br. C. thinks we very much need, and ought to have some one with us, to share the responsibility and labor of our station. I wish you all thought so too. I wish you could know our *real wants*, circumstances and trials. But we will try and be patient, and not murmur at the dispensations of Providence. I hope the time will come when the facts will be fully known, and our wants better understood, and our call responded to. In our estimation, Gowahati has that relation to our mission in Assam, which Boston would have to Massachusetts, provided a cloud of moral darkness enveloped it, and you wished to evangelize the whole State.

After speaking of some peculiar trials occasioned by the immoral conduct of one, concerning whose usefulness high expectations had been cherished, and mentioning, in grateful terms, the continued kindness of Capt. Gordon, he adds :—

We have but few to sympathize with us in this Sodom. We do not see how we can go on under such repeated trials, unless you send us help. Is it right that we should be thus unaided? We feel, perhaps, too much; and it may be too much to express what we feel; but we sometimes think that we ought to have help sent us, or be ourselves recalled from the field. We would not, on any account, be where the Lord would not have us. But, is it his will that so many missionaries should descend to a premature grave, under the pressure of that responsibility and suffering, which a proper support would soften and alleviate? We came here expecting to be reinforced. But what has been done? At the end of six years, we learn it is gravely contemplated to give up the mission!

Had not similar appeals been often made, without apparent effect, we should hope that this might be regarded, and that both the men and the funds would be

speedily furnished to meet the pressing necessities of this mission. The Executive Committee have never cherished the first thought of abandoning Assam; but they

have feared lest our brethren there might sink into their graves before the churches would furnish the needed assistance. They want, and must have *preachers*.

Miscellany.

Newspaper in Assamese.

The missionaries in Assam have commenced the publication of a newspaper in the native tongue, styled "*The Orunodoi*," translated by Mr. Cutter, "*The Aurora*," and by Mr. Brown, "*The Rising Dawn*." It is published monthly, and is designed to be the medium of scientific, moral, and evangelical truth. Strong hopes are entertained by the brethren, that it will greatly facilitate their intercourse with the people, and be the means of calling attention to the character and claims of Christianity.

The *Friend of India*, for March, says:—

"We have recently been favored with the copy of a newspaper, published in the Assamese language, at the press of Sibsaagar. Its object is to kindle and foster a spirit of inquiry among the lethargic people of Assam; and to break up that unimpressibility of character, which is so great an obstacle to their national improvement. We hope it will be useful to the full extent of the wishes formed by its public-spirited projectors. It is most gratifying to witness the issue of a newspaper, beautifully printed, and adorned with wood cuts calculated to arouse the curiosity of the people, from a press in so remote and uncivilized a portion of the British territories in the East. Whenever the missionary plants his tent, his first business is to set up that instrument to which the nations of Europe are so greatly indebted for whatever superiority they enjoy over the ancient world; and hence even when we are not able, as in the case of the present mission, to notice a large accession of converts, we are still certain that the elements of improvement are quietly and vigorously at work."

Of the first number, Mr. Brown says:—

"A good deal of fear was manifested on account of its religious character; but a

much larger number of subscribers have come forward than we expected. I send you a translation of one of the articles contained in the first number, written by a native pundit, which you will perceive notices a most horrid custom of the Ahom kings, which we have often heard of, but have hitherto been scarcely able to credit. On the death of each king, a number of *human beings*, sometimes as many as ten or twenty, were *buried alive* in the same tomb, and there left in a state of horror and distress too revolting to be contemplated, until either hunger and thirst, or want of fresh air, put a period to their sufferings. I do not recollect to have ever heard of a more shocking custom in any part of the world.

"In the tombs were also buried all the gold and silver vessels, jewels, &c., which were worn by the king when alive, as he was supposed to require the same comforts in a future state that he had enjoyed in this. These tombs are very capacious, the more ancient ones being constructed of timber, the modern ones of brick. During the last year, the Assamese have been digging open these graves, for the sake of the treasures. So many have suddenly become rich by this means, that for about six months the people have been in a state of high excitement, digging the graves at night, and now scarcely a single mound of any considerable size is to be found in any of the villages that has not been dug open.

"I have given you a translation of the article entire, and if you wish to publish any account of it, you can abridge it as you may think best. As it has now been published more than a month, and no objection has been made to any part of it, you may rely on its being correct."

Violation of the Tombs of the Kings.

"From ancient times, whenever any of the Ahom kings died, it was the custom for his successor to bury in the tomb of the deceased king, the vessels in which he ate and drank, together with all the articles of furniture and clothing which were used by him. The servants and attendants of

the king, and sometimes his elephant and horses, were also buried with him. The manner of burying was this. The room in which the body was deposited, was overhung with seven awnings, fringed on all sides with golden ornaments. The head and foot of the royal couch was overlaid with gold, also the four posts to which the curtains were attached. On the couch was spread a silver coverlet; the pillow was adorned with gold and precious stones, and here they placed the king, dressed in his robes and ornaments. By his side was laid the royal sword, the sheath ornamented with diamonds set in gold. On the floor, near his head, were placed four or five baskets; in one of which, made of silver, was placed a golden vessel containing his lime-box,* ornamented with diamonds, and his gold tobacco-box, his gold handled knife, and a silver areca nut. Another of these baskets held his golden drinking cup, in another were his jewels, in others, gold and silver vessels. Also boxes containing silver. At the foot was placed his hookah, with a pipe and silver extinguisher, the snake ornamented with gold and silver. A servant stood fanning him with a gold handled chowrie.† In other parts of the tomb were placed various articles, servants, &c. Since the kings embraced the Hindu religion, the practice of burying men and animals alive, has been discontinued; although it is stated that four skulls have been found in Rudro Singh's tomb, and ten or twelve in Promot Singh's.‡

“Formerly overseers were appointed to watch these tombs, who prevented their being dug open and plundered. Beside which, it was supposed that departed spirits, demons, Abom dainis,§ and the kings themselves haunted the place, so that no one dared to molest the sepulchres. One only, that of the Gorgonya Bura Raja, had been dug open by the Muttocks, previously to the year 1766, A. D. 1844. In that year the tomb of Lokhmi Singh, at Soraideo, was first opened by stealth and plundered by the son of Horukuria Bora. The people seeing this, and finding that no departed spirits or demons haunted the tombs, lost all their previous fears, and combining in parties of thirty or forty, proceeded to dig open the others. Finally, the late Raja Purondor Singh, finding himself unable to preserve the remaining tombs from violation, has commenced opening them, with the intention, it is

said, of conveying the bones of his ancestors to the Ganges.

List of the Tombs opened.

“1. Lokhmi Singh's. This was a brick tomb, and was found to contain much treasure; those who dug it open were apprehended and imprisoned.

“2. The Deka Gorgonya Raja. This tomb was built in 1474 (A. D. 1552), and contained six rooms. Many gold and silver vessels are said to have been found in it; also a great quantity of bones.

“3. Promot Singh's, built in 1678 (A. D. 1751).

“4. Sib Sing's, built in 1666 (A. D. 1744).

“5. His queen, Bor Roja. In this tomb were found a golden braid of hair, with a great variety of diamonds and jewels.

“6. Gourinath Singh's. A small tomb.

“7. Komoleswor Singh's.

“8. Rajeswor Singh's. This and Lokhmi Singh's are said to have been the richest of all.

“9. Rudro Singh's. A brick tomb, containing a large amount of treasure, and several boxes of gold and silver.

“10. Khora Raja's.

“11. One of the Dihingia Raja's, name unknown. While digging this, the earth caved in and buried four men. Two were rescued by their companions, the other two died before they were got out. Afterwards, while the servants of the late Raja were digging, the earth caved in again and buried a Duonia. He was, however, extricated by the other workmen.

“12. Godador Raja's. This being a very large tomb, those who had been digging it by stealth were unable to penetrate it. The late Raja has been employing a hundred men for about two months, and has just succeeded in getting it open. It is about one hundred feet high.

“13. Protap Singh's, in the tea garden. Opened by the Raja.

“Beside these, many sepulchres at Soraideo, where the princes, princesses and nobles were buried, have been opened and plundered. Also in Gorgaon, Sibsagar, Saring and Janji, they have been opening the sepulchres, and in some instances quarrels have arisen, in which several persons have been nearly killed. In opening the tomb of Orjun Bur, a Gohain, at Sibsagar, a man who entered was unable to find his way out, and perished in the tomb.

“Those who are not satisfied with their own property, but covet and plunder that of others, whether buried in graves or elsewhere, will reap no benefit from such gains, but will only incur guilt.

* Lime is eaten with the areca nut.

† Tail of the Tibetan ox.

‡ Both these kings were Hindus.

§ A kind of sorcerers.

“It was the custom in Egypt, in ancient times, to build brick tombs of this kind for their kings. Some of these tombs are upwards of three thousand years old, and are still in a good state of preservation.”

Papal Missions in Siam.

The missionaries of the American Board of Commissioners for Foreign Missions, conclude their annual letter, dated Jan. 1, 1846, as follows:—

“More than two hundred years have rolled away, since those, who call themselves the successors of the Apostles, commenced their labors here, and yet, strange to tell, not a Bible, not even an entire Testament in the language of the people, have they provided for them! It is believed that the same is substantially true, in respect to their labors throughout the whole of this Eastern world. When Christ was on earth, the scriptures were in the hands of the people, and he made it their duty, to ‘search’ them. His Apostles did the same, and their Epistles, most of which were directed to congregations, or assemblies, made up of Christians and others, were in that age, universally considered to be the property of the people, so that any individual was at liberty to transcribe, or cause to be transcribed from the originals, as many copies as he wished. And now, that men who claim to have received their commission from Christ himself, and who so frequently surname themselves by the names of the Apostles, should do so directly contrary to what Christ and his Apostles did, is amazing! Their course, however, in giving the people scattered portions and fragments of the scriptures, has been overruled for good. It has awakened an interest in a great multitude of minds in most of these Eastern nations, to know more about ‘the whole of God’s book,’ and this interest is becoming more and more general, from day to day. Thus, while the morning has been long breaking upon this and surrounding countries, the Lord has been preparing their inhabitants for a more hearty reception, and a more profitable enjoyment of its life-giving light. How extensive the field! How glorious the prospect! May the hearts of Christians never grow cold, in abundantly providing these famishing millions with the bread of life! And may the hands of missionaries never grow weary in circulating it, till all men, every where, have become

enlightened, freed, and blessed, by partaking of its benefits!”

Assistant Secretary.

The REV. EDWARD BRIGHT, JR., late of Homer, N. Y., has accepted the appointment of Assistant Corresponding Secretary of the American Baptist Missionary Union, and entered upon the duties of his office. Possessing qualifications that eminently fit him for the department to which he has been assigned, and enjoying, in large measure, the confidence of our denomination, laymen as well as ministers, his acceptance of the office is regarded by the Executive Committee as an encouraging feature in their prospects. He will need, and, we presume, will receive, the cordial and earnest coöperation of the pastors of the churches, and of all who desire the enlargement and prosperity of our foreign missions. Let there be union of purpose and concert in action, and then may we ask and expect the Divine blessing.

Missionary Conventions.

Arrangements are about to be made for the holding of a few missionary meetings at central points in different States, during the approaching autumn, to be attended, in addition to the pastors and others in the vicinity, by the Assistant Secretary, and by deputations from the Executive Committee. As far as may be practicable, the attendance of returned missionaries will be secured. We solicit for this plan of useful effort, the thoughts, prayers, and vigorous coöperation of all who feel an interest in the general object.

Correction.—In the last Annual Report, as published in the July number of the Magazine, the whole name of the First Vice President of the American Baptist Missionary Union was not given. It should read, ANTHONY H. DUNLEVY, Esq., of Lebanon, Ohio.

American Baptist Missionary Union.

Recent Intelligence.

BURMAH.—Mr. Binney, in a letter dated Maulmain, April 22, 1846, says:—“The prospects of the school, for the next year, are good. About *one hundred* are already over from the Burman side, [Rangoon, &c.] Some of these will study for the ministry. My pupils of last year are returning some weeks before the time I appointed, in fine spirits. So far from being alarmed at the ‘dry season term,’ some of them are bringing their families with them, that they may have no difficulty upon that point. So many are here, that we must commence school at once, though it is some time yet before the rains set in,—the usual time for the school to begin. About forty have been in regular study the past week. They are here, and must not lose their time and opportunity. Some of them are for the ministry.

“We have every thing to encourage us in our labor, except *men* to help gather in the harvest. If the American churches ever mean to do the work for these Karens, now is the time. They greatly mistake, if they think some more convenient and future time will answer. However, the responsibility is with them. That they have ample means in men and money, does not admit a question. May God give them the heart.”

Mr. Howard, under date of Maulmain, March 21, 1846, writes:—“We want more men, and we want right men. I hope our brethren, now at home, will soon return and bring with them a strong reinforcement. Arracan wants men. At least men ought to *live* in Arracan, for the benefit of the Karens in Burmah. A *preaching* Burman missionary,—one who shall make preaching his entire work, is *imperatively* required *here*, and another for the Karens. Br. Vinton cannot possibly perform the labors required in his department. Br. Binney is making a good beginning in

preparing a native ministry for the Karens; but this does not yet supersede the demand for missionaries for that people.”

Mr. Osgood has been compelled by the failure of his health to embark, with his family, for the United States. Mr. Stilson has been called down from Arracan, to supply, in part, the place of Mr. Osgood, at Maulmain, and to perform other service required by the absence of Dr. Judson and Mr. Simons. Mr. Ingalls, instead of returning to Mergui, has gone to Arracan to remain until the return of Mr. Abbott, or the arrival of some other missionary.

A very interesting letter from Miss Vinton, dated Maulmain, March 23, 1846, which we shall publish in our next number, concludes as follows:—“I have heard one item of intelligence to-day, which cannot fail to interest you. A large company of Karens arrived here to-day from Rangoon, saying, that one of the ordained native preachers from Sandoway, came over last month, [February] and baptized *three hundred and seventy-two* Karens at one time, who had long been worshippers of the true God, and waiting for the ordinance. . . . We have cause for rejoicing, and at the same time for weeping. For rejoicing, in that the converts to the truth are being multiplied; and for weeping, that there are so few to watch over these converts, and teach them the way of God more perfectly. . . . The number of Karens baptized within the present year in the regions of Sandoway, Rangoon, Tavoy, Mergui, Amherst, and Maulmain, is about *twelve hundred*. What hath God wrought !”

SIAM.—Mr. Goddard, in a letter from Bangkok, dated Dec. 8, 1845, says that his health, which had been impaired, was restored. Mr. and Mrs. Chandler were temporarily absent, so that he

and Mrs. G. were *alone*. "Yesterday," he adds, "we had a pleasant time at communion. *Twenty-two* native brethren were present, and seemed to enjoy the exercises. As we were alone, the services were all in Chinese, which, I presume, is the first instance of the kind since the formation of the church. Thus far there had always been other brethren present who did not understand Chinese, and, therefore, the services have been partly in English. There was a mournful pleasure yesterday in conducting the services. It was more interesting to me, and, doubtless, to the people, to have all in a language which they understood; but it was sad to feel that there was no one to join in the privilege whom I could recognize as a fellow-laborer,—none to proclaim the gospel to the multitudes of Siamese. I have, however, no doubt that in the Lord's good time, light will arise and deliverance come.

"When I distributed the emblems of Jesus' love to those twenty-two disciples, yesterday, and told them the fact of Jesus having so loved them as to shed his blood,—to die—for them, was proof that he would love them to the end, and cause all things to work together for their good, I could scarcely believe that HE would abandon his cause here, and leave this flock to be scattered as sheep without a shepherd. I must be slow to take the responsibility of leaving this field destitute."

Mr. Chandler, in a letter dated Bangkok, Jan. 26, 1846, states that his own health has suffered severely, and that, were it not for his desire to complete the preparation of the Siamese type, upon which he is successfully engaged, he should not think it advisable for him to remain at that station. He says, "Much as I dread remaining here, I think I should dread more to see this station abandoned."

GERMANY.—Mr. Oncken, in a letter dated at Breslau, June 24, 1846, gives an account of a tour which he had made to Berlin, Leipsic, Halle, Dresden, &c. He says:—"From Dresden I proceeded to

Niesky, a Moravian settlement, and made the acquaintance of Baron Von Bulow, who was much interested in the labors of our colporteurs, and gave me for this object five thalers. Both he and the Moravian minister gave me a most hearty reception, and introduced the subject of baptism. The former granted that infant baptism could not be proved from the Bible, though neither was it prohibited; and the latter said, 'I always tell the children, in the instruction previous to confirmation, that infant baptism is no where taught in the New Testament.' 'But,' added the good brother, 'we have history for it, and the development of the church.' Of course, I made good use of these concessions against my friendly opponents.

"I arrived here [Breslau] on the 18th inst., and was glad to find br. Straube waiting my arrival. The next two days I was occupied in visiting and examining four candidates for baptism, to whom two dear young brethren were unexpectedly added, who arrived from Landshut, on their way to Berlin, with the view of being baptized. With these six believers in the Lord Jesus, I went nearly five miles above the town, and just as the Sabbath commenced, I led them down into the Oder, when they were buried with Christ in baptism. About half past 2 o'clock, we reached our lodgings, and in the morning, at 9 o'clock, we were assembled in the house of one of the brethren, where the church was organized. Br. Straube was ordained as pastor, and br. Priedemann, a native of this place, and originally a member of the church at Hamburg, as deacon. I was then nearly the whole forenoon occupied in giving directions and instructions to the infant church; and throughout these solemn services, we enjoyed the presence of our risen Lord. In the afternoon, I preached in the saloon of the Moravians, to a deeply impressed audience, and in the evening, the little flock were gathered around the Lord's table."

GREECE.—Mr. Arnold, in a letter from Corfu, dated April 8, 1846, gives an account of an interesting infant school, which had been established for the children of the

poor. The funds for its support are furnished by residents, without any demand upon the treasury of the mission. It is under the care of a young lady of English birth, assisted by an intelligent Greek girl. Lord Seaton had kindly promised to allow to the school the gratuitous use of a municipal building, thus leaving all the subscriptions free to be devoted to the providing of facilities for instruction. Under date of June 8, Mr. A. says, "The infant school prospers, with about one hundred scholars."

Mrs. Dickson still continues her school at Corfu, and has some encouraging indications. There is among her pupils a growing interest in the Sacred Scriptures, and the light of divine truth is beginning to work changes in minds that have hitherto been full of superstition and prejudice.

Mr. Buel continues at the Piræus, and recent letters from him represent his prospects of usefulness in a very encouraging aspect. The efforts which had been made by the priests, and some of the school teachers, to induce the authorities to suppress his Sabbath labors, especially in the work of Bible Class and Sabbath School instruction, had signally failed. He presented a petition, to which, after twenty days, he received a favorable answer. Permission was given him to *teach the English language*; and this was understood to be a permission to prosecute the work in which he had been engaged before the interruption of his labors. The decision of the Bureau of Education was communicated to him by the Demarch, and he felt quite secure against a repetition of the annoyance.

At the date of Mr. Buel's last letter, June 30, Miss Waldo was at Athens, on a visit from Corfu. Mr. B. urges strong reasons why she should remove to the Piræus, and become the associate of Mrs. Buel in the work of instruction. The facilities afforded at that place, for useful labor among the Greek population, he thinks to be far superior to these at Corfu.

State of the Treasury.—It will be seen by the account of the Assistant Treasurer, that during the first four months of the fis-

cal year, the whole receipts have amounted to \$40,187 39. But it should be remembered that of this sum, \$26,103 89 were received in the month of May. In the months of June and July together, the receipts were only 7,048 19. If the sum received the first four months be taken as the ratio for the year, the total will exceed \$120,000 00. If the receipts for June and July should be the ratio for the next eight months, then the total, on the first of April next, will be only \$68,860 15. The amount actually needed for the remainder of the year is *sixty thousand dollars*. This will require an average of \$7,500 per month from Aug. 1, 1846 to April 1, 1847.

Donations

RECEIVED IN JULY, 1846.

Maine.

Penobscot Bap. Aux. For. Miss. Soc., J. C. White tr., viz.—	
Bangor, 1st ch. 16,94; do., Lewis Watson 25,00; Oldtown, Fem. For. Miss. Soc. 6,00; Hampden, 1st ch. 12,00; Corinth, ch. 11,14; do., Fem. For. Miss. Soc. 7,51; Etna, ch. and soc. 1,41; Enfield, For. Miss. Soc. 1,00; do., Mrs. Mary D. Patten 3,00	84,00
Wiscasset, John Sylvester	3,00
	87,00

Vermont.

Hinesburg, ch.	13,82
Burlington, do.	20,00
	33,82

Massachusetts.

Boston, Mrs. N. J. Richardson, for support of Burman child named N. J. Richardson, in charge of Rev. Mr. Bullard,	10,00
do., united mon. concert, Charles St. ch.,	76,75
do., Harvard Street ch., Young Men's Mission Soc., Charles Young tr., for support of Tway Poh, a native Karen preacher, and for the life membership of Samuel S. Perkins,	100,00
do., 1st ch. (\$50 of which for a native assistant, and 7,50 for Rev. Mr. Bullard's school) 57,50; Mrs. Bangs, for support of Burman children in charge of Rev. Mr. Brayton, 4,00,	61,50
do., Tremont St. Sab. sch., for Mrs. Wade's school,	8,00
do., Federal St. ch., by a member of, "A thank	

offering for blessings bestowed in sickness,"	100,00
South Boston, ch., For Miss. Soc., Warren French tr., for support of a native Chinese preacher under direction of Rev. Mr. Dean,	77,45
	<u>433,70</u>
Newton, Soc. of Miss. Inquiry, in Theol. Inst., S. W. Avery tr.,	6,90
Framingham, Abner Haven	5,00
Auburn, A. J. Copp, for Burman Mission,	4,00
Chelsea, ch.	68,63
South Reading, Miss E. Wetherbee	5,00
Cambridge, 1st ch., Juv. Miss. Soc. of Sab. school, for support of an African boy named Levi Farwell,	25,00
West Cambridge, Isaiah Jenkins	2,00
Worcester Co., a lady	15,00
Malden, "A widow's mite,"	.50
	<u>565,73</u>

Rhode Island.

Westerly, "A friend to the cause of Christ"	10,00
Providence, Brown University Freshman Class, Wm. Tolman tr., for Siam Mission,	9,70
Newport, "A lady connected with 1st ch."	5,00
	<u>24,70</u>

Connecticut.

Ashford, 1st ch., Thos. Holman	1,00
Connecticut Bap. State Convention, W. Griswold tr.,	1500,00
	<u>1501,00</u>

New York.

Washington Union Assoc., L. R. Mason tr.,	69,51
Ballston Spa, ch., 50,00; do., Richard Dubois (deceased) 50,00; for Sylvester Blood's life membership,	100,00
Milton, (Saratoga Co.) Mrs. Mary Cook	1,00
Canandaigua, George Wilson	100,00
Hudson River Assoc., of which \$56 is from the 1st ch. Sab. school in Troy, for support of two native scholars under direction of Mr. Haswell, and \$28 from West Troy ch., for support of a native teacher under direction of Dr. Judson,	285,61
Less a counterfeited bill	3,00
	<u>282,61</u>
New York city, South ch., Fem. Miss. Soc., Lydia Colgate tr.,	33,35
per Wm. Colgate,	<u>415,96</u>
Rochester, 2d ch. 41,00; do., do., Fem. Miss. Soc. 60,00; to support two children at Tavoy,	101,00
Hartford, (Washington Co.)	14,50
	<u>701,97</u>

New Jersey.

Somerville, ch.	33,00
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Pennsylvania.

Philadelphia, 1st ch., balance of ch. collections, for John J. Smith's life membership,	137,77
do., do., Sab. school, male department, 70,00; do., fem. department 30,00; for Abraham Naphey's life membership,	100,00
do., do., Fem. Miss. Soc., (\$25 of which is for support of a Burman boy named Robert B. Semple, \$154,25, for support of native Burman preachers; and \$25 from the Fem. Karen Ed. Soc., for the support of a Karen girl named Georgiana Boardman,) the whole for life memberships of Wm. S. Hansell and Samuel M. Hopper, of Philadelphia,	204,25
	<u>442,02</u>
Philadelphia, William H. Richards	81,33
	<u>523,35</u>

Virginia.

Southern Bap. Convention For. Miss. Board, A. Thomas tr., viz.—For Burman Mission, 35,12; for African Miss., 15,00,	50,12
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Ohio.

Portage Assoc., John E. Jackson tr., viz.—Aurora, ch., J. M. McClintock, for China Mission, 5,00; Franklin, ch. 1,00; Richfield, ch. 2,00; North Hampton, ch., for the debt, 2,08; Hiram and Troy, ch., for the debt, 3,00,	13,08
Cleveland, ch., Sabbath School Miss. Soc., Mrs. C. A. Dean tr., for James A. Hoyt's life membership, and for the education of two heathen children to be named James Hoyt and Mary Brayton,	100,00
	<u>113,08</u>

Illinois.

Belvidere, ch.	10,70
Rockford, George Haskell	5,00
	<u>15,70</u>

Sundry collections by Rev. J. Meeker while on a journey to the East, for a meeting-house at the Ottawa station,	115,82
	<u>\$3765,29</u>

Total receipts from April 1, to July 31, 1846, \$40,187,29.

R. E. EDDY, Assistant Treasurer.

BAPTIST MISSIONARY MAGAZINE.

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OCTOBER, 1846.

NO. 10.

American Baptist Missionary Union.

Extract.

LETTER FROM MR. BUEL.

Piræus, April 20, 1846.

In my last letter, of the 29th of March, you were briefly informed of the attempt of the authorities here, to suppress our humble labors on the Sabbath, by forbidding us to continue teaching our Sabbath school and Bible classes, without a formal license from the Minister of Education. Since then, enough has transpired to show that this illiberal and illegal proceeding was instigated by the jealousy of priests, the envy of some of the school teachers, and by hatred of the truth, which is instantly kindled among some of all classes whenever truth appears arrayed against the superstitious faith and customs of the people. It is interesting to observe how much the Sabbath school,—that humble institution,—is suspected and dreaded by those around us, who are aware that the scriptures afford little support to a multitude of the practices and dogmas of the Greek church. These good churchmen are, therefore, particularly alarmed and incensed to hear the boys calling out to each other, as soon as church service on a Sunday is over, "Come, let us go now to Mr. Buel's, and hear the gospel explained." "That will not do here," said a gentleman to me, "and I advise you not to teach the scriptures, if you wish to live in peace and quiet." However, the children continue to come, and we continue to teach them. They say, "the Demarch has no right to prevent us, when our parents allow us to come." In this thing certainly the children are wiser in their generation than some of their superiors.

On the 13th inst., after a delay of

twenty days, an answer to my petition was returned through the Demarch and the Nomarch, from the Bureau of Education, granting me permission to teach the English language. It reads thus:—

The Demarch of Piræus,

To Mr. Rufus F. Buel,—

In pursuance of an order, numbered 808, from the Ministry of Ecclesiastical Affairs and Public Instruction; also of an order addressed to me by the Demarch of Attica and Bœotia, I inform you that it is permitted to you to teach the English language.

A. THEOCHARIS,

*Demarch.**Piræus, April 13, 1846.*

It was, doubtless, expected that I would apply also for permission to give instruction in religion, which would most certainly have been refused. But permission to do this, the servants of Christ receive "not of man, nor by men;" and all the permits or prohibitions of "the powers that be," cannot strengthen or weaken that heaven-derived authority to preach the gospel of the Kingdom to every creature; and yet exemption from governmental interference is by no means one of the things that the Savior has promised in the tenth chapter of Matthew.

Our Sabbath school and Bible classes go on as before, though with diminished numbers. What is lost in numbers, is made up, perhaps, in having the subject of religious freedom agitated. God will turn and overturn, till He whose right it is, shall reign, and be acknowledged supreme Lord of the conscience; and if we too be overturned, the cause that we aim to build up will never be overturned. The

battle is not ours; it is His on whose head are many crowns; who is clothed in a vesture dipped in blood, whose name is called the Word of God.

I will give you an extract from a recent letter of the Rev. Mr. Lowndes, formerly missionary at Corfu, now agent of the British and Foreign Bible Society.

"I am sorry to hear what you say in relation to your school exercises, though I frankly acknowledge I am not surprised. I considered what you and Mrs. Buel were doing, was particularly interesting, and Satan was quite as able and as ready to observe this as I was. I hope the matter has rested where it was when you wrote me; but I am grieved to find there is so much rooted hostility to every thing like pure religion in Greece. Those who founded the Constitution had these things in view; and the leaders in the church watch every movement with an eagle's eye, in order to see when they can arrest every description of knowledge that does not tend to support their own views. But the Lord reigns, and eventually his cause must prosper."

Mr. Lowndes will return shortly to Athens, to resume the revision of the Modern Greek Scriptures, which has been interrupted a few weeks by the death of his eldest daughter, at Malta.

I recently took occasion to show to one of the translators of this version of the scriptures in Modern Greek, commonly called the Bambas translation,—printed in Athens in the spring of 1844,—a list of corrections on some sixteen passages in the New Testament, touching the baptismal question. In four of these passages, Matt. 7: 4, 8, Mark 6: 14, and Luke 11: 38, *baptizo*, and its cognate words, and in the remaining instances, the accompanying *preposition*, or other words in regimen, are so translated as to conceal or pervert the true meaning of this much abused word, and to entail upon it a signification which it is utterly impossible for it to bear either in the ancient or the modern Greek. I was not surprised to learn that the native Greek translators had reluctantly submitted to these changes, "*after a good deal of debate*" with the superintendent or agent of the British and Foreign Bible Society, one year ago deceased. "They, at last, deferred to his wishes, as he appeared to be strenuous for a dogma of his church!" This translator has marked, for his amended edition, several of these passages, restoring, for elegance sake, if not for conscience sake also,

the original text. And if allowed, he will restore it in the others. The chief reason for translating *baptizo* at all, was, that the word is now appropriated to express an ecclesiastical ceremony, and naturally suggests that ceremony. And as the passages at Mark 7: 4, and Luke 11: 38, have no reference to the ordinance of baptism, a different word was sought for. The impropriety of this was quickly admitted; for if the original word had been left untouched, the reader would instantly see from the connection, that Christian baptism is not alluded to. He never mistakes the meaning of those passages in the original, and why should he mistake it when the ancient word is retained in the translation? Any possible translation of *baptizo*, in Greek, must be a *mis-translation*, for there is no equivalent word for it in the language. The verb *leuo*, (*to wash*,) said of the body, would have more nearly "conformed to the English;" but what shall we say of *nipto*, (*to wash*,) spoken of the hands and face?! A year or two will elapse ere the revised edition will be printed. In the meanwhile, I have no doubt that the British and Foreign Bible Society will listen to the united request of Baptists and Pædobaptists at Athens, that the original text be restored.

I have received official papers and letters from the Demarch, the School Committee, and teachers of one of the islands, gratefully acknowledging the receipt of a box of 100 Testaments and Bibles, sent thither for the use of the common schools.

The Demarch and teachers of the Hellenic school very gladly receive my proposal to establish in it a library, to consist of as many Bibles as there are scholars, and of other appropriate books, which can be furnished to the number of 150, and upwards. This I do on condition that the youth in Hellenic schools shall be instructed in the Bible every Sabbath, by a competent teacher. The miscellaneous books will be of the same description, and under the same regulations as the American Sabbath School Libraries. The "*Moral Science*" was introduced into this Hellenic school last summer. A few Bibles and other books, that were sent for sale, the Demarch has disposed of, and remitted me the money.

Thus I am able to state for the honor of Greece, and the encouragement of those who seek her best good, that in the first instance where the application was made, the authorities and teachers

are cheerfully coöperating with us for the establishment of Sabbath schools, where the scriptures are to be taught, and evangelical books freely circulated.

"The Dairyman's Daughter" is now published. Three things more are much needed,—another edition of the "Moral Science," and the translation of the larger work of Dr. Wayland on the same subject, and the translation of Ripley's Notes. Yea, and a fourth thing more needed than all the rest,—the prayers of all the churches for the descent of the Holy Spirit upon the Greek Mission.

EXTRACT OF A LETTER FROM MR. BUELL.

Piræus, June 30, 1846.

Since the 20th of April, when I had the happiness to inform you of the cessation of open hostilities against us, we have been favored with peaceful times again. We have felt that the shadow of the Almighty defended us, and that his banner over us was love.

The Sabbath school and Bible class exercises proceed as they did previous to their temporary suspension. The number of children attending, though much diminished, is gradually filling up. The older attendants at the Bible class continue to come as formerly. The English classes, on week days, have increased. The average number of those that receive religious instruction on the Sabbath, now varies from twenty-five to thirty-five. We have also received repeated and polite attentions from the Demarch, and from several others, who, it was supposed, were unfavorable to us and to our labors. Such is an outline of our journal for the last two months.

Private interviews with individuals have been uncommonly frequent and interesting, bringing to light some encouraging cases of religious inquiry. But to us it is not yet given to see the evidences of earnest anxiety about the soul's salvation; none yet meet us with the inquiry of the trembling jailor; none to whom the arm of the Lord has been revealed, to make known their lost condition; and, therefore, none who can apprehend the preciousness of the peace-speaking blood of Jesus Christ. There is here and there a Nicodemus, secretly inquiring for truth,—assenting to the external evidences of religion, and ready to abandon error, and adhere to the truth

when other men,—when the nation at large will do the same. Others, again, manifest some of the feelings of those Greeks who "would see Jesus." They seem inclined, indeed, to "know his doctrine," but they are not ready to "do his will." They are fond of religious speculation, and new theories; they assent to the word of God; and are ready to spend a half a day with me in reading the whole of the Apocalypse, for example, and in listening to an exposition upon it; but who, unlike the young man in the gospel, are not sufficiently concerned about "eternal life," to feel greatly grieved when told, that their dearest earthly good must be willingly given up, if need be, in order to follow Christ. The most that we can do for these persons, is to endeavor to find some avenue to the conscience, and there leave the seeds of truth to the sovereign influences of the Holy Spirit.

We are now enjoying the pleasure of a month's visit from Miss Waldo. If the Board concur in the measure, she may yield to our earnest wishes, as well as to her own preferences, in view of her greater prospective usefulness, and join us permanently at the Piræus. Some of the reasons for this change you may have been apprized of already. It is difficult to make the Greek department of the Corfu school what it was anticipated that it would be. At Piræus a new sphere of usefulness has been opened, which it is believed Miss W. might occupy with happiness to herself, and greatly to the advantage of the mission here. This was not the case until recently.

You are aware of the singular and unexpected manner in which I came into the possession of a license from government to teach the English language. A number of young ladies and girls, and young gentlemen and boys, are at present engaged in the study of English, and many more are wishing to join the class. These are all brought under a Christian influence, as effectually so as they could be by any other arrangement. Mrs. Buell has not time sufficient to devote to those who apply for instruction. A teacher, unembarrassed by other duties, would, therefore, be fully occupied with a class of young people and youth, requiring all her abilities and piety to instruct and profit them.

If Miss W. should leave the Corfu school, the expenses of it would be reduced in proportion to the diminished

number of pupils; while, at Piræna, no additional expense for rent, &c., would be incurred by the proposed arrangement, except some twenty-five or thirty dollars for Miss W.'s travelling expenses.

We understand that the transfer meets the approbation of Mrs. Dickson and br. Arnold. It is more than a year since it was first proposed by the members of the Corfu station. But it was then thought to be a valid objection to the plan, that *no school for miscellaneous studies* can be opened in Greece that shall be independent of very embarrassing restrictions of a religious nature. Such interference has operated disastrously in one instance, and it may yet prove equally disastrous in other similar instances. But if a missionary chooses to make himself useful to the youth around him, by instructing in the modern languages, needle-work, painting, &c., it is an awkward thing for ecclesiastics to intrude the catechism upon his classes, or to prevent his receiving them also on the Sabbath for religious instruction in the Scriptures. The people will remonstrate, as they did remonstrate against the late attempt to molest us, on finding that these children would be deprived of the solid advantages they were enjoying without expense to themselves.

Burmah.

LETTER FROM MR. VINTON.

We commend to the special attention of our readers, the stirring facts and earnest appeals contained in the following communication. The writer evidently feels deeply, and he writes as he feels. As he shall welcome to his side the brother who is now on the way to join him, his anguish of heart will be partially alleviated. The letter has no date, but was probably written in March.

I now propose giving you an outline of the state of things at the different stations under my care. I say an outline, because I cannot command the time required, to go into particulars. I shall commence with Rangoon. As to the number of members belonging to the several churches, I cannot give you particulars, not having been furnished by br. Abbott with a

list of members, (he wrote me that he had unfortunately lost the list,) and not being myself able to visit the different localities, I find it impossible to ascertain their precise number. From all the data now before me, I should say that the number cannot vary much from 500, and about an equal number who have been anxiously waiting for the ordinance of baptism from one to five and ten years, are said to be equally consistent Christians with those who are members of the churches. The work of conversion is still going forward, though in a less powerful manner for a few years past, than formerly. The Christians are almost discouraged. Abandoned, to a very great extent, by the missionaries and the Board, oppressed and persecuted by the Burmans, proselyted by the Romanists, they are truly cast down, though not yet destroyed. Will the Board and the American churches leave these sheep in the wilderness to perish for want of a shepherd? Is this the estimate they put upon these priceless souls, once purchased with the life-blood of the Redeemer? As to my own feelings, they do not admit of description. I would go to their rescue; but I have a precious charge of my own, larger than I can possibly take care of, and equally dear to the Savior. I have, hitherto, been able to pay them a short yearly visit, which has been to them a source of great comfort and encouragement. This year, however, I have found it impossible to command time for my accustomed visit; and it is extremely doubtful whether any future year will find me less occupied. I hear from them occasionally, and they still persist in saying that they cannot abandon the religion of Christ for the religion of Rome; and it is a matter to them inexplicable, that they should be abandoned by the disciples of the true faith, while the apostates of Rome are making the most strenuous exertions to convert them to another gospel. The ultimate result, however, cannot be doubtful. That they have been preserved so long, is to my mind a miracle of Divine condescension. That God should continue to work miracles for their preservation, and that, too, to keep an indolent and covetous church in countenance, and save them the labor and expense of sending missionaries to gather a harvest which he has prepared to their hands, is what we have no reason to expect. What, then, am I to do? I undertook to look

after these churches, temporarily, till the Board could send a man to do this work, or take my place, and leave me time to do it; and now more than four years have past, and the prospect of obtaining help seems more distant than ever! What, then, I ask again, am I to do? My physical energies are too limited. I can proceed no farther. There is no other alternative; and I do therefore now solemnly, and in the name of God, throw back the responsibility imposed upon me, with regard to the cause of Christ in the neighborhood of Rangoon, upon the Board and the American churches. My heart bleeds at the thought, that I should be unable to render these dear disciples any farther assistance, and I am equally pained at the thought of referring their case to the American churches; for ten years of fruitless application for *one man* to assist me, not in carrying forward an aggressive movement upon the enemy, but in preserving conquests already won, have taught me not to expect much from the cold-hearted and miserly disposition manifested by the great mass of those churches. What though it may be said of an isolated few, that they have done what they could; while the great mass continue to profess that themselves and all they have belong to Christ, while they give the lie to their profession by continuing to live to themselves and to the world, and when they die, to complete that system of wholesale robbery upon Christ which they have been practising during their whole lives, will away their property to their children!

This work was originally commenced by the American churches, and God has been with them in a truly wonderful manner, to which the whole history of modern missions furnishes no parallel. The number of conversions, as compared with the amount of labor performed, is decidedly larger than I have ever known elsewhere. Is *this* work to be abandoned? I do not ask if the missionaries are to be abandoned, or called home, for that is a question of little moment, since others and better men may be put in their places; but I do ask, is Christ to be abandoned? Is his last command to be trampled under foot? Are these churches to be left without shepherds? Are these priceless souls to be treated as a thing of naught? Do not allow the Board or the American churches to apply the flattering unction to their souls, that all is well. Rather assure

them that unless they come up to the help of the Lord against the mighty, all is lost, inevitably lost! How is it that I hear the cry, "Don't give up Arracan," while not one word is said about occupying Rangoon? Far better give up Arracan, (with the exception of Sandoway,) Assam, and Siam, than allow the ground we have occupied in Rangoon to be reoccupied by the enemy. What is the voice of God on this subject? You have expended more labor upon each of those three missions than upon Rangoon, and yet the number of converts there, is more than ten times greater than in all those three missions put together. I am not an advocate for the abandonment of Arracan, or of any of the Board's missions, that is, if they can be carried on after having supplied other points with the necessary reinforcements. But to talk of reinforcing missions where but little success has, as yet, attended the labors of the missionaries; while those attended with the greatest success are either entirely abandoned, or left in so feeble a state as to involve their ultimate ruin, is, to my mind, little less than treason against Christ. In their prayers to God, what arguments can the American churches use, that he should multiply the sheep of his pasture, while they leave those dear lambs he has committed to their care to be devoured by ravening wolves? Will it be possible for them to offer availing prayer, that God would give them churches in Siam and Assam, while they leave those he has already given them in Rangoon to perish for want of under-shepherds?

I have spoken on the supposition that Rangoon *should* be reoccupied; for it has been my unwavering conviction from the time I visited that place, now more than four years since, that no time should be lost in recommencing our work there. Is it said that the government will throw obstacles in our way? I answer, *that* is not known, nor is it believed by me; and then there is the command, "Preach the gospel to every creature." What are the facts? Was either Ava or Rangoon abandoned by order of government? Was any thing forbidden but the distribution of a few tracts, which the government regarded as objectionable? Did not the king even assure br. Kincaid that he might be allowed to stop in the country and preach (and even print on scientific subjects) as much as he pleased? Have not the Romanists been allowed

to go on with their work uninterceptedly? I do not mean to intimate that there was, at the time, no reason for leaving the country; but I mean to say that those considerations have long, long since passed away. But even on the supposition that Rangoon is not to be reoccupied, what considerations can justify the Board and the churches in leaving the Karen mission in Maulmain in so destitute and feeble a state as to put it absolutely out of our power to render these dear churches the least assistance? I pause for a reply; and, in the meantime, pass on to give you a view of the stations more immediately belonging to Maulmain.

1. *Wagree*. This station was commenced a little more than a year since, and is in the neighborhood of Amherst. The seven or eight members of the church were baptized by br. Haswell, who pays the assistants and takes a general superintendence of the station, so that I have nothing to do here but supply the assistants, and provide a little for the education of the villagers in our school during the rains.

2. *Laming*. This village lies some thirty or forty miles south of Amherst. None have, as yet, been baptized, although the people have sent for a school teacher, agreed to build a school house, and say they are resolved to become Christians. It is, however, a little doubtful whether it will be possible, after having supplied the other stations, to find native assistants of suitable qualifications to occupy this station this year.

3. *Ko-ken-nee*. It is about a year and a half since this station was commenced. It is about six miles south of Maulmain. Eighteen have been baptized. There are a few interesting inquirers in the neighboring villages. The Romanists have made special efforts here; but, as yet, they prove unsuccessful.

4. *Wahchee*. We have at last gained a post upon the Beloo Island.* The people have built themselves a nice little chapel, and have had a school for about four months. Eight have been baptized, and there are a number of interesting inquirers.

5. *Cheththingsville*. This station was commenced about ten years since. It lies about forty miles north of Maulmain. The village continued to increase till 1843, when the cholera made

its appearance and reduced it full one half. It is gradually recovering from the shock, although the village is not yet as large as it was before that period. Considerable numbers have been added by baptism to the church every year, and its present number of members is 210, though this includes the members of a number of branches, Wahchee, Ko-ken-nee, &c. The state of the church is, in some respects, less interesting than it was three or four years ago. We have not been able to spend as much time with them, for a few years past, as formerly; and their spiritual state has suffered in consequence. It seems quite indispensable, in the present state of the churches, that we should each year step at least two or three months at each of our principal villages, and in connexion with the native assistant, taking up things preparatory to their taking the helm the remainder of the year.

6. *Pyoo*. The Karens here have this year built them a zayat, and I have supplied them with a teacher. I have not yet visited the village this year, but should have done so about a month since but for the breaking out of the cholera, upon which the villagers all fled into the jungles. At our meeting at Cheththingsville, two very intelligent men from this village were present, and would have applied for baptism, but that they expected me to visit them soon, and said they should prefer to be baptized at their own village. The village lies about fifteen miles north-east from Cheththingsville.

7. *K' Mah-maw*. This station was established about a year since. It is upon the Salwen, a little above the mouth of the Unsalin, and about forty miles north of Cheththingsville. I have not yet been able to visit the place this year. Six have already been baptized, and others are reported as applicants.

8. *Tah Kri-kee*. This post was gained about four years since. It lies about fifty miles east of K' Mah-maw, and about forty north of Newville. Eleven have been baptized. I have not yet visited the village this year, nor do I see how it will be possible for me to do so. It lies near the foot of the mountains, and a few Karens have come down from the Shan states and learned to read here.

9. *Maw-ko*. This station was commenced about three years since. It lies a little north of east from Cheththingsville, and about thirty miles distant. It is twenty-five miles from New-

* This island lies a little south of west, and about fifteen miles distant from Maulmain.

ville. The little church numbers sixteen, one half of whom have been baptized the present year.

10. *Newville*. This is the oldest station we occupy. It was established about two years before we joined the mission, or say, not far from thirteen years since. The church now numbers 164 members. This number includes some branch churches, Maw-ko, Tah Krái-kee, &c. This is one of our most important posts. It is favorably situated for communication with the Shan states, and is in a densely populated region of Karens. It is about north-east from Maulmain, and not far from eighty miles distant in a straight line, though from 120 to 130, and perhaps more, by boat, and even by land, for it requires five days of hard walking, to reach Newville from Maulmain.

11. *Pái-kroo-kee*. We secured this post about five years since. There are about twenty who have been baptized from this village. It lies only about four miles east from Newville, though we have felt it necessary to keep an assistant stationed at the village.

12. *P'tak*. This station is not yet occupied; and though the villagers have applied for a man to teach a school and preach to them the coming rains, I fear it will be impossible to find a man to take charge of the station this year. It lies a little east of south from Newville, and about thirty miles distant.

13. *Choo-yah-kee*. This station has been commenced the present year. It is a little east of south from Newville, and from eighty to ninety miles distant. From Krái, say about south-east, and not far from forty miles distant. From Bootah, a little west of north, and from fifty to sixty miles distant. Only four have, as yet, been baptized.

14. *Krái*. We have occupied this station about two years. It is a village got up by Ko Chetthing since his appointment as Gyoung kyouk. It lies about north-east from Maulmain, and not far from forty miles distant. The church numbers thirty-five. I have hitherto considered it as a branch of Chetthingsville, as a number of the old members went from there. Its geographical position, however, would more naturally point to a connection with Newville.

15. *Bootah*. This station was established nearly eleven years since. It lies south-east from Maulmain, and distant from sixty to seventy miles. The church numbers 123 members.

Nearly one half of these were from the Shan states, and came here for the purpose of enjoying Christian privileges.

16. *Kah-bee-kee*. This station lies about nine miles north from Bootah. It has been occupied five years, and the branch church numbers thirty-three members.

17. *Kah-bee-tah*. This station has been commenced the present year. It lies north-east from Bootah, and about ten miles distant. There are five Christians belonging to the village, and a number of interesting inquirers.

18. *K' T'ike-g'la*. A number of Karen Christians from Rangoon settled at this place about two years since. It lies about east from Chetthingsville, and say fifty or sixty miles distant. A part of the original company have already arrived in the provinces, and all will, probably, ultimately settle here. The present number of the church I cannot state definitely, not having yet been able to visit the village.

By putting your eye upon a map, you will see that these stations are scattered over the whole provinces. There is now no important district, with the exception of the Thoungen, where we have not gained a footing. And even there, three have already learned to read, and one man has been baptized; and we should have had a station there more than a year ago, had it been possible for me to have visited the place, or found suitable and available native agency to have employed in my absence. Does it not look, then, as though God was intending the subjugation of these whole provinces to himself? and as though He was offering to honor the American churches, by using their instrumentality in bringing about so glorious a consummation? But what is the amount of instrumentality which the American churches have, for the last eleven years, been employing for the cultivation of this great field? Why, they have just one preaching missionary to occupy this whole field. Now, supposing Rangoon provided for, just put your eye again upon the map, and say if Nos. 4, 5, 6, 7, and 18, do not furnish a field as large as any one man ought to be left in charge of. Look again, and say if Nos. 8, 9, 10, 11, 12, 13 and 14, do not furnish another such field; and, finally, whether you think any one man ought to have the responsibility of looking after more than the stations No. 1, 2, 3, 15, 16 and

17. Now I am willing and anxious to occupy either of these three fields I have marked out, so long as God shall give me life and health; and I cannot consent to occupy more than one, unless it be temporarily, in the event of the Board's finding it difficult to find *two* men of suitable qualifications to send out immediately. I say *suitable qualifications*, for we want no second rate men for missionaries. It is a waste of money to employ them. Their comparative mental imbecility will infallibly prove them to be unequal to their high destiny, and they will be sure to look out for themselves some easy berth, collect about them the few remaining comforts within their reach, and sit down to enjoy life as is usual with the great majority of professing Christians in America. We must have men of great mental and moral power. I fear the Board have acted too much on the principle, that if a man had piety, he must be useful as a missionary. Think you it would do to appoint some one of these devotedly pious mediocrity men as a pastor of some one of your first churches in America? Appoint, then, such men for missionaries, and depend upon it they will find themselves beyond their depth, in a place God never designed them to occupy, and that consequently he will forsake them, and their piety will dwindle, and the Board will wonder why no more favorable results should follow the labors of their missionaries. The fact is, we must have men not only that love to pray, but that love to work, and that *will* work.

I have consented to continue at my post on condition that one man shall be sent out immediately, and another follow in the course of a *very* few years. One of these should be a physician. I believe br. Binney has written you on the subject; but, at any rate, his views perfectly coincide with my own, that the interests of the Karen mission render it quite indispensable that some one of our number have a knowledge of medicine. I cannot stop to assign my reasons here, and, indeed, it is quite unnecessary; since you, who have found reasons for sending two missionary physicians to the Chinese, a people who already possess so much medical knowledge, cannot be wanting for considerations to justify such a measure with regard to a people who have no knowledge of medical science whatever. We have fondly hoped that the Karen churches would be able, in say

ten or twenty years at most, to assume the entire responsibility of supporting their own pastors and schools, with the exception, perhaps, of a few men who would probably be required to remain for a time longer at the head of some of their higher seminaries of learning. And yet the Board have only to withhold reinforcements for five years longer, and the die is cast. These churches that are now springing up in every part of the land, and that appear so comparatively docile, have only to be left destitute of the instruction Christ commanded to be given them subsequent to their baptism, for a little time longer, and they will have received instruction from other sources, that will give character to their whole future history, and will render absolutely abortive all efforts to form them after the primitive model.

The native assistants who have just entered upon a course of study with br. Binney, will, on finishing that course, be invested with new responsibilities, so that the labor and care of the missionary will, for a number of years at least, be greatly increased, in giving directions to the labors of these inexperienced native pastors. It is my unwavering conviction, that if the Board allow the native pastors to enter upon their work without the most rigid supervision on the part of experienced missionaries, the time is not far distant when the greatest irregularities, if not the most fatal errors, will show themselves in these churches. The truth is, there is not a ray of light that I can find emanating from any source in looking at this subject. The course taken by the Board, in regard to the Karen missions at Maulmain and Sandoway, is a perfect enigma. What are the facts? These missions contain more converts than all the rest of the Board's missions put together; and yet the Board have dared to stake the very existence of each of these missions upon the continuance of the life and health of one individual. Bear with me, dear brother, for I am seriously alarmed at the thought of the account the Board and the American churches will be called to give in this matter. My very blood runs cold when I think of the day of final reckoning, when Christ our Savior will ask for the reasons why the interests of his cause should have been thus sacrificed. Sandoway! O think of Sandoway!! My heart is ready to break at the thought of Sandoway. And where, too, is br.

Abbott, and why was he left to wear himself out *alone*, and then forced to leave his precious charge to be devoured by ravening wolves? If he dies, I have no doubt it will be, in part, from a broken heart! And I must say that I tremble at the thought of the threatened retribution that must fall upon those who will not come up to the help of the Lord against the mighty!

But what is the state of the Karen mission in Maulmain? It has a field to cultivate some eight or ten times larger than even Sandoway. It joins Burmah Proper, and is, in some respects, even more favorably situated than that place for communicating with the churches there. And here, too, every thing is at stake upon the life and health of one man. True, we have, as yet, or till recently, enjoyed almost uninterrupted health. But this the Board could not foresee, and had no right to take for granted, especially in this land of the dying. It would not be at all strange, if, before the Board can send a man to stand by my side, he should be obliged to take my place. Mrs. Vinton's health has already received a shock, from the effects of which I fear she will not easily recover. My own general health is yet pretty good; and yet my nervous system gives fearful indications of being sadly out of tune. One or two years, at most, with my present amount of care and anxiety, and I am done up for life. With this fact staring me full in the face, in connection with the deep conviction I feel that all is to no purpose,—that the Board and the churches will wake up and come to the rescue of the cause when it is too late,—after all has been lost, irrecoverably lost, am I at liberty to throw away my life under these circumstances? As I have said in previous letters, I wish the Board to let me know, at their earliest convenience, the course they intend to adopt with regard to this subject.

LETTER FROM MISS VINTON.

Maulmain, March 23, 1846.

As for myself, I can say but little, for I feel that I am but an unprofitable servant. Our field, you are already aware, is wide, *very wide*, and on account of the paucity of laborers to gather in the harvest already white, much of the precious grain must fall to the ground. When our eyes behold

it falling, without the possibility of our gathering it up, our hearts are ready to bleed, and we cry out, Lord, spare, and send us more help! What I can do by way of lessening my brother's cares, I do; and not unfrequently, and I might say a greater part of the time during the dry season, are we separated, my brother going in one direction, my sister and her little ones another, and myself in another, that we may more widely diffuse the instruction so necessary to these ignorant natives. You may ask, is it safe for *you* thus to go alone? I answer, we do not consider it unsafe, except that we are mortal and liable to sickness, yea, even to death alone. But we go trusting in our God, who has ever stretched out his protecting arms over us, and nothing has, thus far, been allowed to hurt us. To me the 91st Psalm has been particularly precious, and I feel the force of those precious promises every day of my life.

Visit to Newville.

After I wrote you last, I left Krài and went with my brother and sister to Newville, where I usually spend the greater part of my time, during the dry season, in teaching. Here my sister and I remained together about a month, while my brother accomplished his long anticipated tour upon the Shan mountains. In his travels, he found much to encourage him, and when he returned, five or six families, wishing to become Christians, followed him and have settled in the Christian village in this region. While we remained at Newville, I had an interesting school of thirty-two scholars, who made good progress in their studies, and one of them, I trust, was converted and has since been baptized. Our stop at this village was much shorter than usual, as my sister's health rendered it necessary, on my brother's return, to go immediately to Maulmain. After stopping here a few days, my sister became a little better, so that my brother considered it safe to leave her in my care, and set off on another tour to several villages which he had set his heart upon visiting this season. During this excursion, he met with many things encouraging, and at one village they had built a small chapel, and begged to have a teacher sent to them. At this village he baptized one man and his wife, and others appeared favorably inclined.

Chetthingsville.

After stopping in Maulmain three weeks, my sister's health became considerably improved, and I left in my boat alone for Chetthingsville, where my brother expected to have a protracted meeting, and desired me, if I could leave sister, to meet him there. About two weeks after my arrival there, my brother, who had been absent five weeks, returned, having visited Neville, where he baptized four and administered the communion; and Mawko, where he baptized eight, making in all fourteen during his excursion.

Revival at Chetthingsville.

Our visit to Chetthingsville was truly interesting, and you will be rejoiced to hear that we were blest with the visitations of the Divine Spirit. The church were aroused, and made to feel the necessity of immediate action, and sinners were, we trust, truly converted. Our meeting continued a week, and the interest continued to increase to the last, and at the close, twenty-five candidates were examined for baptism and received by the church, and on the 8th inst. twenty-four received this blessed rite; but one of them, who had been anxiously waiting for the ordinance more than a year and gave good evidence of piety, was taken with the cholera on the morning of the day of the baptism, and just at the close of day her spirit was released, doubtless, to enter into rest. When examined for baptism, she was asked whether, if sickness should enter her family, she should not resort to her former superstitions and nat offerings. She answered very firmly, "No; if I live, I live in the hands of God; and if I die, I die in the hands of God." The last is verified; for she continued firm and unwavering to the end, and now has, I trust, joined the blood-washed throng above. The appearance of this dreadful disease caused no little consternation among the villagers, and some of the more timid of them fled immediately, as the disease is believed by many to be contagious. The next day, as our appointed time for staying at the village had expired, after leaving them proper medicines for this disease, we left for Maulmain, feeling that our cup of joy was not unmingled with sorrow.

Beloo Island.

After stopping a week in Maulmain, I left, with my brother, to visit the Be-

loo Island. The Karens on this island were, formerly, and the great mass are still, exceedingly hardened, probably on account of their being great arrack drinkers; but I trust the Spirit of the Lord is beginning to be felt among them. Last rains three of them attended our school and learned to read, and that acted like a charm upon many of the people of their village. On returning, they stirred up one or two of their villagers, who became interested in this religion, and they together built a small chapel and sent an earnest request for a school teacher, which being granted, eight boys have attended steadily ever since, and six of them have learned to read intelligibly, and the other two will soon be able to read. At the commencement of the season, my brother went over and baptized four, and found several others who were attentive listeners to the truth. During the season past, they have sent frequent, earnest requests that we would go over and stop awhile with them. On arriving at the village, which was about an hour's walk from our boat, we were pleased to find that the Christians, anticipating our coming, had enlarged the chapel about a third to former size, for our convenience; and in order that our stay might be made as pleasant as possible, they had made two good bedsteads and a table for us. We found five earnest inquirers after the truth, who, according to the report of the Christians, have been regular in attendance at chapel and their observance of the Sabbath the whole season. Others are considering the subject, and seem almost Christians, but say they are not quite ready to decide the important question. A great proportion of the Karens on this island are worshippers of the great Karen prophet, and make expensive yearly offerings to him, and some even reduce themselves to a state of slavery by these offerings. When will the kingdoms of this world become the possessions of the King of kings! Before we left, my brother baptized four, making the little church there to number eight. One woman, who had long been waiting for the ordinance, was disappointed on account of sickness. When I came away, she called me and said, pray for me, for although I am not a disciple in name, I am at heart. After stopping a week there, notwithstanding their earnest entreaties for us to stay longer, we were obliged to leave, that we might visit other stations.

My brother, in going from place to place in his boat, has made out a rough outline of the several stations under his care, and that I may save his time, I have copied them for him, and shall enclose this in his and send you.

Pray for us, that these numerous stations which are left without overseers, may be soon supplied with shepherds who will care for the souls of the flock, and rescue them from the jaws of the devourer.

Interesting intelligence.

April 3. I have heard one item of intelligence to-day, which cannot fail to interest you. A large company of Karens arrived here to-day from Rangoon, saying that one of the ordained native preachers from Sandoway, came over last month and baptized 372 Karens at one time, who had long been worshippers of the true God, and been waiting for the ordinance.

We have cause for rejoicing, and, at the same time, for weeping. For rejoicing, in that the converts to the truth are being multiplied, and for weeping, that there are so few to watch over these converts and teach them the way of God more perfectly.

May God teach them by his Holy Spirit, and shield them from temptation. The number of Karens baptized within the present year in the regions of Sandoway, Rangoon, Tavoy, Mergui, Amherst, and Maulmain, is about 1200.

20. About forty young men have reached Maulmain from Rangoon, to attend school; and last Saturday we hear that a company of sixty-four, men, women and children, arrived at Chetthingsville from there, expecting, most of them, to settle in these provinces, and most of them will attend our school this season; so will all who will come from this region. We must have a larger school than last year.

EXTRACTS FROM MR. BENNETT'S JOURNAL.

The following extracts from the journal of the Rev. Cephas Bennett, of Tavoy, cover the period of only four days. The reader will learn from them how industriously our missionaries are employed in scattering the good seed of truth, from which, it is hoped, they may yet reap an abundant harvest.

March 3, 1846. Left home early this morning for a visit to some of the villages on the Kya-en stream, a branch of the Tavoy river, whose mouth is only some twelve or fifteen miles from town. As we arrived at the mouth some time before the flood tide was in, we had to wait for it, and then proceeded on our way. Arrived at the landing between some of the villages about noon. On arriving at the zayat we found several people, who were waiting for the ebb tide, that they might return home. They had been to the village of Kyet-sah-byen, to a festival for the priests, and to worship a poor, insignificant pagoda on a hill, in our immediate vicinity. To them the gospel was preached, and several tracts distributed, in the hope that some one at least of them may turn from the worship of lying vanities to the service of the living God. The most of the people seemed very hard, especially two old men, who had their beads around their necks, and who seemed to think they were much better than before, because, forsooth, they had been to worship a dead god and his representatives, animate and inanimate. Poor old men, they are very near the test of the truth or deception of their religion, as they cannot sojourn much longer here below. The one had passed more than eighty rainy seasons, and the other nearly as many. These old people, as well as the priests, have a great influence on the rising generation, and are often very bigoted. It is sad to think of the awful disappointment that soon awaits these unbelievers in the truth.

Spent the remainder of the day in visiting Kyet-sah-byen, a rural village, under cocoanut, jack, mango, tamarind, and that "prince of fruit" trees, the *dorean*, which here covers the mountain sides in the neighborhood. We found the head man and the most of the people of the village, as well as people from other villages, closing the festival of worship to the pagoda mentioned above, and to the priests, and making offerings to the latter. These offerings consisted of plates, bowls, mats, pillows, dishes, rice-pots, palm leaves for books, and a variety of other things, for eating and sleeping, together with cocoanuts, betel nuts, rice, &c. Endeavored to engage in conversation with one of the elder priests, but found his attention so much taken up in securing his portion of goods, for "the outer man," that he could not hear of

that which pertained to his soul. However, as the boys dispersed with the offerings in various directions, there were several people left, and we had some very interesting conversation with a few, in the presence of groups who gathered around. It was pleasant, in two or three instances, to hear a bystander put in a word in favor of the claims of Jesus; and once I turned to the speaker, and asked him if he believed in the eternal God? He replied in the affirmative; and I then asked him, what God he worshipped; and he said, Gaudama! I then asked him, if he truly believed in the eternal God, how he could worship Gaudama, who he knew was a dead god? He seemed ashamed, and did not know what to reply; when I addressed him faithfully, as to his inconsistency, and that if he continued to worship Gaudama, and knew of the eternal God, he must expect when he died, by and by, to suffer the consequences. There are very many we meet with, who acknowledge God, but have no love nor regard for his Son, whom he has sent to redeem a world from sin.

In this assembly was a deaf mute, or one who had been deaf from his infancy, though he tried to talk, and certainly made more noise than any deaf person I have ever been acquainted with. Seeing me distributing tracts, he was boisterous that many who said they could not read, or whom I refused books, should not be passed by. Poor fellow, I wished he could be in some of our institutions at home, where he could learn to read, and worship the God who made him.

The head man of the village, and the governor, if not the principal person in the feast, accepted a bound volume of tracts, and promised to read them. But his attention was so much occupied with other things, that we soon left him.

We have distributed several hundred tracts to-day, and hope that they may not all prove in vain. Some of these books give the first chapters of Genesis; some, other portions of scripture; and others, the contrast of the claims to worship, of the true God, and Gaudama. We returned to our *zayat* from the village somewhat fatigued, and began preparations for a late dinner.

As I have before remarked on the way to Maltah, and up the Tavoy river, so I find it here,—the bamboo jungles are in flower more extensively than I have ever before known.

4. After breakfast, we prepared and set off for the village of Tha-ray-toung, where we visited from house to house, conversing and distributing tracts. Found the head man very ill of a fever; gave him some medicine, a Testament and a tract, and exhorted him to repentance and salvation. His fever was pretty high, and he gave assent to our message; but whether he will believe and be saved, is left for eternity. On our way back to the boat, called on the head man of Kyet-sah-byen, who was too much taken up with his festival yesterday, to give us much attention. He seemed tired out with the night's dancing and drumming, and as all is now over for this time, he was ready to hear conversation, &c. He said he had just paid the dancers and musicians thirty rupees, for one day and two nights. This, with the cost of the articles given to the priests, would, probably, make some 200 or 300 rupees, for this festival. When asked what good would come of this waste, he replied, "It was all for nothing," and seemed somewhat ashamed in replying to the question.—What good it was to any one? He gladly accepted a New Testament to-day, and promised to read it. O that he may, and its truths reach his heart!

After resting awhile, we left our boat again, for an inland excursion to the village of Kya-en, which we found a long, straggling village, around the base of a hill, for some two or more miles. Visited from house to house, and conversed with the people as opportunity offered. At one house a company gathered around, who listened to reading and exhortation. The man of the house said he was eighty-seven years old, and he seems to spend much of his time in reading, as I found several palm leaf books near him. He gladly accepted a Testament, read a page or two while we were there, and we hope will read and believe enough to make him wise unto salvation.

The inhabitants of these villages are, the most of them, readers, and as they have many fruit trees of various kinds, as well as paddy fields, they seem to be well off as to the things of this world, and have an easy and comfortable living. How delightful it would be, if there could here be gathered a native church, and the people become rich in the faith, and heirs of the kingdom. Here are two *kyoungs* and several priests, who appear to be well

supported. We returned in the evening to our boat very much fatigued.

In our visit to these villages, we had given twelve Testaments and about 400 tracts; and as our store was exhausted, we returned home.

5. Left home after breakfast, and visited the village of Ka-myaugen, where we pursued our former practice of visiting from house to house, and giving books and tracts. The head man of the village willingly received a Testament, and a bound volume of tracts. As we were passing along a lane, we heard a man inside of a house reading a book about Gaudama; we soon called him out, when we had an interesting conversation. He appeared a man of far better parts than the generality of the villagers, was well versed in the Burman system, and made admissions of its inefficacy to make men happy, with candor. Presented him a copy of the New Testament, and he seemed grateful for the gift. May he find in it Him of whom Moses and the prophets wrote, Jesus, the Savior of poor, lost sinners! The idea of an eternal God, we find very prevalent, which has been wholly gathered from the tracts and scriptures, with the words of truth dispersed in former years. But, alas! how little are the mass disposed to see or believe, that if God be God, then Gaudama is no deity. Very many do not seem to perceive the inconsistency of acknowledging a living God, and still worshipping a *dead one*.

We find more readers, and better readers too, than we did in former years; and a good part of it, undoubtedly, is to be attributed to the reading of printed books. There are some other causes which will have an influence hereafter, provided government carry out their plans, as it is now said, that those who can read, and read well, will be preferred for official appointments, from the higher grades even to the very lowest; so that the appointment for night watch, or a messenger even, will be given to the reader, to the exclusion of him who cannot read. A few years since, a good reader on palm leaf, would only get on in a hobbling manner in reading a printed book; but now, the young men and boys even, that I frequently meet, are, in general, very good readers, and make very little hesitation over a printed book. This shows that our books are read.

After we had returned to the zayat,

which is situated on a thoroughfare, many persons called for tracts, and among them a man of some forty or fifty years, from the village of Teintheet, who appeared, when I gave him a sixteen page tract, to think he had found a treasure. He immediately set about reading it aloud, and at every few sentences, would break out into exclamations of "wonderful," "very good," "astonishingly excellent," &c. I inquired if he had ever read any of our books, and he replied in the negative, but said that he had heard of them. I then gave him a larger book, containing an account of the creation, fall of man, &c., and his admiration of the first chapter of Genesis was unbounded. "Now," said he, "I have got to the origin of all things," &c. After having considerable conversation, I gave him the Life of Christ, and he went on his way rejoicing. I hope to hear from this man again.

6. We had a fine shower last night, and being housed in an open zayat, had fortunately placed my bed in what proved to be the driest part, as from only *one* hole in the roof dropped water on my bed. I, however, took cold, but hope to wear it off, as we have several miles to travel to-day to visit different villages.

Soon after 7 A. M., we set off to the south of the zayat to visit the villages of Ka-myaugyu and Ta-bu. Here we pursued our practice of calling at every house, leaving a tract, at least, if they would or could read it. In most cases they were gladly received; and, on our return, we saw and heard many reading the tracts they had received. Many spoke of having received tracts in former years. In these two villages, about 200 tracts and books were distributed, a goodly portion being scriptures. We then returned to the zayat, and made preparation for a visit to several villages in a north direction.

While at the zayat, a man came and begged a large book, saying, a small tract had been left at his house yesterday, when he was absent, and he wanted a larger one. He also stated that some years ago, he had a tract given him, *which he had yet*, and had often read it, and now he wished for more. Gave him the Life of Christ, with some advice how to use it, or rather the truths contained in it. He seemed very glad to get so large a book, and promised to read it carefully. Here was another proof that the distribution of tracts is not wholly useless;

for this man had preserved a tract for six or eight years, and read it often.

After our preparations for departure were completed, we left for the village of Tein-theet, a few miles distant, and visited from house to house, distributing tracts and conversing with the people. In the course of our visit, found the man mentioned yesterday, from this village. He was roofing his house, but immediately descended, expressed much gratitude for the books he had received, but said he found last evening at the house of a relative, a book with the catechism in it, and he very much desired one also. It so happened that two copies were left, and one was given him.

We passed on, and called at the head man's house, whom we found reading one of our tracts, and as we had not been in this part of the town, I was a little surprised; when, on looking around, I saw a woman to whom one had been given, and the thought struck me, that she had run over with it to the head man's, to see if it was right for her to have it in her possession until her husband came home, for whom the tract was designed; and, in the sequel, it was found my surmise was correct. The head man exclaimed, as

we approached the house, that the tract was "very good," and when we arrived, was very anxious to have us come up into the house, be seated, and enter into conversation. We did so, and spent near two hours in an engaging conversation. Gave him a volume of the New Testament, and tracts. He read the first chapter of Matthew, and though he had lost one eye, was an excellent reader. The chapter formed the subject of conversation, and Jesus was the theme. He seemed, at first, to think there was a similarity in the systems of Gaudama and the Savior, but the more he heard, the farther they were sundered. He was very well versed in the Betagat, and it did seem that if he had as well understood the scriptures of the true God, it might be said of him, he was not far from the kingdom of God.

We then visited two other villages, farther on in the jungle, and as our last tract had been given, we retraced our steps, and returned to our boat weary and hungry, having travelled from twelve to fifteen miles in the sun. After taking some refreshment, took the boat and returned home. In this excursion we have distributed more than 500 books, tracts, and Testaments.

Miscellany.

Plea for Madagascar.

In volume 23d of the Magazine, pp. 84—88, and p. 244, we gave an account of the persecution of the native Christians in Madagascar. Their trials and sufferings were of the severest kind, and such as could escape, fled to the Mauritius. In addition to the members of the churches, many others, amounting in all to 20,000, found a refuge in the same island. Among these refugees, the London Missionary Society have carried forward their operations, still hoping that they should be permitted to return and revive the missions, which, in the height of their prosperity, were forcibly and violently broken up.

Among the evangelical laborers at the Mauritius, is a Mr. Edward Baker, who was a printer to the mission; and we have

the pleasure of placing before our readers the following communication from his pen. It was addressed to a member of the Baldwin Place Baptist church in this city, an officer in the merchant service, whose vessel put in, for a few days, at Port Louis.

After a few remarks, expressive of personal affection, Mr. B. says:—

"And now, my dear brother, I cannot let you depart without unbosoming myself on a subject which lies bound up in the inmost recesses of my heart, and burns for expression in the most earnest language of desire, of exhortation, and of petition. I mean, the duty of the *American* churches towards Madagascar. I have had this conviction on my mind for fifteen years past, and time has only strengthened the impression. I have mentioned it to several American missionaries,—the sainted Mrs. Johnson and her good husband, of

the Sierra Mission, Dr. Judson, Mr. Simons, and others. But the very strong interest you have taken in the Malagasy seems to me a providential call to bring the subject more fully and explicitly forward, with a view to enable you, as God has disposed you, to invite to it the attention of the American churches. The ground I go upon is, that the church, like the Apostle of the Savior, is debtor both to Jews and Gentiles; but the special obligation of the church of Christ is towards those Gentiles with whom the providence of God places it in communication. Her light should shine around in all lands wheresoever the tents of her habitation are erected; where commerce, enterprise, yea, conquest, may have extended the borders of her earthly Canaan. Now this exactly applies to the position of America towards Madagascar. She alone, of all the civilized and evangelized nations of the earth, holds direct commercial intercourse with that heathen land of darkness, and gloom, and sin. When I was residing at Antananavo, the Hova capital of Madagascar, in 1830, I heard that about thirty American whalers had been seen anchoring at once at St. Augustine's Bay, in the south-west part of the island; and that every year a great many whale ships of America resort to that port, inasmuch that numbers of the natives, matter a little English, assume our names, often our *Christian* names, as John, Peter, &c., and entertain a marked preference for the English, or Americans.

“Since that period, I have resided nearly nine years at Mauritius, and never knew a single instance of a vessel clearing out for that port of Madagascar. I believe not more than two or three of our vessels in that period have even *touchèd* there; our captains, generally *French* by origin and language, with French-speaking crews, entertaining a great dread of the savage character of the people. Thus the English have no *indirect* communication even, with this tribe of the Madagascar people; and, in consequence, although the London Missionary Society has earnestly desired to ‘impart unto them also some spiritual gift,’ nothing has hitherto been done, or can be, without an expense of freighting ships, which no Society ever thinks itself justified to incur. The lamented missionary,—the Rev. D. Johns,—had it in his heart to visit this port in 1840, but he was called away to his reward before he could accomplish this design; and, probably, it would have failed through the want of regular commercial intercourse. But America has this intercourse. Her missionaries could be sent, and corresponded with through the medium of her whale vessels,

without more than the ordinary expenses of a mission.

“And I feel persuaded the time is come for such an effort. Hitherto the persecuting Hova queen, who has shed the blood of twenty-one martyrs of Christ, has had the power of sending an army a four months’ journey from her capital to destroy any missionary station that might have been established at St. Augustine’s Bay,—but now, the cup of her iniquities seems to be filling up, and the remembrance of her persecutions to have ascended before the Lord of Hosts. By a series of insults and vexations, the Hova government has involved itself in war with both England and France; and the obstinacy and pride of the idolaters will, I think, not yield until their present rulers are overthrown; when, we may hope, that under new stipulations, or the new state of affairs that will spring up, access will be afforded to missionaries.

“The Papists are preparing, and twenty-four missionaries, with a bishop, have been actually set apart at Rome, for the *see* of Madagascar! This I learn by a quotation in a French Protestant journal from their own publication on their *Romish Missions*. I shall not be surprised if they attempt a mission from *this* British island as well as from the sister isle of Bourbon, since the priests and assistant nuns here number twenty strong, and the populace generally are Papists.

“And what are we doing in the meantime? We Protestants and Bible Christians? I fear the London Missionary Society is not prepared to send out more than *two* missionaries acquainted with the language; and should the Directors add to these, they would, nevertheless, send all their missionaries into the interior,—four months journey from St. Augustine’s Bay, and a road totally impassable to Europeans.

“How small, then, are our means as a church militant, of assaulting satan in this his strong hold of despair to perishing heathen, and of raising up a Bible standard and true Bethel flag amidst the showy colors and empty parade of Babylon the great! The Malagasy, as you have seen, are anxious to receive the Bible, to study it, and make it their guide even unto death; but when I look forward to the prospect of evangelization before them, my mind is filled with apprehensions. I appear to see a day of darkness and not of light. Like Abram in his vision, (Gen. xv.) ‘a horror of great darkness falls upon me,’ as it were amidst the very tokens of Jehovah’s eternal covenant. I know that help is wanting,—some that shall ‘come to the help of the Lord,’ and I can only

think of America and the churches of the Pilgrim Fathers; but I do not think, if properly informed on the matter, that they will turn a deaf ear to the call, and incur the curse of Meroz. (Judges v. 23.)

“ You, my dear brother, will see their pastors and flocks. I shall not. Tell them, then, of this matter. Tell them what you have seen, heard, and felt,—what is, I feel sure, in your heart. Let them not plead ignorance. Bring home to them that most solemn passage of sacred writ,—‘ He that knoweth to do good, and doeth it not, to him it is sin.’

“ Inquiry once on foot at Boston, I feel confident discoveries about Madagascar will be made, and you will all wonder that the subject has never before awakened that interest which it demands; and the result will be an attempt, on which the Divine benediction will rest in full measure.

“ I have mentioned St. Augustine’s Bay more particularly, because it is the most prominent object, to my mind, in connection with the duty and privilege of the American churches. But it stands not solitary. American ships resort to other ports, to which they annually convey manufactures and the deadly implements of warfare,—guns, powder, and cannon, &c.; and, where enterprise can find access, zeal for the world’s renovation ought to follow. I cannot think that God would permit success to the one, except with an ultimate view to the advancement of the other. He has his designs in view whilst we have ours; and oftentimes we are pursuing his ‘ thoughts of peace ’ ultimately, when we think (and sinfully purpose even) only war. To us the means are unholy; but to Him the end is sanctified and pure.

“ The principal port to which American merchant vessels trade, is, I believe, Majangah, a town on a river in the Bay of Bembetoka, on the north-west side of the island. Here the Hovas are in power, having retained this town as a military post since about 1825. There is an American merchant there of some wealth and consideration, whose name I cannot recollect. Could a mission be established here, your missionaries would be in communication with those of the London Missionary Society, (should their labors, in the providence of God, be recommenced,) though at a distance of twenty days journey, at least. The Hovas would gladly, when permitted by their own despotic government, receive instruction; and the language or dialect of Madagascar, already acquired by the English missionaries, would here be applicable, and would be readily acquired by means of the books they have published. I believe even the dialect of the St. Augus-

time’s Bay people, is essentially the same as the Hovas; but our books would not be an absolutely certain and accurate guide to its acquisition.

American Board of Commissioners for Foreign Missions.

This Board held its thirty-seventh annual meeting in the city of New Haven, commencing Sept. 8. The sermon was preached by the Rev. Joel Hawes, D. D., of Hartford. The following is a summary of the facts stated in the Report of the Prudential Committee.

“ The Hon. John Cotton Smith, a member of the Board since 1819, and its President from 1828 to 1842, has died. Six missionaries and assistant missionaries have also been removed by death.

“ Thirteen missionaries and assistant missionaries have been, at their own request, released from their connection with the Board. Thirty have been appointed. Twenty-six have gone out to different missions. Twenty-seven are now under appointment. Most of these are expecting to embark at an early day.

“ An unusual number of young men, preparing for the ministry, have had their attention turned to the missionary work.

“ Conventions of the friends of missions, for conference and prayer, have been held at various places in New England and the Middle and Western States. At many of these meetings the attendance has been large, and the impression made, good.

“ The receipts of the Board for the year closing July 31, 1846, were \$262,073 55; expenditures for the same time, \$257,605 23; showing an excess of receipts of \$4,468 32; on the 1st of August, 1846, there was a balance in the Treasury of \$17,295 89; showing a balance on hand, August 1, 1846, of \$21,764 21. Of the receipts thus reported, \$68,436 were from legacies, and \$40,000 the bequest of one deceased friend, the late Mr. Waldo, of Massachusetts.

“ The number of missions is twenty-six, embracing ninety-three stations, at which are 184 missionaries, ten of whom are physicians, five physicians not ordained, seven schoolmasters, seven printers and bookbinders, and fourteen other male and 175 female assistant missionaries,—in all, 342 laborers sent forth from this country; associated with whom, or at stations under their care, are twenty native preachers, and 132 other native helpers, (exclusive of the native teachers of the free schools sus-

tained by the several missions,) raising the whole number of laborers at the missions, and dependent principally on the Board for support, to 494.

“Gathered by these missionaries, and under their pastoral care, are seventy-three churches, to which have been added during the year, now reported, more than 1,500 members, and in which are now embraced, not including some hundreds of hopeful converts in Western Asia, 24,824 members.

“There are under the care of these missions seven seminaries for educating native preachers and teachers, furnished with libraries and various kinds of apparatus adapted to their object, and embracing 487 pupils; also thirty-four boarding schools, in which are 854 male and 533 female pupils; making 1,874 boarding pupils, brought under constant Christian instruction and influence in the mission families, with reference to their being qualified to exert a greater and more decidedly Christian influence among their own people; also 602 free day schools, in which are 29,171 pupils, including those at the Sandwich Islands, which owe their existence and efficiency to the mission, and are still sustained and guided in part by it; making the whole number of pupils, more or less, under the care of the missions 31,045.

“Connected with the missions are fifteen printing establishments, having thirty-two presses and forty founts of type, and furnished for printing in twenty-seven languages. Five of the missions are also provided with type and stereotype foundries. For eleven of the other missions printing is executed from year to year, as their wants require, at presses not owned by the Board; making the whole number of languages, exclusive of the English, in which printing is done for the missions, thirty-seven. The number of copies of works printed during the year, including tracts, exceeds 460,000, and the whole number of pages printed during the year is not less than 40,000,000. The whole number of pages printed since the commencement of the missions exceeds 535,000,000.

“In the mission to the Nestorians of Persia, the past year has been one of signal spiritual blessings. An outpouring of the Holy Spirit reviving religion among the people commenced in the month of January last, and was in progress at the latest date, about the middle of May. Hope was entertained of the conversion of more than a hundred persons, including several ecclesiastics. The absence of opposition to the revival is a remarkable fact, but is accounted for in the peculiar circumstances of the Nestorians, and in the extent and strength of the conviction among the people that the

mission is the best friend and benefactor of their community.”

This Board is doing a great and good work among the heathen; and, whatever may be the difference between them and us, upon some points of church polity, it is occasion for gratitude that they are contributing so liberally to diffuse the knowledge of the true God, and of Jesus Christ, whom he has sent. In their prosperity we sincerely rejoice, and will rejoice. God owns their labors, and gives them the most gratifying of all success, the salvation of souls. The Lord hasten the time when his people shall all be one, cooperating affectionately in efforts for the advancement of his cause, and then may we expect that THE WORLD will believe.

Calcutta Baptist Missionary Society.

The twenty-fifth annual meeting of this Society was held, Feb. 5, 1846, in the Circular Road chapel, Calcutta. The Report, which was read by the Secretary, Rev. J. Wenger, commences with the following paragraphs:—

“God has been pleased to remove from their earthly field of labor three most distinguished servants. The Rev. J. Mack, of Serampore, although of late years not in direct connection with the Society, was, during nearly a quarter of a century, engaged in promoting the interests of the Redeemer's kingdom in this land. Possessed as he was of talents of the highest order, and of very solid and extensive acquirements, the magnitude of the loss which not only the church at Serampore or the Baptist denomination, but also the cause of Christ in India have sustained in his death, can hardly be adequately estimated. His removal was soon followed by that of the Rev. Dr. Yates, who for full thirty years had with unsurpassed diligence and perseverance, amidst much bodily weakness, devoted the rare powers of his mind to the cause of Christ in India. Great in his humility, his close walk with God, his wisdom and firmness, he was at the same time distinguished by the simplicity and faithfulness of his ministerial labors, and by his vast and sound erudition. Mrs. Evans, who was called to her reward early in October, had been only five years in this country. In her the fruits of the Spirit

were remarkably conspicuous; and during her brief sojourn here she labored, with equal diligence and affection, for the good of her numerous charge in the Benevolent Institution.

“ Besides recording these losses, it is our painful duty to state that the Rev. W. W. Evans, whose health had long been undermined, has returned to his native land; and that several of the missionaries connected with the Society are suffering in a very marked degree the effects of old age and its concomitant infirmities, and that whilst their lives have been spared, they begin to feel that their strength is failing.

“ Although we have the consolation of knowing that those who have died are now in glory, and that the Lord will not forsake his servants, though their heart and their flesh fail: yet when we consider the magnitude, the importance, and the difficulty of the work that still remains to be accomplished in India, the present weak state of our missionary strength is calculated to depress the feelings and to fill the mind with grief and apprehension.

“ On the other hand, the year which we are surveying has been marked by many indications of the divine favor. Conversions have been, for India, remarkably numerous. Not many wise men after the flesh, not many mighty, not many noble have been called, but about one hundred and thirty villagers, chiefly in the neighborhood of Agra, and in the districts of Barisál and Jessore, have been baptized, having, we trust, been brought to a saving knowledge of Christ, and induced to turn away from their idols to serve the living and true God, in whose sight their souls are equally precious as if they belonged to the learned, the rich, or the great of the earth.

“ Including Europeans and East Indians, full 170 believers have during the year made a profession of Christ by baptism. This is a larger number than the annals of our Indian churches have ever yet recorded. To Him, who has called so many out of darkness to the marvellous light of the gospel, be all the praise.

“ The distribution of missionary strength is much the same as in the preceding year, with the following exceptions. In consequence of Mr. Mack's death, Mr. Denham has removed from Calcutta to Serampore, at the request of our friends there. The station at Budge Budge, which had been occupied only on trial, has been given up, and Mr. Page now resides at Calcutta. Mr. Makepeace remains at Agra. Mr. Mackintosh will, probably, owing to his advanced age, leave Allahabad, the scene of more than thirty years of labor, and it

is, at present, doubtful whether that station can be again occupied.

“ Mr. Dannenberg, originally connected with the Rev. W. Start's mission, has been accepted on trial, as an assistant missionary, and will, probably, enter upon his work at Agra. We may also mention, that Mr. Robinson, of Serampore, who for several years had rendered very valuable assistance to the late Mr. Mack, has recently been set apart to the work of the ministry; without, however, thereby entering into an official connection with the Baptist Missionary Society. He will, for the present, continue to be supported by the liberality of a friend at Serampore, and occupy much the same sphere in which he has been laboring for some years past.

“ The whole strength of the mission now consists of *eleven* missionaries, who were sent out from Europe by the Parent Society, *nineteen* European and East Indian missionaries, who were raised in this country, *two* ordained native pastors, and about *fifty* assistant native preachers.”

Under the head of Biblical Translations, it is stated that there had been issued from the press, during the year, in Sanscrit, 2,500 volumes; in Bengálí, 12,500; in Hindustáni, 15,000; making in all, 30,000.

“ The distribution has greatly outstripped the printing. There have been distributed about 54,000 volumes, containing smaller or larger portions of the word of God. May the seed sown be richly watered by the divine blessing.

“ The funds by which these operations in printing and distributing the scriptures are supported, are derived partly from the Bible Translation Society, and other friends in England, partly from the American and Foreign Bible Society, and partly from the contributions of friends in this country, to whom our best thanks are due.”

A particular account is given of nine churches in and near Calcutta, containing 471 members, of whom forty-three were baptized during the year. The receipts of the Society, from all sources, amounted to more than 3,500 rupees, and the expenditures to more than 3,600.

The Report says:—

“ Time will not permit us to enter into details respecting the operations carried on in other parts of Northern India during the year. Including Serampore, there are fifteen stations in the mufassal, occupied by the mission. Connected with them are

seventeen churches, containing in all 645 communicants, of whom 128 were baptized during the past year.

“ At all the stations, evangelical labors have been carried on with untiring perseverance. In some places little success has appeared, in others the Lord has borne witness to the word of his grace. Thus, in the district of Jessore, twenty-eight natives have turned to Christ. In that of Barisal, thirty-two have been received into the church; whilst hundreds more are ready to forsake idolatry. And our brethren at Agra have had the satisfaction of seeing an awakening in some villages near that city; thirty-three natives have renounced idolatry and made a profession of the blessed name of Christ.”

The statistics of the twenty-six churches connected with the mission, are given, from which we gather the following results :—baptized, 171; restored, thirty-eight; received by letter, thirty-four; died, thirty-four; dismissed, twenty-six; excluded, fifty-seven; withdrawn, seven; whole number of members, 1115. Of these churches, one is composed of “ English,” eleven are “ native,” one is “ chiefly native,” and thirteen are “ mixed.”

Rebful among the Nestorians.

The *Missionary Herald*, for September, contains extracts from the journals of the missionaries in Persia. Mr. Stocking, under date of April 13, writes thus :—

“ The past Sabbath has been one of special interest among the Nestorians. Ten pious natives, besides two bishops, have been scattered in ten villages, preaching the gospel, and while all their reports in regard to the attention to the Word, are truly gratifying, their visits in some of the villages were of a deeply interesting character. Mar Elias and a deacon preached in several villages in Tirgerwer; in one of which they confirm the intelligence previously received of a decided and happy change in a number of persons, and the general interest of the people in the whole village. Mar Yohannan preached in the church at Geog Tapa, and John, in the meantime, to a company of about 150, in a private dwelling, where the festivities of a wedding were exchanged for the solemnities of prayer and hearing the word of God. Six or eight of the hopefully pious young men in the boys’ seminary went into

some of the smaller villages, where the gospel has seldom been preached, and addressed attentive audiences. These young men, by their intelligence and ardent piety, are qualified to do much good; and they have an ample and an inviting field for the exercise of their piety and benevolence.

“ An interesting report is brought from Geog Tapa, of the marked change in the priest mentioned April 10. He accompanied John on his return to the city this morning, chiefly for religious conversation. When they reached a bridge, about half the distance from the village to the city, he stopped, and said with deep feeling, ‘ Here, John, one year ago, as I was returning from D——, intoxicated with wine, I sat down with my companions, and watched for travellers to pass, that I might rob them.’ If this man is indeed a Christian, the lion must surely be changed into the lamb. Naturally violent in his temper, and much given to strong drink, his friends have been obliged to flee from before his uplifted dagger. May he henceforth be as faithful in leading souls to Christ, as he has been in hastening them to ruin! Several new cases of interest are also mentioned of persons brought into the marvellous light of the gospel, of whose religious state we had previously known little.

“ The case of a young man in Geog Tapa, recently awakened to a sense of his sins, has excited much interest in the village, in consequence of the restitution of a sum of money which he had stolen from one of his neighbors, eight years ago. To relieve himself from the burden of a guilty conscience, and free another from unjust accusations, he was constrained to ask the ornaments of a pious wife, which were gladly given to him; and, very much to the surprise of the man whom he had defrauded, he announced himself his debtor, and solicited pardon for the wrong done. It may be proper to say, in this place, that voluntary restitution has been made in very many instances. In one case the sum was so large as to put the individual who had been guilty of wrong doing to a very serious inconvenience.”

Mr. Perkins, referring to the spiritual aspect of the missionary work among the Nestorians, says :—

“ The glorious revival of religion which has now been in progress here between three and four months, and which has been pretty fully described to you in letters and journals from different members of the mission, still continues. A great work

is pervading the large village of Geog Tapa. One of our most judicious native preachers, who belongs in that village, and has spent the last two months there, states the number in Geog Tapa who give good evidence of having passed from death unto life, in the course of this work, as thirty-two. Many others in that place are seriously inquiring the way of salvation; and a very marked stillness and solemnity appear throughout the village. In passing along the streets, one may hear the voice of prayer in not a few of the houses; and if he enters the fields and vineyards in the vicinity, his ears are saluted with the same impressive sound. Other villages are visited by this season of refreshing from the presence of the Lord, but none to such an extent as Geog Tapa; and nowhere in our field, beyond our mission premises, has there been so great a work of preparation, in general instruction and in preaching the gospel, as in that large and important village.

"The scores who hope they have been born again, in the course of this blessed work, give increasing evidence almost without exception, that their foundation is laid upon the Rock. They are very humble, watchful, and prayerful, and rapidly growing in grace and in the knowledge of our Lord Jesus Christ, and give the

most cheering promise that they are chosen to be burning and shining lights among their people, as well as ordained unto eternal life.

"We have still occasion to admire the goodness of God in carrying on such a signal work of grace in this dark land, without its exciting any serious opposition to our mission. We particularly recognize in this fact, as we think, the maturing and in-gathering of a precious harvest, which is the result of the seed sown in past years. A great work of preparation had been done among this people, in the instruction of our schools and seminaries, where the principal text-book has always been the Bible, and in the preaching of the gospel, both in these institutions and among the people. A foundation had not only thus been laid for the truth to take effect in the hearts of individuals; but the minds of multitudes had also been so far enlightened, that they could not oppose the truth without, on the one hand, doing violence to their own consciences, and, on the other, incurring the rebuke of most of the more intelligent of their clergy, among whom deacon Isaac, the most influential brother of the Patriarch, has stood forth conspicuous, as an advocate for this revival."

American Baptist Missionary Union.

Teloo^{oo} Mission.

Since the return of Mr. Day to this country, mentioned in our last number, p. 278, occasion has been taken by the Executive Committee to confer with him in regard to the state and claims of the Teloo^{oo} Mission. It appears from his representations, that the Teloo^{oo} territory extends from 700 to 800 miles along the coast, between Madras, on the south, and Ganjam, on the north-east; and about 200 miles inland, circling from Cuddapah through the city of Hyderabad. Teloo^{oo}s also reside in considerable numbers, it is supposed, without these limits. The entire population who speak the Teloo^{oo} language, is computed at 10,000,000. 2,000,000, by census, are in the Nellore district, or 113 inhabitants to every square mile.

The character of the people compares advantageously with that of the other races of Hindostan, being considered one of the most intelligent, moral, and energetic. Their religion is Brahminic, with "gods many." Caste, of which there are four grades beside the Pariah class, is in full force. Schools for boys are common. One half the male population can read.

The climate, Mr. Day reports, is as healthful as that of Burmah, except that the heat is more oppressive. The rainy season continues but two months, November and December. The government is that of the Hon. East India Company. Life and property are secure. Offices are generally held by natives. European residents are few.

There is no hindrance to missionary

efforts, except from caste. Missionaries are not received into private houses, lest the occupants lose caste ; but may preach in the streets and at public festivals without molestation, to audiences easily collected, of from twenty-five to 100 hearers. Religious instruction may also be given in schools, by missionaries, without offence ; and Christian catechisms may be *taught* by native teachers to their pupils ; but *Christian* native teachers are, at present, not tolerated. Missionaries, however, could *personally* have under their instruction in schools any desired number of pupils.

The Sacred Scriptures have been translated into the Telooگو tongue ; and the New Testament has been printed, with portions of the Old Testament ; also religious tracts.

Several Missionary Societies have employed laborers among the Telooگوs. The London Missionary Society has now three stations, at Cuddapah, Vizagapatam, and Cicacole, with five missionaries ; but Cuddapah is about to be relinquished. The Church Missionary Society has one station, Masulipatam, with one missionary. At Ruhjamundry is one missionary of the Foreign Missionary Society of the North of Germany ; and at Gantoor is one of the American Evangelical Lutheran Society. There are also two licensed preachers, one on Godavery river, and one at Maddapolam, sent by the " Plymouth brethren." None of these Societies, however, are able to enlarge their Telooگو operations ; and in the *Nellore* district there are missionary stations of no Society but our own. There may be some distant liability to interference from an " establishment," but no greater than in other parts of India.

Mr. Day and family arrived at Madras in 1836, and removed to the city of Nellore, 100 miles north, in 1840. His principal employment during his residence there, has been the *daily* preaching of the gospel, assisted by native preachers. He has also itinerated extensively, distributing scriptures and tracts. A part of his time was given to the supervision of schools ;

of which, at one period, there were twelve in connection with the mission, at an average cost of \$50 dollars each per annum. Schools, Mr. Day believes, are of great importance. As conducted by the Telooگو Mission, they were strictly schools for *religious* instruction. The scholars were required to attend all religious exercises, both on week days and the Sabbath, and that with the knowledge of their parents. Their influence was marked and salutary, communicating a knowledge of Christian truths, and opening the heart to religious impressions. They were also of great use in *securing* regular audiences for preaching ; some of the parents being always in attendance, beside the pupils.

Of the immediate results of the mission, Mr. Day numbers but one *native* convert. Others have been gathered into church relationship, and six or seven are now members of Nellore church, whose piety is unquestioned. Of more indirect influences, there is much to encourage faithful missionary labor. A good impression has been made, especially on the minds of the pupils. Many, under religious appeals, have been seen to weep. The expectation is general among the people, that Christianity is to prevail.

The mission property at Nellore consists of a dwelling-house and premises, lately occupied by Mr. Day, and a school-house, bought by Mr. Van Husen ; valued, in all, at about 5000* co. rupees. They are in charge of an Eurasian preacher, assisted by two native brethren ; who have also under their care five schools, averaging each twenty-five scholars. Mr. Day holds himself in readiness to return to the mission so soon as his health shall be reestablished. He thinks the mission is worthy to be sustained ; and asks for a reinforcement of at least two mission families.

Vacancies Supplied.

The Hon. Heman Lincoln having resigned the office of Treasurer of the American

* About \$2,300.

Baptist Missionary Union, Richard E. Eddy, Esq., has been unanimously elected to fill the vacancy.

Three members of the Executive Committee having declined accepting their appointment, their places have been supplied as follows :—The Hon. Heman Lincoln, in place of the Hon. Richard Fletcher ; the Rev. Irah Chase, D. D., in place of Thomas Richardson, Esq. ; Jonathan Bacheller, Esq., in place of Michael Shepard, Esq.

The Executive Committee now consists, according to the provision of the Constitution, of five ministers of the gospel, and four laymen, viz. :—

HON. HEMAN LINCOLN, *Chairman.*
 REV. WM. LEVERETT, *Rec. Sec.*
 “ BARNAS SEARS,
 “ BARON STOW,
 “ ROBERT W. CUSHMAN,
 “ IRAH CHASE,
 JONATHAN BACHELLER, Esq.
 FREDERICK GOULD, “
 GARDNER COLBY, “

The long and valuable services which have been gratuitously rendered by the late Treasurer demand, and will, in due season, receive from the Executive Committee a respectful notice. Few men have done more than he for the advancement of the missionary cause, and he is entitled to the special gratitude of his brethren.

Recent Intelligence.

CHEROKEES.—The Rev. Evan Jones returned in safety from his journey to Boston, and reached his family at Cherokee, July 24. Under date of Aug. 12, he says that the mission families were all in good health, and adds,—“ I have had the pleasure of a visit from most of our native preachers, since my return. They give a good account of the state of the churches, except the interruptions experienced, at some places, in consequence of the alarm occasioned by the outrages of the banditti,

who have been peculiarly active in the prosecution of murderous designs.”

FRANCE.—Mr. Willard, in a letter dated Douay, Aug. 14, gives an encouraging account of the mission. The preachers and colporteurs are actively engaged in efforts for the good of their countrymen, and, with due allowance for the peculiar obstructions in their way, their success is such as to call for our gratitude. The greatest difficulties which they have to encounter, arise from the opposition, not of Papists, but of Protestants ! Our esteemed brother, who has the superintendence of that mission, often has his patience sorely tried by such opposition, and is entitled to the sympathy and prayers of his American brethren.

ASSAM.—Mr. Bronson writes from Nowgong, Feb. 7, 1846 :—“ We have commenced a new year under circumstances of unusual interest. The seed we have been sowing amid tears, prayers, and discouragements, seems to be springing up. Please tell the churches who support us, not to be discouraged about Assam. It is a noble field. We have just become able to work efficiently. We understand the language, and begin to discern some of the weak places of the enemy’s camp. The Lord is raising us up native preachers, and a few converts have already been given us for our encouragement. We have two presses in constant operation, scattering light and truth throughout the province. We have more than twenty schools, embracing more than 1000 children, who are receiving impressions favorable to Christianity, and who are reading the Holy Scriptures, that are able to make them wise unto salvation. These will soon take the places of their now prejudiced and superstitious fathers.

“ I am happy to say that, as a mission, we are all united in our plans, and happy in our work. We enjoyed an interesting season at our missionary conference this year ; and the importance of gaining

over the youth in our schools seemed to be generally felt. *We need preachers, however. Our cause languishes for want of help.*"

Mr. B. says that his own health and that of his wife were "never better."

WEST AFRICA.—In our last number, we gave an account of the voyage of Mr. and Mrs. Clarke to the Gold Coast, for the benefit of their health. In a letter written at British Akrah, June 17, Mr. Clarke states the causes of their detention at that place, contrary to their plans and wishes, and adds :—"We have been much benefited by the voyage. We are now in perfect health, and never were more anxious to be laboring for poor Africa. . . . The Lord refreshes us day by day, so that I often feel my heart overflowing with love to Him, and to all men. I long to be preaching the gospel to the Bassa people. I have frequent opportunities of preaching to the natives of Akrah. There has been a revival here among the English Methodists. Though I endeavor to do good here, yet my heart is continually with the people of my charge. . . . And here let me desire you to bear in mind our former request. *We must have more help from America.* I am willing to labor alone, supported or unsupported, (not that I speak in respect of want,) but my heart almost bleeds for the mission. If the miser thirsts for gold, as I do for the salvation of the poor Bassa people, no wonder that he holds it with a tenacious grasp."

They were expecting to return to their station by the first conveyance.

Donations

RECEIVED IN AUGUST, 1846.

Maine.

Rev. Sylvanus G. Sargent, for Siam Mission, 12,00
 Topsham, Wm. Barron, (\$10 of which is for the support of Rev. Mr. Jenks, of Siam,) 35,00
 East Winthrop, Rev. F. Merriam, for Siam Mission, 25,00

Bowdoinham Assoc., viz.—Winthrop, Harriet Parlen 25 00; Fayette. ch. and cong. 27.11. Kennebec Assoc., viz.—Bloomfield, Rev. Chas. Moulton 20.00; Cornville, E. Whitaker 1.00; Sidney, ch. and cong. 11.00; which, with the Rev. F. Merriam's contribution, constitutes him a life member of the A. B. M. Union, 84,11
 Brunswick, 1st ch. 1.50; East Brunswick, ch. 12.90; a friend 5.00; N. Stone 5.00; Alfred Smith 10.00; Durham, ch. 5.00; Knox, D. Foster 50c., 39,90
 per Rev. J. Wilson, agent of the Board, — 124,01
 Penobscot Aux. For. Miss. Soc., J. C. White tr., viz.—Etna, ch. and soc. 5.53; Charleston, ch. 7.46; Bangor, North ch. 5.00; Howland, Rev. Elias McGregor 12.50; Exeter, ch. 5.00; Bangor, 1st ch. 18.31; Bangor, 2d ch. 3.63; Corinth, ch. 3.50; Carmel, ch. 4.81; Oldtown, Ann Judson Rigby 1.00; Sarah Elizabeth Rigby 1.00, 67,74
 — 263,75
New Hampshire.
 Newport Bap. Assoc., T. J. Harris tr., 31,00
Vermont.
 Derby, Sab. school, A. Norcross superintendent, 5,00
Massachusetts.
 Boston, Baldwin Place ch. mon. con., 20,32
 do., Charles St. ch., mon. con. for August, 9,18
 do., 1st ch., Juv. Karen Miss. Soc., for the support of Mrs. Bullard's school, 13,93
 do., Bowdoin Square ch., Board of Benevolent Operations, W. C. Read tr., 33,00
 do., Federal St. ch., C. D. Gould tr., to constitute Rev. Wm. Hague a life member of the A. B. M. Union, 110.31
 — 186,74
 Newton, Soc. of Miss. Inquiry of Theol. Inst., S. W. Avery tr., 5,00
 Roxbury, 3d ch., R. W. Ames tr., mon. con., 35,00
 West Springfield, Jesse Todd, to be expended under the direction of Rev. Wm. Dean, 25,00
 Worcester Assoc., Martin Jacobs tr., 386,42
 Palmer, church at Three Rivers 10,00

do., ch., Rev. Mr. and Mrs. Hodges,	3,00	
do., ch. at Thorndike's Mills	3,75	
	<hr/>	16,75
Sturbridge Assoc., L. Barrett tr.,	79,83	
do., James Stanton, for Burman Mission,	6,00	
	<hr/>	85,83
		<hr/>
		740,74

Rhode Island.

Rhode Island Bap. State Convention, V. J. Bates tr., viz.—Wickford, 1st ch., 20,00; Providence, Rev. Allen Brown, for the support of a native Karen preacher, 25,00; Providence, 3d ch., A. G. Stillwell tr., 17,88; Fruit Hill, ch., mon. con., 3,10; Warren, ch., John Hail tr., mon. con., 27,90,		93,88
Providence, Junior Class, Brown University, Reuben A. Guild tr.,	30,00	
do., Sophomore Class, do. do., James K. Mendenhall tr.,	16,00	
	<hr/>	46,00
		<hr/>
		139,88

New York.

Warwarsing, ch., mon. con.,	10,00	
Hamilton, students of Madison University	5,00	
West Leyden, ch. 3,00; Mrs. E. A. Fisher 50c.,	3,50	
Booneville, ch. 5,00; colls. in do. 5,25,	10,25	
Black River Miss. Soc., for the life membership of Rev. J. A. Nash, of Watertown,	100,00	
Nunda, ch.	4,25	
Genessee River Assoc., J. C. Bennett tr., 6,25; do., colls. at Castile 19,15; Abigail Cady 25c.,	25,63	
do. Assoc., S. Chapman tr., 30,10; do., colls. at Lagrange, (with a pair of ear-rings,) 11,34,	41,44	
Newfane, ch. 2,00; a little boy 18c.; Dea. Biggs 3,00; Pamela R— 2,00,	7,18	
Joshua Champlin 50c.; Henry Johnson, 1,00,	1,50	
Perry, ch., for Assam Mission,	14,50	
Livingston Assoc., (of which \$100 is for the life membership of Rev. A. Estee, of York, Livingston Co., and \$3 for the Assam Mission,)	115,46	
A Macomber	2,00	
East Bloomfield, George Lec, for his life membership of the A. B. M. Union,	100,00	
per Rev. A. Bennett,		
agent of the Board,	<hr/>	425,71
Mohawk River Assoc., to constitute the Rev. J. H. Green		

a life member of the A. B. M. Union,	104,93
Ithaca, Fem. For. Miss. Soc., Mrs. Sarah W. Bower sec., to support a child in the Orphan School, Assam,	14,00
Amenia, (Dutchess Co.) missionary meeting col., per Rev. E. Kincaid, agent,	45,33
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	604,99

Pennsylvania.

Pittsburg, Grand St. Juv. Miss. Soc. of Sab. school, for the education of two Karen children named Thomas C. Teasdale and Delia L. Teasdale,	50,00
Philadelphia, Mrs. Mary Parker	3,00
Leverington, Rev. H. G. Jones, to constitute himself a life member of the A. B. M. Union,	100,00
Lower Merion, Fem. For. Miss. Soc.	58,00
Pottsville, ch., mon. con.,	10,00
Abingdon, Mary Thornton	1,00
C. U. Assoc., Isaac Read tr., viz.—Frankford, ch. 14,70; Vincent, ch. 41,15,	55,85
per Rev. B. R. Loxley,	<hr/>
	227,85
Philadelphia, "The first fee of a young physician,"	3,00
Northumberland Assoc., per Rev. E. Kincaid, agent,	57,07
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	337,92

Delaware.

Wilmington, 2d ch., to constitute Mrs. Susau Boulden a life member of the A. B. M. Union,	100,00
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Ohio.

Bedford, (Cuyahoga Co.) ch., H. Durham tr.,	5,00
East Euclid, do., Mrs. Obedience Pelton, "her annual contribution for Bible translation,"	3,00
	<hr/>
	8,00

Michigan.

Michigan State Convention, R. C. Smith tr.,	30,00
	<hr/>
	\$2261,28

The following has been received on account of the debt, viz.:

Hartford, Ct., Edward Bolles	400,00
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Legacy.

Alexandria, D. C., Miss Charlotte Cole, per Robert Bell executor,	10,00
	<hr/>
	\$2671,28

Total amount from April 1 to August 31, \$42,858,67.

☐ Doct. T. T. Devan, of Canton, acknowledges the receipt of \$50 from the Sabbath school of the First Baptist Church, Brooklyn, N. Y., "to aid mission schools in China, under the care of Mrs. Devan."

R. E. BDDY, Treasurer.

BAPTIST MISSIONARY MAGAZINE.

VOL. XXVI.

NOVEMBER, 1846.

NO. 11.

American Baptist Missionary Union.

ARRACAN.

EXTRACTS OF LETTERS FROM MR. INGALLS.

Mr. Stilson having been called to Maulmain, to supply the place of Mr. Osgood, who is absent on account of illness, Mr. Ingalls has removed to Arracan to superintend, for the present, that important and suffering mission. Under date of Akyab, May 7, 1846, Mr. Ingalls writes :—

State of the mission.

I reached this on the 28th of last month, and have been most happily disappointed in this field. That you have not given up Arracan, is a source of real joy to me. There is not a more inviting field in the East, excepting Burmah Proper, and with the obstacles now thrown in the way of labor there, this must have the preference. I am willing to spend the rest of my days here, if it shall meet the wishes of the Board. Since I arrived, I have had constant visitors at the mission house, the same individuals coming again and again, and listening with more interest than I have witnessed in a long time. Though this is encouraging, still the cause of Christ will not triumph without a long and severe struggle. Faith, active and strong, must be exercised. Prayer, fervent and persevering, must be offered, in connection with the preaching of the word, and there must be men to do it. The Board must not put too much confidence in native help. Our assistants do much valuable labor when under the careful supervision of missionaries, but left to themselves they do but little. In Arracan, the assistants in the Burman department are more in name than efficiency, so that your mis-

sion here is weak indeed. I find at this station a small native church, composed of poor members, which would be greatly in their favor providing they were rich in faith. But this is not the case. There have been few additions for a long time, and no refreshing from on high. Still, to have even a small, poor church, is better than none. There is a school connected with the station of about thirty scholars, which is a source of hope and expectation. There is no chapel erected here yet; the Sabbath services are held in the dining room. A small chapel should be built, at once, and I hope the Board will sanction the outlay.

From the same place, he writes under date of June 17 :—

Erection of a chapel—Public worship.

I have just completed a small chapel, which also answers for a zayat, neither of which existed at this station. I commenced it, in the first place, expressly for a zayat; but, feeling the necessity of having a place for public worship, altered the plan, and have secured both objects. The whole expense has been a little short of 150 rupees. It is situated close upon the public road, so that people who pass along can call at the hour of worship on the Sabbath, and hear the gospel, who otherwise might pass a long life without knowing that a great price had been paid for them.

Ko-bike—Interest awakened.

Ko-bike has joined me from Maulmain, and we have commenced the daily work of preaching to all who call. The people literally throng us from morning till night, and the contest between light and darkness, truth and error, is

fiercely renewed. I can give you no detailed account of our daily work. It would be impossible. We find many who listen with all the interest we could desire. Some come expressly to hear the gospel, others to dispute and oppose, and the daily work is something like a protracted battle. An eternal God and salvation from death and hell through the sufferings of our Lord Jesus Christ, are fearlessly, and, I hope, affectionately proclaimed. Some are inquiring. One has asked for baptism, and gives evidence of a change of heart. Others are halting. I have seen nothing like the present state of things since our expulsion from Rangoon. There is a shaking among the dry bones.

Helpers needed—Encouraging facts.

Though things wear an encouraging aspect, and we hope for brighter days, still we are not too sanguine. Buddhism will never fall without a fierce struggle. And these Arracanese are not the people to quietly submit to the yoke of Christ. Opposition is awakened, and will be commensurate with the work of God. I have not the time to enter into particulars, and must just mention a few items. I fondly hope you are about sending help to this field; still it is affecting to think that if new missionaries were now in the field, years must elapse before they could do much in the way of preaching. I am much concerned for Sandoway, especially if br. Abbott does not return. Several Karens are now in school here, who arrived after I last wrote you. They report that the gospel is now spreading far and wide among the Karens in Burmah. The two pastors were going in every direction, and baptizing. The Karens at Shway-doung, near Prome, are receiving the gospel.

Efforts of Romanists.

The Catholics from Bassein are making efforts to seduce the disciples. I will translate what the Karen wrote me on the subject, which will, no doubt, interest you. "I will inform you of the state of the Karen church in Burmah (writes the Karen.) A very great sickness prevails, and those that die, die; those who are sick, are sick. The number of deaths is from fifty to sixty. Though there is sickness, we do not feel concern on that account, but we have concern on another account. The Catholics have entered

Bassein. The Romish priests are wolves, and desire to devour the sheep, which are the church of Christ; because when they find a dead one, i. e. one who has been turned out of the church, they seize him in a moment, and run off with him; for which reason we know them to be wolves. The preachers of the gospel, are those who take care of the sheep; nevertheless, if those who are wolves, get in, there is no stopping them; and if the wolves can get in, as many as can will get in. Now, if there are not those who will carefully watch the fold, there is reason to fear all will be destroyed. The sheep are now being devoured. The wolves' words are, 'The shepherd should live with the sheep.' (This is said by the priests with reference to missionaries having fled from their flocks, or of being afraid to live in Burmah.) These reproaches (says the writer) we now have to bear; and the churches are like the stars, which cannot shine in the rainy season, or candles covered by a bushel. For which reason, O teachers, compassionate the churches in the eastern world, and pray much for us!! O teachers and teacheresses, by exhibiting compassion, exalt God!! We have no refuge in ourselves; God alone has strength." Thus does this young disciple make his urgent appeal. They dread the Catholics,—and some have gone over, and others will follow. Arise, O God, and let thine enemies be scattered!

In a postscript, dated June 23, he adds:—

I cannot close this sheet without expressing a devout wish that this mission may be cherished by the Board and the churches. Kyouk Phyou should have one missionary at least, Ramree two, and one for Sandoway, and another for this city. There is now a move among the people, and unless you sustain this mission it must go down. The Catholic bishop visited this place a short time since, and said, on leaving, "that he would have a mission here, if he had to go to Rome for the priests."

Our zayat is visited by many from morning till night. Yesterday there were forty or more at one time, and hundreds during the day. I preach as long as I have strength, and leave and then go again. No missionary need hesitate about selecting this for his field. It is as fair in promise as any field in the East.

Greece.

EXTRACTS OF A LETTER FROM MR. ARNOLD.

Mr. Arnold, having relinquished his contemplated tour of exploration in Thessaly and Macedonia, remained through the summer at Corfu, vigorously prosecuting his labors. Miss Waldo has been transferred to Piræus, and is now laboring in connection with Mr. and Mrs. Buel. Mr. Arnold, under date of Corfu, Aug. 3, 1846, writes as follows:—

Services in English—Demetrius.

In regard to our English services, no change worthy of note has occurred since my letter of April 8.

One Sunday morning, about the middle of May, Demetrius from Potamo, presented himself; and after spending some hours in reading the scriptures, promised to return again in the afternoon, and introduce two of his countrymen, who had formerly been violently opposed to him, but had lately shown a more candid and inquiring disposition, and now wished to come and see me. He fulfilled his promise; and these two have ever since come regularly every Lord's day. One of them is a tailor, and the other is a member of the Gymnasium, and has made good progress in the study of the English language. He comes often on week days to read the scriptures with me, and is a very intelligent and serious young man. Demetrius himself is now absent on a visit to his wife, who still remains at her father's in Epirus. I have thus been enabled, to my great satisfaction, to recommence my scripture lessons on the Sabbath with the Greek young men; and I have always had four or five, and sometimes six. We have commenced the Acts of the Apostles.

Preaching in Greek.

I mentioned in my last, that I proposed to make my first attempt in preaching in Greek on the following Lord's day. I was permitted to do so; and in the midst of various and strong emotions, I experienced no ordinary satisfaction in commencing a more regular method of religious worship and instruction, and in addressing my little audience from Acts 17:11. There were only nine persons present be-

sides myself, and four of these belonged to our own household; so that only five came to hear me. The Greeks who were present, five in number, were all young men. Among these were the Greek teacher in the mission school, (Mr. Philippides, a medical student, from Santa Maura,) and the two friends of Demetrius already mentioned. I had hoped to see three or four more; but they had excuses for not coming, which, except in one instance, did not seem to me very important. Those who were present were very attentive. The service was conducted agreeably to the customary order of Sabbath services in our churches, with the omission of singing. For this omission there are two very decisive reasons;—the want of suitable hymns to sing, and of competent singers. A feeble beginning has thus been made in preaching the gospel, in a more regular manner, to the Greeks. I can truly say, that I have earnestly desired this hour. For a long time the work of preparation for such a service must be very laborious, and the execution of it very imperfect; but I cheerfully undertake the labor, and can patiently endure the mental trial arising from the consciousness of numerous inaccuracies of expression, and of the inability to convey my thoughts clearly and forcibly in this foreign tongue, in the hope that these inadequate means of religious instruction will still be made effectual, through the Divine blessing, in the salvation of some. What other and graver difficulties may be consequent upon this undertaking, I cannot tell; but I hope that from these also, I shall not be left to shrink. I have learned that it is well to speak cautiously of plans and purposes for the future; but I hope to be able to hold a similar service as often as once a month, continuing the bible class, as before, during the intervening Sabbaths; until I acquire greater facility in the language, so as to be able to preach in it weekly. But I "know not what a day may bring forth."

Visit to Sokraky.

In my letter of July 9, 1845, I mentioned a visit which I had made to a mountain village called Sokraky, about twelve miles from town. Early in the month of May last, I paid a second visit to this village, in company with Rev. Mr. Charteris. We visited a Greek school there, taught by a young man from Potamo, who has been a fre-

quent caller at my house. After we left the school, a company of villagers, attracted by curiosity, accompanied us to the house of the teacher, where I remained about an hour, reading and expounding the scriptures, and conversing with those present, in number about twenty. No uncivil opposition was manifested, and some tokens of interest appeared. At first, one of them seemed to think that they could prove me a heretic, by my ignorance of the language of the original scriptures, and of their ecclesiastical books; but when they found that it was not so unintelligible as they supposed, this seemed to inspire them with a little more confidence and respect. The teacher of the school promised me that he would have a lesson in the scriptures every Lord's day, for his older scholars, if I would furnish him with the needful copies of the New Testament. I accordingly supplied him with fifteen copies, and a sufficient number of tracts and books to make a respectable little Sabbath school library. I have seen him several times since, and he tells me, that his scholars are very much interested in the lessons; that they meet, not only on the Lord's day, but on the evenings of other days, and that others besides his scholars come in to hear, so that he sometimes has twenty. I receive these assertions with distrust; but I hope some good may be done, some inquiries excited, and some direction and impulse given to youthful minds, which may result at last in their seeking and finding more truth than I can hope they will learn from his instructions. This young man is in the course of preparation for the priesthood. He was an attendant upon br. Love's instructions. His name is Kloudás.

Books sent to Zante—Letter from Kynegos.

I have sent a similar supply of gospels and other books to Zante, to the reader Kynegos, on a promise from him to form a similar class among his own scholars, as he has now a small school. I have more hope of good in this case than in the former; but not all the confidence that I could desire. Under date of the 12th of June, he wrote me as follows, in allusion to the proposal which I had made to him in a previous letter. "Through your letter I have been advised to undertake a good and pious work, by means of which I may be able to effect a true

conversion of youthful sinners. This friendly and useful advice may save me also from the lethargy of sin; and, therefore, I will not neglect to carry it into effect with the twelve of my twenty-eight scholars, who are capable, in respect of their age, of gaining a new heart (like Elizabeth, the Dairyman's Daughter,) by means of this Sabbath lesson, when they receive the gifts of Divine grace which flow from the study of the Holy Scriptures." He adds, "I gave a copy of the tract, entitled 'Good Works,' to a priest named G. I. He read it, as did also three others; but not comprehending it, they understood it to be contrary to the gospel, and returned it to me, saying, that this statement especially,—'It is not our good works that recommend us to God, but Christ,'—is altogether unchristian and abominable, since it excludes our good works. I began to explain the statement, by referring to the words of Paul,—'A man is not justified by the works of the law, but by the faith of Christ,'—which is, I think, to the same purport. It is the same as if he had said, that our good works are not able alone to reconcile us to God, without faith in Jesus Christ, our Savior. I also mentioned other passages of scripture agreeing with this statement, which does not by any means exclude our good works, but rather requires them, united with faith. They obstinately persisted in their objection, however, simply because there is no light in them, in consequence of their prejudices. Our discussion continued about an hour and a quarter; till, at last, I left them, that I might put an end to a dispute with foolish and impenitent men. As I was going from them, however, I heard them saying to me, 'Good-bye to you, with your English doctrines.'" He adds, that an intimate friend of his, who is also a reader, and who was with him when he last visited Corfu, was present at this conversation, and took up his defence warmly.

Instruction of two Greek lads.

About two months ago, Alexander and Mark, two lads from Potamo, who have been among the most constant attendants on Sunday morning, begged me to undertake their instruction in classical Greek. They had, some time before, made a beginning; but their teacher had removed from the village, and their lesson had been interrupted. As they were so intent upon acquiring

knowledge, as to be willing to walk into town (about three miles) to take their lessons, and as I hoped to have favorable opportunities to direct their minds to religious subjects, I consented to devote two hours every Monday morning to their instruction. Our lessons are always preceded by prayer. They use, as a text-book, a collection of exercises prepared by Farmakides, from Jacobs' Greek Lessons; so that I am in reality reviewing my pre-collegiate studies under circumstances quite unforeseen fourteen years ago, when I was myself meeting some difficulties and undergoing some self-denial, in order to obtain knowledge. The remembrance of these early difficulties, makes the work of instructing these poor young men more delightful. I could as little foresee my own course then, as I can theirs now. May He who "bringeth the blind by a way that they knew not," lead these two interesting and intimately attached fellow-students in the path of heavenly wisdom, and prepare them for extensive usefulness.

Paleo Castritza.

We are now in the country, at a place called Paleo Castritza, sixteen miles from town, on the opposite side of the island. The summer has been remarkably warm, and Mrs. A. was very much in need of this change. We enjoy the luxury of sea-bathing here, from which she has derived much benefit.

Return to town.

After remaining here one week, we returned to town, and spent a week there; and so great was the difference, that my wife could hardly endure this short stay. Mrs. Dickson came out with us and spent one week; but she was unwilling to suspend the school for a longer time. I have succeeded in obtaining a suitable place for the school near our house; so that Mrs. D. has now only a short distance to go. This change took place about the middle of May. The new situation is not quite so cool as the former one; but is more spacious, and in several respects more eligible.

ASSAM.

LETTER FROM THE MISSION.

The following communication, dated April 23, 1846, and signed by all the mis-

sionaries of the Union, now laboring in Assam, is the repetition of an appeal which they have often made, and to which, we regret to say, the Executive Committee are not able to give an encouraging response. Neither the funds in hand, nor those in prospect, will justify any arrangement that shall contemplate a speedy reinforcement of this important mission. In justice to the brethren now wearing out their lives in that open and promising field, at least four additional laborers should immediately join them in their work, that each might have one associate at the station which he now occupies alone. It is to the Committee, an occasion of painful solicitude that they cannot meet the demand. With the most rigid economy at all points, and with the use of every hopeful effort to raise the necessary funds, they are still compelled, with distressing reluctance, to inform the mission of the facts, and thus prolong their disappointment. May God support them in their struggle, and not allow "hope deferred" to sicken their hearts, and quite wither up their courage.

Appeal for help—and reasons.

Please allow us again to renew our request to the Board for more missionaries for Assam. A number of laborers are greatly needed; but particularly one for each station now occupied. We earnestly hope it may be in your power, as we doubt not it is in your hearts, to give us a favorable reply to this our united appeal. Br. Barker is very desirous that — may be sent to Gowahatti, if, in the judgment of the Board, he is a suitable person, and his services can be obtained; if not, he requests that some other person may be sent. We are aware that the demand on your means is great, and that you have many embarrassments; yet we think there is an urgent necessity in our case for aid. In support of this, we beg to submit a few among many considerations, for the prayerful deliberation of the Board.

1. Br. Barker's health is not good. He has an affection of the chest, that frequently incapacitates him for the discharge of his duties, and seriously threatens the necessity of his removal.
2. Caleb, the only native assistant at Gowahatti, having been excluded

from the church, br. Barker is left alone in the discharge of the duties of this branch of the mission. We believe he is incapable of meeting the demand made on his time and strength, and that he needs a fellow-laborer, counsellor, and friend.

3. The Puseyites are laboring, with no ordinary zeal, to disseminate their doctrines throughout Assam. Of this we cannot be indifferent spectators; nor can we sit down inactive, or *remain silent*; for we believe that Puseyism is anti-christian, and its doctrines subversive of the gospel. By it, the priesthood of man is substituted for the priesthood of Christ, and a human regenerator for the Holy Spirit; by it, water is made an instrument in regeneration, instead of the word of God that liveth and abideth forever; by it, tradition, novelties, ordinances, fasts, feasts, and good works are substituted for faith in Christ, and a self-styled apostolic succession, for the apostolic faith, spirit and practice. In a word, we believe that Puseyism contains the quintessence of Popery, and the more insinuating and dangerous, because divested of some of the papal absurdities. We have no fellowship with such doctrines, neither can we wish those who hold them God-speed, however much we may respect them as men. Neither can we cease to pray for the downfall of such a system, nor cease to exert ourselves for the procuring of the means by which the pure gospel may be preached at every station in Assam.

We never wish to see the day when Gowahatti, or any station which we now occupy, or shall hereafter occupy, shall be without a man of God, through whom the Holy Spirit may speak to the people all the words of this life.

4. The field is large and populous, and presents good facilities for its evangelization. The schools now in progress ought to be more vigorously sustained, English and native worship kept up, and tours made throughout the district.

5. The liberal supporters of our mission, residing in Assam, feel disappointed that no more missionaries have been sent out; and those of them who make practical piety a personal thing, *still want to see*, and *still expect to see* more laborers on the ground. We cannot, however, much longer expect a continuance of their liberal patronage, unless our mission be soon reinforced.

We leave other considerations to suggest themselves, and conclude by desiring that you may be made largely to partake of the grace of our Lord Jesus Christ, and have the aid of the Holy Spirit in all your deliberations, and particularly in your choice of candidates for the foreign missionary field. We hope that in all things God may be glorified,—by our life, or our death,—by the disappointment of our expectations, or by the realization of them,—as God the Sovereign, in the plenitude of his wisdom and mercy, may be pleased to appoint.

Miscellany.

Manifestations of God in the History of the American Baptist Missions.*

We are not met to glorify man. God alone is entitled to our homage; and in this temple of Christian worship, we are gathered that we may socially adore his supremacy, and acknowledge at his footstool our indebtedness for the past, and our dependence for the future. He divides his glory with none of his creatures, however intelligent, pure, or useful. They do not deserve it. They could not bear it. Worship God. If, therefore, any of this congregation have come hither for any inferior purpose; if they have been prompted by any other motive than the honor of Jehovah,—Father, Son, and Holy Spirit,—let them be ashamed of their selfishness, and bow their spirits in true

* This article is the substance of the address delivered by Mr. Stow, June 30, 1846, at the public meeting held in Baldwin Place, Boston, preparatory to the departure of the Rev. Dr. Judson and others as missionaries to the East.

contrition before the mercy-seat. Far distant from us all, at this hallowed hour, be every thing like a spirit of vain curiosity, or of creature adulation. Here let us, in Christian simplicity, abase the human, and exalt the Divine.

For this purpose, the occasion is eminently suggestive of facts and principles. By the presence of one, whose life, preserved amid a thousand dangers, supplies a connective of the eventful past with the hopeful future, we are reminded of the faithfulness of God; and by the presence of others, ready to depart with him on the same mission of mercy, we are admonished of our continued dependence upon the Divine favor. We come not here to laud or magnify these Christian heralds; but we come to assure them of our fraternal sympathy, and to commend them, by solemn prayer, to the guardianship and direction of Him, whose we are, and whom we serve. It is not a time for declamation, or excursions of fancy. We are dealing, not with speculations, but facts; not with opinions, but principles; not with fictions, but truths; and if sobriety and common sense may be dispensed with elsewhere, they certainly cannot here be spared. It is hoped that nothing may be said or done by us, that will not bear reflection when the excitement of the hour shall have passed away, and every thing be reviewed in the clear, serene light of the coming judgment.

It has been tersely and forcibly said, that "God is in history." Preëminently is it true that God is in the history of the missions with which we are connected. The facts of that history, both the recorded and the unrecorded, supply the evidence.

Thirty-three years ago, the American Baptists had not a single evangelical laborer in the foreign field. The heathen, ignorant of the way of life, were passing into eternity at the rate of twenty millions annually; but, to our discredit, be it confessed, we manifested no practical concern for either their condition or their prospects. We had in our hands the commission of Christ, in which we were charged to convey the gospel to all nations, and publish it to every creature. This document we read, and the command was often upon our lips; nay, we sung,—

"Go, preach my gospel, saith the Lord,
Bid the whole earth my grace receive;"—

but we habitually disobeyed the requirement, and, but for the providential interposition of the Head of the Church, we might, perhaps, for many more years, have made no united effort to enlighten and save the heathen. Dissatisfied with our culpable apathy, he adopted a method of his own to awaken us to duty.

When the early churches, slow to enlarge their field of operations, and with narrow views, confining their efforts to Home Missions, kept back the gospel from all but their own nation, God pressed upon them their neglected duty, and opened a door for its execution, which, without direct and fatal rebellion, they could not refuse to enter. Determined to break down their restrictive spirit and policy, and give breadth and comprehensiveness to their philanthropy, he so arranged matters as to lead a hardy, adventurous pioneer into contact with an inquiring gentile. A breach being thus made at one point, the whole wall soon tumbled, and the pent-up benevolence rushed out on all sides, and spread rapidly "from Jerusalem round about unto Illyricum," from the Euxine to the Atlantic, from the Persian Gulf to the Baltic, from the centre to the circumference.

Like those early churches, ours were negligent of the mighty masses of heathendom; not, however, from exclusiveness or prejudice, but under the influence of a spirit of slumber that made them indifferent to the claims of the unevangelized. The time had come when God would have the command of his Son obeyed, and he started, from a very small beginning, a train of causes, which men despised as irrelevant and unpromising, but which he would render productive of large results. God delights to effectuate his purposes by means which human wisdom would reject. He moved by his Spirit

upon the hearts of a few youthful disciples, of another denomination, to consider the wants of the pagan world, and led their minds to the firm resolve that they would do his will, and then cleared for them, through many difficulties, a path to the distant East.

You know the circumstances under which the ecclesiastical relations of a part of this enterprising band were changed. From Bengal they sent home an appeal to us to engage in a mission to the heathen. Some of you recollect, and will never forget, how that appeal rang through the land. "God calls, and we must act," was the rally-cry along the coast, and far back in the interior. He had called by his Word without cessation; now his Providence struck in, like the blast of the bugle, summoning to action. Hearts were touched; hands were opened. The enterprise was begun; one man with his companion, was already in the field. God had placed them there; we must sustain them, and send them associates.

Examine every link in the chain of facts, from the time that our senior missionary left the port of Salem, until he was ultimately, a fugitive from the face of his country's enemies, set on shore in Rangoon, and then declare how much you discover, in the origin of the Burman Mission, of human foresight or calculation. Abraham and Sarah, as they left Mesopotamia, not knowing whither they went, were not more immediately under the direction of God, than were Adoniram and Ann Hazeltine Judson, as they went forth from the land of their nativity, until they found a place of sojourn on the banks of the Irawaddy. God is to be acknowledged as the founder of the Burman Mission, as really as he was the originator of the mission of Peter to Cesarea, or of Paul to Macedonia. He provided the first missionary without our agency or even our prayers; He led him as truly, and almost as circuitously, into his field, as Israel was conducted into the promised land; He sent home a messenger in the person of Luther Rice, a man of extraordinary power, to arouse our slumbering churches; He raised up friends in such men as Baldwin and Bolles, Caldwell and Staughton, Furman and Semple,—all now gone to their rest,—and others who still survive, to adopt, and cherish, and sustain the infant interest. God was in the enterprise, all and in all, and so adjusted every thing as that "no flesh should glory in his presence."

At this time there was not in all these States a single church, of our denomination, like the church at Antioch, ready to take the responsibility or to meet the expense of sending a single laborer to the heathen field. Those who sympathized with the undertaking, and felt the pressure of obligation, were scattered over a wide territory, and the only alternative was to collect these congenial elements into a voluntary association for the diffusion of Christian light in the dark portions of the earth. This was done. Providence favored the effort. It was not the primitive mode of originating and supporting missions; but it was the mode which God prompted wise and good men to choose. And who can show, that in the circumstances which then existed, any other mode was practicable? It is one thing to elaborate nice theories, and quite another to reduce our beautiful imaginings to practice. Gladly would our fathers have seen the churches, as such, enter upon their appropriate work of evangelizing the world,—each church furnishing its full quota of men and funds. But they found the measure of missionary spirit very limited, and the standard of liberality extremely low; and they were not willing to leave a generation of heathen to perish in their sins, while they should enter upon the doubtful experiment of reforming the churches, and preparing them to propagate the gospel after the primitive fashion. They saw clearly,—and Providence supplied the light,—that the friends of missions must act in concert, and through a voluntary association, or not act at all. They did what they could. God was in their movement. They organized such an agency as was best fitted to do the work abroad, and to react most effectively upon the sluggish masses at home. May we, their suc-

cessors, ever study Providence as they did ; and, as circumstances change, learn to adapt our machinery to the ends to be accomplished.

Another series of facts, showing the superintendence and faithfulness of God, is found in the character of the laborers whom He has provided for our respective fields. It could hardly be expected that any would be in all respects unexceptionable, or that none would be employed in whose perseverance and efficiency we might not be disappointed. But I hesitate not to say, that, with fewer exceptions than might be rationally anticipated, our missionaries, of both sexes, have proved themselves to be persons of more than ordinary worth. I say this, not to magnify them, but to bear a deserved testimony to real excellence, and thus to honor God, "of whom, and through whom, and to whom are all things." The wisest Board or Committee in the land, had they been allowed to select the same number of candidates from the entire range of the denomination, could never have made so judicious a selection. Our ordinary course has been to receive applications from such as felt the clear conviction of duty to *offer themselves* for the service. This method has some disadvantages ; but they are insignificant compared with the evils resulting from the substitution of a human for a Divine call. We have desired evidence that the Holy Spirit has preceded us, distinctly saying,—“Separate me these disciples for the work whereunto I have called them ;” and by thus honoring the prerogatives of the Spirit, we have been by the Spirit signally favored. Of those whom we have sent abroad, many have exceeded, while but few have fallen short of our expectations. In general, they have been admirably fitted, each for some specific department of labor, and given the most satisfactory proof of intelligent, cordial devotion to the one great object embraced in their commission. They have all left home, apparently for life ; and though many of them have been compelled to return, yet, in almost every instance, it has been with painful reluctance. Generally they have seemed to entertain very sober views of the service upon which they were entering, and, though ignorant, to a large extent, of the peculiar character of their future labors and sacrifices, they have appeared to be firmly girded for any hardship, thoroughly prepared for any form of trial. Influenced, not by a spirit of romantic adventure,—not by the hope of honor from man, or a crown of martyrdom from Christ,—but by a sincere regard for the glory of God, and a fervent love for human souls, they have entered the field and occupied it with tenacity of purpose, and untiring industry, and encouraging success. And it is worthy of record, to the honor of God’s grace, that not one of them has, by any moral delinquency, dishonored the Christian profession.

Nearly all of our missionary laborers have been pioneers at their respective stations. As such, they have performed labors, and endured hardships, and suffered privations, of which they have been too modest as well as too much occupied, to give a detailed history ; and had they given it, very few would have appreciated the facts. They have been working at foundations, mostly out of sight ; and while the superstructure shall go up by other hands, and be admired by posterity, the invaluable service which they have rendered will not be fully understood, or duly accredited, until we shall stand among the disclosures of the judgment day.

It would be invidious to specify individuals, and it is unnecessary. Good men and true, under the authority and guidance of God, have gone forward into the unbroken wilds of heathenism, and there commenced a work which their successors will find less difficult, and more productive. We glorify not them. We magnify the wisdom and goodness of Him who has provided such laborers ; and we must regard that man as a careless,—nay, an atheistic observer, who does not discover in their characters and qualifications the proof of a benignant and coöperating Providence.

In the severe discipline to which our missions have been subjected, we have occasion

to recognize the hand of a gracious Benefactor. Though He had planted the Burman Mission, separate from any human device or forecast, yet it was, for a long period, a delicate germ, exposed to many a rude storm that threatened its existence, and, but for the sheltering and nurturing care of the heavenly Husbandman, would have been early and utterly destroyed. It was shielded from the devourer by no earthly guardian, and survived only because God was its protector and friend. Dr. Morse, in his *Universal Gazetteer*, published twenty-five years ago, said, under the head of Rangoon, "The American Baptists have employed two missionaries here; but, owing to the opposition of the Burman government, it is supposed that they will be obliged to leave the country." It was with the utmost difficulty, and only by great prudence, united with extraordinary firmness, that our senior missionary and his family were able to remain at their station. They were subject to constant annoyance from the pettiest officers of government, and daily liable to be imprisoned and even beheaded. They had entered the field and occupied it without the permission of the authorities, and never, until the British obtained a foothold on those shores, had they any human guaranty of security. Years of toil and trial passed away before the language was acquired, or a single convert reported. The friends at home were slow in sending reinforcements. Only four men were sent out previous to 1823,—a period of ten years,—and of these, one descended to a watery grave before he had reached the field, and another, after a brief course of labor, fell a victim to disease on the inhospitable coast of northern Arracan. These events had, at the time, a dark and unintelligible aspect. The light of Providence was eclipsed. The faith of many faltered. The enemies of missions, both within and without the churches, declared that God was against us. Soldiers and mariners fell in the service of their country, and *they* were heroes. Merchants died remote from their homes, while in quest of wealth, and not a doubt was whispered as to the rectitude of commercial enterprise. Scholars perished while pursuing their scientific researches amidst the most deadly malaria, or the still more fatal perfidy of savage tribes, and they were extolled for their spirit of self-sacrificing adventure. But, if a herald of the cross, seeking the salvation of deathless souls, parted with life under the operation of the same physical laws, his memory was stung with reproaches, and those who countenanced and aided him, were denounced as accessory to his murder!

But the darkness soon disappeared, and those mysterious occurrences were seen to be a part of a system of means by which God was disciplining one man for protracted and enlarged usefulness, and teaching the friends of the cause at home a lesson of practical dependence upon his own wisdom and power. Many now present can remember the startling effect of the intelligence that Wheelock and Colman had so early concluded their term of service. For a moment, like a ship in a storm, trembling on the crest of the billow, doubtful as to the issue, the boldest held their breath, and hesitated whether to recede or advance. God determined the question for us. The deaths of these devoted young men gave new impulse to the spirit of inquiry, and added new fervency to prayer, and induced fresh consecrations, personal and pecuniary, to the cause of missions. The surviving missionaries, left feeble and solitary, were brought into closer sympathy with each other, and made to rely more exclusively on the Divine arm; and thus were they more effectually strengthened for the toils and sufferings that awaited them. Young men in our institutions were led to reflection, and, like soldiers, when their comrades in the front rank have fallen in the conflict, rushed forward to supply the vacancies. The first who advanced into the fearful breach,—Jonathan Wade and his wife,—still survive, and, after twenty-three years, are prosecuting their work with unwearied assiduity.

Death has cut down many of our laborers in the midst of their usefulness, and severe diseases have driven others from their loved labors. But discouraging and afflictive as

have been these dispensations, no one has candidly traced their relations, and observed their influence upon the general cause, without perceiving in them the hand of wise and gracious Sovereignty. Jehovah's ways are not as our ways. He darkens our path, that his own light may shine the more illustriously. The death of Stephen was a painful event to the infant church at Jerusalem. Who could interpret the Divine purpose? A pillar was cut away, and the edifice reeled in its weakness. Not a year, however, elapsed, before the lamentations of the church were turned into praises. That death was the occasion of life to thousands. The primitive Christians never talked or thought of abandoning missions, or even of changing their policy, because of some temporary reverses. Their piety was made of sterner material than to yield to any thing except a direct countermand from their Lord. Their missionaries were "men that hazarded their lives for the name of the Lord Jesus," and when the timid, sentimental Christians would dissuade them from duty because of its perils, they replied, with a lofty magnanimity, What mean ye, to weep and break our hearts? We are ready for any exigency. We count not our *lives* dear unto ourselves in a cause like this. God honored this spirit, and by every disaster that befel his servants, He multiplied the victories of Christian truth.

Who believes that George D. Boardman would have accomplished more for the heathen by a long life, than has been, or shall yet be effected by his death,—by such a death, after such a life? The imprisonment, sufferings and exposures of our missionaries, during the Burman war; the interruption of their labors and the dispersion of the native Christians, were regarded, at the time, as inscrutable and disheartening events. But God was in the whole; and who that is capable of appreciating the slow, but sure results of moral causes, is not convinced that all was ordered for the furtherance of the gospel? Read, again, the record of that prison scene, when officers stood, with drawn swords, waiting for the first gun, as a signal to strike off the heads of our brethren, and see how God interposed for their preservation. Who was the chief agent in the establishment of peace between the English and the Burman governments? Who was the principal actor in negotiating the Yandabo treaty? It was the very brother who had been eighteen months a prisoner, whose feet they had hurt with fetters, and who, as they hurried him from place to place, had stained his footprints with blood! As that brother has witnessed the issue of those bitter trials, and seen how God employed his sufferings for the advancement of his cause, has he for a moment regretted them? Does she, who was to him a ministering angel during those terrible scenes, which she has herself so graphically described, now that she understands the relations of things, wish that her sorrows had been fewer or lighter? The published memoir of that extraordinary woman, containing as it does a detail of sufferings heroically endured for Christ and the heathen, has done more than any living agent to awaken, deepen and perpetuate a genuine missionary spirit.

To many minds there is a mystery in the Providence that has sent home, temporarily or permanently disabled, so large a number of our missionary laborers. Why not treat this as we do all other mysteries in the dealings of God? *Wait and see.*

"God is his own interpreter,
And he will make it plain."

Who that was at the special meeting of the Convention, in November last, regretted the presence of returned missionaries amid those dark and trying scenes? Who laments the brief visit of our esteemed brother, who last week embarked, a second time, for the land of Sinim? Fathers and brethren, the government of God is absolutely perfect.

Our missions have been successful. God, the Spirit, has honored the petitions of our hearts, and the labors of our hands. Though the work performed has been mainly fundamental, and beyond the reach of observation, yet the *apparent* results have been by

no means insignificant. Some stations have been exchanged for others more tenable or more promising, but no mission has been abandoned. More than two hundred and fifty missionaries and assistants have been appointed, beside hundreds of converted natives, who, as pastors, itinerants and teachers, with a moderate compensation, have rendered important service. More than \$900,000 have been contributed, and appropriated with the most scrupulous regard to economy. The entire Bible has been translated into one language, spoken by millions, and portions of it into languages and dialects spoken by hundreds of millions. Books have been prepared, schools established, and the rudiments of education imparted to multitudes of children. Numerous churches have been organized, and not less than eight thousand pagans converted to Christ. At hundreds of points, the leaven of Christian truth has been silently introduced, and thence is spreading through the masses of unsanctified mind.

Among the results, must be included the reflex influence of the missionary enterprise upon the churches at home. "Religion," said a man of the world, "must be a singular commodity. The more you send abroad, the more you have at home." In the commerce of Christianity there is a deep philosophy which we cannot too carefully study. The influence of our foreign efforts upon the literature, the preaching, the piety, the public spirit of the denomination can hardly be overrated. When this enterprise was commenced, the benevolence of our thousands of churches lay almost stagnant, with scarcely an outlet. We had no Theological Seminary, and only here and there an educated minister. We had but one Literary Institution, one religious periodical—a small quarterly,—one Domestic Missionary Society, one Tract Society, one Bible Translation and Foreign Missionary Society. There was no united action with reference to the Indian, the sailor, the prisoner; and there was not on the continent a single Sabbath school. Look now at the machinery of benevolence, and say to what you can trace its paternity, if not to the influence of a movement which embraced the world in its sympathies. Where is the Vandal who would extract all the results of this influence from our condition, and set us back where we should have been, had we attempted nothing for the heathen?

Immense changes have taken place in public sentiment respecting Foreign Missions. Within the recollection of hundreds now before me, it was common to hear from the pulpit and the press, scornful satire, heartless ridicule, savage denunciation, dealt out in unmeasured quantity upon both the missionaries and their supporters. Now there is scarcely a respectable pulpit or journal in Protestant Christendom, that does not commend the enterprise, and all engaged in it as worthy of countenance and coöperation. Men of science, merchants, statesmen, are free to give their testimony, in private and in public, to the dignity of the object, and the utility of its issues.

Our success has been great, and to undervalue it, or to fail in acknowledging it, would be dark ingratitude. We have not done all we could. Our contributions, whether of men or money, have not been proportionate to our ability, or commensurate with the wants of a dependent and suffering world. But still, by the grace of God, who rejects not the imperfect service of his children, an immense amount of good has been accomplished, and deep, strong foundations have been laid for the achievement of still larger results. The next third of a century, if we continue to enlarge our operations according to the past ratio, will witness effects upon a broad scale; and whoever may stand here or elsewhere, to review that period, will be able to recite to your children a history of wide-spread conquests. The present race of missionaries may all be in their graves; but their successors, surrounded by the trophies of grace, will be heard devoutly exclaiming, "Thanks be unto God, who always causeth us to triumph, and maketh manifest by us the savor of his knowledge in every place." Very few now inquire, What has been accomplished? And, if they ask, it is more frequently to be

informed than to cavil. The days are approaching when the answer may be inscribed upon the tombstone of every faithful missionary, in a single world—*circumspice*—look around. Children of Zion, let us persevere and patiently trust, and results will soon be developed that shall silence the last scoffer, convince the last doubter, and fill earth and heaven with hosannas.

Brethren, the glorious visions of prophecy respecting the triumphs of the Messiah, are all to become realities. The radiant promises that jewel almost every page of this luminous Volume, shall none of them fail of accomplishment.

“ Jesus shall reign where'er the sun
Does his successive journies run.”

You and I may not see this desirable consummation. Our immediate successors may not see it. But it shall be witnessed at the time appointed. The earth, before it shall be filled with the glory of the Lord, may take into its bosom the bodies of a hundred more generations, and lodge their spirits in their respective homes in eternity; but delay shall not defeat the purposes of infinite Love. We who now labor in this enterprise, shall be identified with it until its completion; and though we may have been long in heaven, rehearsing for the grand occasion, the period will come round in the cycles of glory, when we shall join the rapt seraphim in celebrating the conquest of an apostate world. Jesus asks,—and the prayers of his people are but the reduplication of his prayer,—that the heathen may be given him for an inheritance, and the uttermost parts of the earth for a possession. That petition shall be answered. “ He shall have dominion from sea to sea, and from the river unto the ends of the earth.” “ The mouth of the Lord hath spoken it.”

Christian brethren and sisters, about to depart to a distant clime, it is not my province to instruct or counsel. But I may utter a brief word of fraternal encouragement. I may suggest to you the fact which you know how to appreciate, that you go with the full confidence, and the affectionate interest of praying thousands. I may remind you that preëminently yours is the promise of Almighty Love, “ Lo, I am with you always even unto the end.” For such as you did the Savior declare, “ All power is given unto me in heaven and in earth;” and then add, “ Go ye, THEREFORE, and teach all nations.” You go to a land that is hallowed by the labors, the sacrifices, the graves of precious disciples. You go for an object the purest and grandest that can possibly draw you from your homes and kindred. Most cordially do we cheer you onward, and most fervently do we commend you to the guardianship and blessing of our faithful Master. As the Father sent him to seek and save the lost, even so does the Redeemer send you on the same noble, merciful errand. With him, in object, in toil, in suffering, in triumph, you are identified. “ He shall not fail, nor be discouraged, till he have set judgment in the earth.” Follow him, and he will conduct you to victory.

One of you returns to the field which he has long occupied. Go, my brother, and resume the work which you was compelled reluctantly to suspend. Go, finish that work; and as you send the last revised sheet to the press, bow again, and we will bow with you, in thankfulness to your gracious Preserver. And when that is done, may we hear of you once more at Ava,—not as a fettered prisoner, tracking the sands with your blood,—nor yet as a Commissioner, to negotiate a treaty between contending nations,—but as an ambassador from the King of Zion to the proud capital and its haughty court. Go, fulfil your mission, and prepare for your reward.

Another is expected to join the devoted Vinton, who has said in the anguish of his spirit, “ Send me a helper, or call me home.” He has “ a field three or four times larger than all New England, with churches springing up in each of the extremities,”—a district inhabited by hundreds of thousands of Karens, all waiting for the gospel,—

and in this field he is alone! Go, and stay up his sinking courage, and aid him to gather the ripened, perishing harvest.

A third proceeds to Arracan,—almost deserted Arracan,—where, apparently, fifty men could be more usefully employed than in any other territory, of equal extent, upon the face of the globe. Go, brother, bind the sheaves, and bring them into the Christian garner. Go, supply the vacancy caused by the fall of the lamented Comstock. Go, plant yourself by his verdant grave, and take up the work where he left it, and do your utmost to save the perishing, for whom he wept and labored, and loved not his life unto the death.

Brothers, sisters, go; and in your several spheres, hold forth the word of life. Teach the heathen the way to heaven, and exemplify what you teach. In all your ways acknowledge God, and he will direct your paths. Filled with his Spirit, do his work, on his plan, and he will bless your labors. Your toil may be severe; your discouragements may be many; but there is rest in heaven.

The Redeemer's last Command.

Such is the title of a small volume, of 112 pages, just published by the American Tract Society. It is the production of the Rev. John Scudder, M. D., one of the oldest missionaries of the American Board of Commissioners for Foreign Missions to India. He has spent many years of arduous service in the heathen field, and knows what he affirms respecting the miserable condition of the unevangelized nations. The book contains many stirring facts and appeals, and ought to be circulated by tens of thousands, and read by every man, woman and child in America.

The following facts may not be new to all of our readers; but as they are facts of which we all need to be reminded, they are commended to the serious attention of all who have hearts to pity the deluded and suffering.

Cruelties of heathenism.

“Let me direct your attention to a few of these miseries. Go for a moment in imagination to the great temple of Juggernaut, at Orissa. Every year more than a million of persons visit this celebrated spot. The aged, the weak and the sick undertake this pilgrimage as a remedy for all evils. ‘It is no uncommon occurrence,’ says one of the missionaries to that place, ‘to see the miserable worn out pilgrims, with a patience and fortitude worthy of a better cause, binding their solitary, tattered garments round their lacerated feet, and go groaning along with bending back, tottering step and emaciated form, and dull sunken eyes, from day to day and week to week, until they obtain the object of their

painful toils, a view of Juggernaut. Nor is it a matter of wonder, that vast multitudes sink under their miseries; for it is generally the case, that so soon as one of the party fails, his companions leave him, without the least commiseration, to his fate. These poor wretches are almost, without an exception, thrown out upon the village Golgotha, to be devoured by dogs, birds, &c. I have several times passed over this piece of ground, and the skulls and bones exceed calculation. The fact of dogs, jackals and vultures living on human prey is familiar to every inhabitant of Orissa. If the pilgrim live to leave Juggernaut, he has a long journey before him, and his means of support are often almost if not quite exhausted. The work of death then becomes rapid, and the route of the pilgrims may be traced by the bones left by the jackals and vultures. The country near the temple seems suddenly to have been visited by pestilence and famine. Dead bodies are seen in every direction. Dogs, jackals and vultures are observed watching the last moments of the dying pilgrim, and not unfrequently hastening his fate. Such is known to be the mortality among pilgrims, that a Hindoo of property always makes his will before he sets out on this journey, and takes a most affectionate farewell of his disconsolate relations. It is supposed that above two thousand persons die annually on pilgrimages to different holy places.’ ‘In the immediate precincts of the holy city where Juggernaut resides, are to be seen crowds of devotees; some remaining all day with their heads on the ground and their feet in the air, others with their bodies entirely covered with earth, some cramming their eyes with mud and their mouths with straw. One has his foot tied to his neck, or has a pot of fire on his breast, another is enveloped in a net work of ropes. On

the day of high festival, when Juggernaut is dragged forth from his temple and mounted on his lofty car, in the presence of hundreds of thousands, who rend the air with shouts of 'Victory to Juggernaut, our Lord,' the public services are commenced, by the officiating high priest, who is stationed in front of the idol, by a loathsome pantomimic exhibition, and by filthy, blasphemous songs. But it is not until some poor victim of superstition casts himself under the wheels of his ponderous car and is crushed to death, that this horrid king, as he is styled, is said to smile.'

'The heathen are constantly in the practice of performing great self-tortures upon themselves. I will mention a few of these. Some roll their bodies on the ground for hundreds of miles. The Rev. Mr. Heyer gives an account of an 'Indian devotee, who had spent more than nine years on a journey from Benares to Cape Comorin, that is, from the 27th to the 7th degree of north latitude. The whole journey is made by rolling on the bare ground, from one side to the other, about three miles each day. His family accompany him and minister to his wants.'—'Some throw themselves from a high wall, a second story of a house, often twenty or thirty feet in height, upon iron spikes or knives stuck in a large bag or mattress of straw. Many, in this way, are often cruelly mangled and lacerated. In some instances the issue proves speedily fatal. Sometimes bundles of thorns and other fire-wood are accumulated, among which the devotees roll themselves, uncovered. The materials are next raised into a pile and set on fire. Then the devotees dance briskly over the blazing embers, and fling them into the air with their naked hands, or toss them at one another. Some betake themselves to a vertical wheel, twenty or thirty feet in diameter, and raised considerably above the ground. They bind themselves to the outer rim, in a sitting posture, so that when the wheel rolls round, their heads point alternately to the zenith and the nadir. One other species of torture I must mention. The deluded votaries enter into a vow. With one hand they cover their under lips with a layer of wet earth or mud. On this, with the other hand they deposite some small grains, usually mustard seed. They then stretch themselves flat on their backs, exposed to the dripping dews of night and the blazing sun by day. And their vow is, that from that fixed position they will not stir—will neither move, nor turn, nor eat, nor drink—till the seed planted on the lips begins to sprout or germinate. This vegetable process usually takes place on the third or fourth day, after which, being

released from the vow, they arise, as they dotingly imagine and believe, laden with a vast accession of holiness and supererogatory merit.'

'The destruction of female infants is a thing of frequent occurrence. Among the Rajpoots, in Malwa, and the northern provinces, it is impossible to calculate how many of them are put to death. A gentleman of the Bengal service was sent by the government through the northern and independent kingdoms, to find out the number. In the provinces through which he passed, the principal chiefs acknowledged that they had murdered many of their own children, and that they knew their neighbors had destroyed many of theirs, and that this rite was rooted in the affections of the people. In one village there were fifty-one boys, but only fourteen girls. In a second, sixty-six boys and only fourteen girls. In a third, seventy-nine boys and only twelve girls. In a fourth, ten boys and only two girls. In a fifth, fifty-eight boys and only four girls. In a sixth, twenty-two boys and no girls.

'The relation of one more instance on this point must suffice. Some time since, the wife of a native prince or Rajah had a little daughter. The father ordered her to be put to death immediately after she was born. A second, a third, a fourth, and a fifth little daughter were born, and these also were murdered by a similar command. After a sixth little daughter was born, the mother's heart yearned over her: I cannot part with this daughter, said she, I will have her taken away and hid, that the king may know nothing about her. He thought that she also had been put to death. The poor mother never dared to send for her little girl. She never saw her again, but died some time after.

'When this little girl was about eleven years of age, some of her relations ventured to bring her to her father. She was a very beautiful child, and they thought that he would be struck with the sight of her, and would love her for the sake of her mother, who had died. The little girl fell at his feet, clasped his knees, and looking up in his face, said, 'My father.' The interview between the father and daughter was but short, for he seized her by the hair of her head, drew his sword from his belt, and with a single stroke took off her head.

'But let me come a little nearer home to you, Christian mothers, if possible. See that poor deluded widow burning herself to death on the funeral pile. See her helpless children standing near that pile, with lighted torches in their hands. And what have

they been doing? They have just been setting fire to the pile, which, in a few moments, is to make them orphans in a friendless world. The Rev. Mr. Campbell, when speaking of the burning of one of these widows, says, 'I saw her pacing her appointed circuits around the pile. I saw her ascend the bed of death, and tied to the dead body of her husband. I saw her take her jewels from her ears, her neck, and the various members of her body, and distribute them as parting memorials to her friends. I saw her son, whom she had nurtured and whom she had nursed, take the torch into his hand, and, in several places, kindle the flame that was to consume his mother. I saw the servants cut the ropes to let the canopy of faggots fall upon her head, to crush her, and to prevent her escape; and as the flames ascended, and as the pile became one mass of fire, I heard the horrid yell and shout of exultation from the surrounding multitude, to drown the shrieks of that victim in the plaudits of their joy. Oh! I thought I was standing on the borders of the infernal lake. I wondered that the earth did not open her mouth to devour the perpetrators of this horrid murder.' 'Can the policy of hell prevail further than this? Why is it, that in circumstances so powerfully calculated to summon all the tenderness and sympathy of a mother's heart, we behold the unhappy creature pillowed on putrescence and ashes, curtained with blazing flames, and over-canopied with volumes of smoke.' Ah! Christian mothers, it is because the religion of Jesus has never reached her heart. This is the way by which she believes that she is to obtain heaven. This she does because she has not the Bible. And now, let me again ask, are there no motives why you should urge your sons to hasten to the help of such, with this blessed volume? Or rather, I should ask, are there any stronger motives needed to induce you thus to urge them? If there are, then look up into heaven and see what is going on there; and then look down into hell and see what is going on there, and what is to go on there forever. O, I ask not my Heavenly Father for the riches and honors of the world for my eight sons. I ask not for palaces or kingdoms for them: but I do ask, and have asked, that they may become ambassadors for Christ to distant and heathen lands. I have asked the honor of furnishing them as soldiers in the army of Immanuel, as he urges on his legions to the great battle-grounds of paganism and holiness. And, blessed be God, this honor has not altogether been denied to me. One of them has entered the army, and is

now in a heathen land, and four others are in a course of training to follow him. I have now only to ask that the gentle influences from on high may descend upon the remaining three, and fit them to enlist in the same service. And there are my two daughters. The Lord take them also and send them to any part of the heathen world, peradventure they may be made the instruments in plucking souls as brands from the burning."

We give another extract from the chapter on

The Duty of Ministers.

"Great responsibility in respect to training the rising generation for the conversion of the world, devolves upon **MINISTERS OF THE GOSPEL**. My brethren in the ministry, it is a soul-reviving thought that God has committed in trust to this generation instrumentalities which can storm every fortress of sin, and prove mighty, through grace, to the pulling down of every strong hold of satan. And where are these instrumentalities? In the nurseries of Christian mothers. Here, then, our eyes rest with intense interest. We gaze upon the rising generation with deep solicitude. Our souls yearn over these children, and the advancement of the Redeemer's kingdom is associated and identified in our thoughts with their education. They are the buds of the church, whose petals are just bursting their envelope, and will soon be in full bloom. By the aid of the Holy Spirit they may be so trained as to make a race of Christians very different from that of the present day. Their hearts are soft and tender, and with the aid which may be obtained from on high, their young feet may be taught to walk in paths of self-denying benevolence, until they will wish to walk in no other.

"In order that they may be thus trained, I have endeavored to show to Christian mothers, that their influence stands paramount to that of all others. But, as great as are their responsibilities, no little responsibility rests on you. Mothers are to plant the first germ of that which is soon to be a full grown tree. They are to water it and watch it, that no untoward blast may destroy it; but they need your aid in cherishing and sustaining it. Should this aid be withheld, it will never come to full perfection. Indeed, unless you take a prominent part in this business, you are not to expect that mothers will overperform the part which devolves upon them. The watchman on the walls of Zion must sound the alarm, if the people are to take warning. Your influence, in some re-

spects, lies at the foundation of all other influences. It depends upon you, under God, so to mould the minds of mothers, that they shall plant the first germ of missionary life in their children. How diligent, then, should you be ; how instant in season and out of season, from the pulpit, in maternal associations, and in private circles, in your endeavors to persuade them to do their duty. The least degree of failure on your part may prove most disastrous in its results. It may prove fatal forever.

“ But something more must be done. If we would have the rising generation a well-trained race, they must be formed into missionary societies, and disciplined at every step, from early childhood to their riper years. Why is it that the church, which should be a fountain, flooding the unevangelized nations, is like a sluggish pool, the waters of which have just activity enough to keep them from fatal stagnation ? Why is it, that when there are men enough, and wealth enough to go up and take possession of the world for Christ, there is an apathy which makes talent and wealth no blessing ? The answer is at hand. The discipline of her children was neglected. Hamilcar made his son Hannibal in early life swear to his god that he would never be at peace with the Romans ; and afterwards, with his Carthaginian legions, he crossed the Alps and ravaged the plains of Italy. Only teach the children of your charge to make a covenant with Jehovah, that they will never be at peace with the kingdom of satan, but wage relentless war with the institutions of idolatry, and soon, through grace, every pagan shore will resound with the jubilee of the earth's redemption. Wealth, talent, life, all,—all will be sacrificed until the banner of salvation shall be seen floating over every province of revolted man. How solemn, then, are your responsibilities.”

The different classes addressed in this book are, Christian mothers, ministers, Sabbath school teachers, laymen, pious young laymen, pious physicians, and theological students. These classes are shown that a weighty responsibility rests upon them with respect to the conversion of the heathen world, and they are informed of various ways in which they can meet their responsibilities in a becoming manner. Let every one procure and read the book, and devoutly ponder its weighty suggestions.

Encouraging Results.

At the late meeting of the American Board of Commissioners for Foreign Missions, held in New Haven, Con., the Prudential Committee submitted a “ statement of facts,” exhibiting some of the proofs of the Divine favor enjoyed by the missions during the past year. In no previous year have there been “ such extensive tokens of the Divine presence and agency ;” “ nor have there been spiritual results, in any one year, of such interest and importance, viewed in their relations and their future influences.”

The Reformation among the Armenians.

The missionaries of the Board have been laboring long and patiently among the Armenians of Turkey. Their efforts, until recently, have been aimed at the resuscitation of piety in that dead and corrupt church ; but they have at length been compelled to change their policy, and proceed more in accordance with the New Testament plan. As individuals were converted, they were subjected to bitter persecution from the ecclesiastical authorities, and no alternative was left but for them to withdraw from the old organization, and form churches of their own. Such, we apprehend, will be the result in every case where good men try the same experiment. Our Master has taught us, that “ if the salt have lost its savor, it is thenceforth good for nothing, but to be cast out and trodden under foot of men.” If a sect or a denomination loses its spirituality, it cannot be recovered. God rejects the body as worthless, and requires his people to begin the process anew with individuals, and to form a fresh organization of such as are made alive by his Holy Spirit. This view, we think, is fully sustained by the history of all genuine reformations that have taken place, from the commencement of Christ's labors among the Jews, down to the present day.

The labors of the missionaries among the Armenians have been blessed of God according to his own plan. A spirit of inquiry has been awakened, and many

have been renewed in the spirit of their mind. As Christians and fellow-laborers, we rejoice in the evidences that the work is truly of God. The Committee say:—

“God’s hand is to be acknowledged in the protection afforded to the reformation. It has not been shielded from the persecution which was necessary to try it, but it has been shielded from that which would have overwhelmed and destroyed it. The wrath of man has been made to praise God, and the remainder he has restrained. He would seem to have selected his instruments,—the representatives of Great Britain, Prussia, and the United States, and also the present enlightened prime minister of the Turkish government,—all with a view to this very exigency; and these, acting on the great principles of justice, equity, and equal rights to all religions, have done noble service to the cause of truth and religious liberty. Mr. Dwight, in a letter just received, says that the following language was lately used by the Turkish authorities in Nicomedia to the persecuting Armenians of that place:— ‘Those men (referring to the evangelical Armenians) no longer belong to you, but are now a Protestant community by themselves, and you are to have nothing more to do with them.’ To the evangelical brethren the Turks said, ‘Live in peace. Do not revile the Armenian community. Pray for the king, and go to your chosen place in the fields, and worship in your own way whenever you like.’ *Persecution* there has indeed been, and will yet be in various forms and for some time to come; but its power and fury have been restrained in a manner that is truly wonderful, and calls for gratitude to God.

“The hand of God is to be acknowledged in the extent and prospects of this reformation. Here, again, we may quote from letters just received and not yet published. Mr. Homes says, ‘We are full of hope for the future. The Spirit of God seems to be stirring up the Armenian mind over all Asia Minor, in Syria, and in Russia. In the spirit of inquiry that has been excited, there is none of that radicalism and infidelity that has infected so many Greek minds; but a reverential search after the truth that can save.’ Mr. Goodell also says, July 17, ‘Messrs. Wood and Peabody go to-morrow to Nicomedia and Ada Bazar to assist in organizing a church at each of those places. At Trebizond and Erzeroum things go well; and Mr. Dwight visits the former place next week. From almost every part of Armenia, glad tidings salute our ears. The dead mass is in mo-

tion, life begins to appear, and the consequent commotion is very great.’

“The figurative language should, of course, be understood as such. But there is, no doubt, an extraordinary spirit of religious inquiry existing in every considerable Armenian community within the Turkish empire. And it is the Lord’s doing.’

Outpouring of the Spirit on the Nestorians.

In our last number, we gave a brief notice of an interesting work of grace among the Nestorians of Persia. It began in January, and at the last dates was still in progress. The cases of hopeful conversion had, in June, amounted to more than one hundred, including a number of ecclesiastics. About three fifths of the converts were members of the mission schools. As proofs of the genuineness of the work, the Committee mention the following facts:—

“1. The hand of God was visible in its commencement. That was sudden, and nearly at the same time in both institutions, and not the result of any communication from one seminary to the other. No peculiar means had been used, in addition to the faithful exhibition of Christ and him crucified as the lost sinner’s only hope; and that theme had been proclaimed just as it had been for a long time previously. A Bible class which had been previously confined, for the most part, to members of the seminary, was made more comprehensive; a Friday evening meeting, for the serious minded native helpers, became more public and was transferred to a larger room, and the schools had better accommodations in some respects; but, with these exceptions, no change was made in the ordinary arrangements. There had, indeed, been some tokens of Divine agency at Geog Tapa six months before, but this outpouring of the Spirit properly dates its commencement in January, in the two seminaries. No one doubted the existence of a work of grace from its very outset. In the seminary for males, not a single individual had been convicted of sin, or manifested a spirit of earnest inquiry, during the year 1845, nor until the 19th of January last. But, on the 22d of that month, Mr. Stoddard’s study was crowded with inquirers till a late hour in the evening; and the same spirit of inquiry prevailed in the female seminary. It was the Lord’s work.

“2. God’s hand has been visible in the nature of the work. One man, from the mountains of Koordistan, said his sins

appeared to him to be higher and heavier than the mountains of his native country, and that, were there no punishment in the future world, he could not endure the thought of living such a life as he had hitherto spent. The work is a genuine work of the Spirit. Sinners have been convinced of their need of Christ. 'Never,' says Mr. Stocking, 'anywhere, have I witnessed in awakened sinners apparently more thorough convictions of sin, a deeper sense of their lost and ruined state and inability to save themselves, than was manifested in the generality of cases in the school and around us. Days and weeks together, devoted almost exclusively to religious conversation with inquirers, in various stages of interest among the pupils of this [the female] school, and with the majority of those interested in Mr. Stoddard's seminary, led me to feel that as genuine and wonderful a work of Divine grace has been wrought here, as any I have ever witnessed in revivals in America.' When the law had done its appropriate work, and had brought the sinner to Christ, there was no ecstasy, no violent emotion of joy; but a sweet peace took the place of deep distress, and was seen on the countenance, and caused the heart to flow with gratitude and love. There were also great tenderness of conscience, and an uncommon disposition to spend time in prayer. Places enough for secret prayer could scarcely be found, till a removal of the seminaries to Seir, in the summer, placed the solitudes of the hills within reach of the pupils. During as many as sixteen hours of the twenty-four, the voice of prayer did not cease to be heard. Many individuals spent several hours every day in this holy employment. The natural love of the Nestorian mind for figurative language, combined with the ardent feelings of new-born souls, rendered their prayers exceedingly apt and touching. 'At one time,' says Mr. Stoddard, 'they are praying that the dog may have a single crumb from the table of his master; at another, they are smiting on their breasts by the side of the publican; at another, they are prodigals, hungry and naked, and far from their father's house; again, they sink in the sea and cry out, 'Lord, save me, I perish;' again, poor, diseased, outcast lepers, they come to the great Physician for a cure. Those who have given themselves to Christ, now build their house on the Rock of Ages, while the waters are roaring around them; now they wash the feet of their Redeemer with tears, and wipe them with the hairs of their head; and now, having become the soldiers of the cross, they plant the blood-stained banner in the inner citadel of their souls.'

"In the villages, the people show the same interest and solemnity, the same disposition to assemble for hearing the gospel, conference and prayer, as characterize the best revivals that have ever been witnessed in New England. The people flock together on the arrival of the preacher, whatever his age and capacity to give instruction. At Geog Tapa, there were at one period often from ten to fifteen neighborhood meetings in an evening, the pious ecclesiastics (of whom there are several in the place) and some other pious persons holding meetings for the exposition of the scriptures and social prayer in the immediate vicinity of their houses. But a little over three months before the time of the present annual meeting, Mr. Stoddard sent two of his pupils to a village where the people scarcely ever heard any preaching. The people gathered to hear them in considerable numbers, were much affected, and entreated them with tears to stay a few days, that they might be instructed more fully in the way of life. Mr. Stoddard says this is by no means a solitary case; it is of frequent occurrence; and he cannot doubt that there is a general awakening among the people to hear the gospel. The fields and vineyards, moreover, in the season of tillage, become, to an impressive extent, vocal with the accents of earnest prayer and praise. John, the zealous native evangelist, spent much time among them in the month of May. 'Wherever he went,' says Mr. Stoddard in a yet unpublished letter, 'he found little companies of ten, twelve, or fifteen laborers, by whom he was always received with pleasure, and in some places with great joy. Having heard less preaching than usual for several weeks, the hopeful Christians were hungering for the bread of life; and, in some cases, the laborers in adjoining fields pleasantly contended with each other, who should have John to read and talk to them, while they continued their labors. In other cases, they very cheerfully laid aside their spades, that they might have a little meeting in the fields.'

"There is the same irrepressible desire for the conversion of souls, that always characterizes a genuine work of grace. The accounts we have of the work in the seminaries are full of illustrations on this point, for which the Board is referred to the report on the mission. So it is in the villages wherever the Spirit has been poured out. The rude converts from the mountains zealously propagate the holy influence in the mountains. From Geog Tapa they go out for that purpose in all directions.

"And there has been a great and visible change in the morals of that large and

densely settled village of a thousand souls. Speaking of a Sabbath in May last, Dr. Perkins says, in a letter not yet published, that few villages in New England are stiller than Geog Tapa was on that day. He remarks, that 'any instance of open vice in the village has come to be noticed as something very reprehensible, and an exception to the prevailing state of things; whereas, before this reformation, the *absence* of most species of immorality would have formed the exception. I was told, also, that laborers in the field, who were formerly much given to profaneness and mutual reviling, now exercise a strong restraint on each other, reproving one another, as occasion may occur, by repeating texts of scripture; such, for instance, as, 'Every idle word that men shall speak, they shall give account thereof in the day of judgment!'

"In the same letter, Dr. Perkins has these important statements: 'The revival appears not only to be advancing in interest and power, but there is also in connection with it a very strong general process of evangelization going on in our field, by which a reformation of religious views is taking place among the people with far greater rapidity than at any former period. They are, as a mass, becoming convinced of the momentous truth and impressed by it, that they are utterly lost sinners, and must be born again; that the blood of Christ, and no array of forms, can cleanse from sin and procure salvation. An aged bishop, from the mountains, lately visited Oroomiah, and was so impressed with the general progress of light among the people here, that he frankly told them in his simplicity, (and apparently without any ill will towards our mission,) that they were certainly undergoing a very rapid transformation, and ceasing to be like their fathers, however unconscious of it they might be themselves.'

"Some may think that a genuine work of grace among this people must have given rise to persecution. But the absence of persecution is sufficiently accounted for in the report of the Prudential Committee, by a reference to the very peculiar circumstances of the people and the mission. Mr. Stoddard, also, writing in the middle of June, makes these remarks: 'Our young Christians, so far from being exposed to the persecutions which befall the evangelical Armenians in Turkey, hardly know yet what it is to meet with serious opposition of any kind. We hope it may be the design of God to renovate this ancient and comparatively pure church by a *gradual enlightenment*, without those storms which have rent other churches

asunder. Whatever may be his design, however, our duty is plain, humbly and prayerfully to follow the leadings of his providence. 'There are diversities of operations, but it is the same God which worketh all in all.'

Proofs of Divine Influence in the Deccan.

"Proofs of Divine influence in the Deccan, in Western India, may be found in the report of the Ahmednuggur Mission. Twenty-two persons were admitted to the church at Ahmednuggur the past year. But this is not all. Preparations appear to be in progress for an extensive outpouring of the Spirit in the Deccan at no distant day. Seven of these twenty-two converts belong to villages situated from fifteen to forty miles distant from Ahmednuggur, and are substantial men, of respectable character, capable of exerting an extensive influence. At a place forty miles north of Ahmednuggur there is already a church of seventeen members, who have a house of worship, and are soon to have a native preacher; and at two other places there are foundations for incipient measures of the same nature. Nor can any one doubt that the hand of God has been in this mission for two or three years past. Our missionary brethren feel assured that their labors are not in vain in the Lord."

Will the Pledge be Redeemed?

Just before the departure of the Rev. Mr. Dean, for China, he publicly used the following language. No one has ventured to intimate that his expectations were unauthorized. How, then, stands the question of moral obligation? If the pledge be not redeemed, who will be responsible for the failure?

"I have, with a grateful heart, listened to many assurances from my brethren, that they would continue to pray and labor for the heathen. God has also heard those assurances, and will remain here to see whether the pledges are redeemed and the work performed. I go with the promise that three more men will be sent to China from our Society, during the present year; one to be associated with Dr. Macgowan, at Ningpo, one with Dr. Devan, at Canton, and one with myself, at Hongkong. I shall place implicit faith in the integrity of the Board and the churches concerning this matter, until they compel me to do otherwise. I have no fear that the Board will disappoint our expectations, if

the churches furnish the men and means. And, after all the sympathy they have shown, and all the tears they have shed, while listening to the woes and wants of the Chinese, I cannot persuade myself to believe that the churches will withhold either the men or the money, necessary to send out this year a reinforcement of *three missionaries* to supply the more than *three hundred millions* of China with the gospel. No, it cannot be. I shall go back with the expectation, and make arrangements accordingly, that the three men come out this fall."

Memoir of Mrs. Shuck.

This work, an 18mo. of 251 pp., compiled by the Rev. J. B. Jeter, of Richmond, Va., and published by Messrs. Gould, Kendall & Lincoln, of this city, has just made its appearance. We have not space for an extended notice of its contents, and must reserve for a future number such a review as shall do justice both to the editor and his subject. The book will, doubtless, have a large circulation, and contribute much to extend and deepen the interest which has begun to be

awakened in behalf of the China Mission.

Mrs. Shuck, the wife of the Rev. Jehu Lewis Shuck, was the first American female missionary to China. Her piety was of a superior order, and her devotion to the work of missions will be questioned by no one who shall have read this memoir.

Soon after her decease, which occurred at Hongkong, Nov. 27, 1844, the members of the China Mission unanimously adopted the following:—

"*Resolved*, That the character, and the circumstances attending the life of our departed sister, are interesting and instructive, not only to us, but, if made public, are calculated to aid the cause of missions generally, and especially that in which she labored and died, and, therefore, that the Board be requested to appoint her former pastor, the Rev. J. B. Jeter, or some other competent person, to prepare a memoir of her life."

With this request the Board most cordially complied, and passed a resolution desiring Mr. Jeter to undertake the service.

American Baptist Missionary Union.

Deficiency of Missionary Intelligence.

The present number of the Magazine, as our readers will have perceived, contains but a small amount of intelligence from the missions. The causes for this deficiency are probably various, and such as may, for a season, continue to exist, and produce the same result.

One may be found in the fact, that the number of laborers actually in the field, is much reduced. Several, from whom we have been accustomed to receive rich communications, are now in this country, endeavoring to repair their physical constitutions, which have been seriously disabled by tropical heat, severe labor, and insupportable care. Others are, at present, on their way back to the fields which they

have been compelled, for a time, reluctantly to abandon, that they might recruit their wasted energies, and prolong, by a few years, their loved labors among the heathen. The few that have been able to remain at their posts, have, in consequence of the absence of their associates, had their cares and duties so much increased, as to render it impracticable for them to write much for the edification of their brethren at home. Overwhelmed as they are with responsibility and anxiety, and borne down by burdens of the most oppressive kind, it would be cruel to require them to keep alive the missionary spirit in the churches of America.

Another cause of the dearth of missionary intelligence, may be the want of such

facts as would be likely to satisfy the demand for encouraging information. Like the churches in this country, our missionary stations, with limited exceptions, have not been recently favored with special effusions of the Holy Spirit, and, therefore, the missionaries, like the pastors at home, are unable to communicate accounts of seasons of refreshing. Until our letters to the annual associations shall wear, in this particular, an improved aspect, let us not complain if the communications of our missionaries shall contain little else than a dry detail of labors performed with comparatively small success. Why should we expect the cause of Christ to advance among the heathen, when among its professed friends at home, it is either stationary or retrograde? And why, when we furnish the means for its advancement in such stinted measure, should we hold the few, almost worn-out and disheartened laborers, responsible for its progress? Verily, this appears like a disposition to reap where we have not sown; to require the full tale of bricks when the needful material has been withheld! Let us do better in our own sphere, before we make exorbitant demands upon the productiveness of other men's labors.

The pastors who depend upon the Magazine for information to impart interest to the *monthly concert of prayer*, will feel, more deeply than any others, the deficiency to which we refer. We trust, however, that they will not fail to devise methods of their own to keep the claims of the enterprise distinctly before their churches, and endeavor to supply this "lack of service," by the application of the facts and principles furnished in the Holy Scriptures. The missionary spirit cannot live upon nutriment supplied from any human source. The journals and letters of missionaries are valuable as temporary stimulants; but they are not the food of that spiritual vitality which must be maintained in order to the vigorous prosecution of the great work that is entrusted to the charge of the people of God. Those are the robust, effective Christians, who depend upon the Divine

Word for spiritual aliment,—Christians in whom the substantial truths of the Bible dwell "richly in all wisdom." No real loss, therefore, will be experienced by a people who shall, for once at least, be destitute of stirring news from afar, provided only that they shall be thereby induced to repair to the pure Word, and thence derive their encouragement and strength to proceed in the way of holy obedience. When the churches shall pray and give for the salvation of the heathen purely under the influence of faith in the Divine testimony, then will their prayers be likely to prevail, and their contributions to be made effective.

State of the Treasury.

Every reader of the Magazine, who is interested in the operations of the Union, must have perceived with regret and painful solicitude, that the monthly receipts, as acknowledged by the Treasurer, have been for some time unusually limited. The whole amount received during the first six months of the fiscal year has been only \$45,501,58. Of this sum, more than one half was paid in the month of May. Since then, the current receipts have not equalled, by *more than one half*, the current expenditures.

The Committee are profoundly anxious with reference to the probable result. *Must they incur another debt?* With the present ratio of receipts, this will be the inevitable issue, unless they yield to the fearful alternative, and withhold from the missions the regular and needed supplies. At no point can they make retrenchment so as to reduce the expenses, without occasioning actual suffering. Shall our beloved brethren, who have gone out with the pledge that they should be comfortably supported, be denied for a single month the small stipend upon which they rely for subsistence?

No missionaries have been sent into the field the present year, but such as were imperiously required by the respective missions to which they were designated. In-

deed, the number sent has not been a tithe of the number actually demanded by the missions, some of which, from the want of reinforcement, are in peril of extinction. After most unwearied efforts to procure *three* suitable men for China, the Committee have only *one*, with his wife, ready for departure, and him they cannot *now* send, unless they borrow the money to pay his passage! He is expected by the China Mission, and he himself expects, as well as wishes, to embark without delay. In both cases, the expectation has been voluntarily excited by those to whom they look for encouragement and support. Is there nothing in this matter of moral obligation? On whom does that obligation rest?

We commend the facts to the friends and supporters of our missions, with the fervent entreaty that they will consider them well, and lose no time in supplying the means which the exigency demands. Will not the pastors lay the matter at once before their respective churches, and make appeals to Christian hearts that shall call forth a responsive liberality, and dispel the gloom that now gathers about the prospects of our missions? Brethren in Christ, we pray you, fail not to do your utmost to prevent a repetition of that oppressive evil,—*a debt*. Ponder well the claims of this enterprise upon your untiring and zealous endeavors. Open your ears to the cry of the perishing heathen, to the calls of your imploring missionaries, and to the command of your redeeming Lord, and, in full view of your responsibilities, act,—act individually,—act in concert,—act vigorously,—act immediately,—act until your earthly service is done, and you go up to receive the rewards of faithful stewards.

Donations

RECEIVED IN SEPTEMBER, 1846.

Maine.

East Harrington, ch.	5,37
Wiscasset, John Sylvester.	5,00
Lincoln Assoc., Samuel Libby tr., viz.—Collection at missionary meeting at Thomaston	32,00; Thomaston, 1st ch.

14,00; do., 3d ch., for Rev. Amariah Kallock's life membership of the A. B. M. Union,	105,08; West Thomaston, 1st ch 14,71; Vinalhaven, ch. 2,97; Camden, 2d ch. 30,00; St. George, 2d ch. 13,00; Hope, ch. 5,48; do., Wm. Light 2,00; Union Centre, ch. 6,00; do. Lucy Lermond 1,00; Safrey Lermond 50c.; do., John Hemenway 50c.; Friendship, Ann Young 50c.; do., Susan Thomas 50c., for the Siam Mission,	228,21
York Assoc., F. F. Goodwin tr., for the life memberships of Rev. G. Cook, of Cape Neddick, Rev. J. Boyd, of Kennebunkville, Rev. R. Chase, of Wells, and Rev. A. Joy, of Milton, and for the support of Rev. Ivory Clarke, of the African Mission,	400,00	
Warren, Mrs. Eliza Miller, for Siam Mission,	5,00	
Cornville, Joshua Woodman 10,00; Eleazor Whittier 5,00; James Malbon 50c.; A. Morrill 50c.; Samuel Woodman 1,00,	17,00	
	— 660,61	

New Hampshire.

Claremont, Mrs. McLellan	1,00
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Vermont.

Brattleboro', ch., mon. con.,	24,00
Grafton, Rev. Mylon Merriam, for support of Rev. N. Brown, of Assam,	5,00
Woodstock Assoc., Peter W. Dean tr., viz.—Toward the support of Rev. N. Brown, of Assam, 332,23; Saxton River, Ladies' Miss. Soc., for support of a youth in Assam Orphan School, 22,26; Springfield, Mr. Cudworth 5,00; Mrs. Cudworth 2,00,	361,49
	— 390,49

Massachusetts.

Newton, Miss Eliza Jameson, for Siam Mission,	15,00
do. Upper Falls, ch., Isaac Keyes tr., mon. con.,	12,30
Beverly, 1st ch., mon. con.,	25,00
Chelmsford, Fem. Bur. School Soc.	17,00
Westfield Assoc., J. Haskins tr.	81,00
Franklin Co. Assoc., Nathaniel Lanson tr.	175,00
Wrentham, ch.	22,00
Boston	,16
do., "A steward," for Burman Mission,	5,00
do., Union ch., Merrimac St., George W. Chipman tr.,	18,25
do., 1st ch., toward the support of Rev. F. Mason,	100,00
do., Baldwin Place ch., mon. con. for Sept.,	8,35
do., Bowdoin Square ch., Board of Benevolent	

Operations, W. C. Read tr.,	14,88	
	—	146,64
do. Baptist Assoc., viz.—Littleton, ch. (§100 of which is to constitute Rev. Arus Haynes, pastor of Grand St. ch., Jersey city, a life member of the A. B. M. Union,) 138,17; North Wrentham, ch. 11,00; Medway, ch. 6,14; West Acton, ch. 9,00,		164,31
Monson and Wilbraham, ch., viz.—Mrs. S. R. Underwood 50c.; Miss B. Topliff 50c.; A friend 1,00; Mrs. Thompson 50c.; Miss A. Lampheer 1,00; A. Bliss 50c.; Mrs. E. J. Stowell, for Rev. N. Brown, of Assam, 1,00,		5,00
Cambridge, Judson Soc. of 1st ch., for schools in charge of Mr. and Mrs. Cutter, of Assam,		24,00
Andover, ch., mon. con.,		35,00
Wachusett Assoc., L. H. Bradford tr., for a life membership of the A. B. M. Union, to be named,		102,44
Malden, a lady 1,00; mon. con. 15,07,		16,07
Franklin Association		12,59
Woburn, Fem. Bur. Bible Soc., Miss S. H. Pearsons tr.,		14,00
Worcester, Mrs. Lucretia Goddard, a member of the 1st ch.,		50,00
do., 1st ch., for Rev. Samuel B. Swaim's life membership of the A. B. M. Union,		100,00
		150,00
		—1017,35
<i>Rhode Island.</i>		
Providence, a friend		2,00
Rhode Island State Convention, V. J. Bates tr., viz.:		
Providence, Pine Street ch., subscriptions for 1845 and 1846, 93,00; do., "mon. concerts, in part," 7,00; for a life membership of the A. B. M. Union, to be named,		100,00
R. I. Bap. Sab. School Assoc., for support of schools in Burmah,		83,21
A friend to missions		5,00
		188,21
		—190,21
<i>New York.</i>		
Saratoga Assoc., to constitute Rev. Isaac Wescott, of Stillwater, a life member of the A. B. M. Union,		100,00
Albany, 1st ch., C. Pohlman tr., viz.—Mon. con. 37,50; Sab. school 2,00; A friend to missions 50c.; for the support of Moug En, a native Burman preacher,		40,00
Yates Association		40,85
Steuben Assoc., for the life membership of the A. B.		

M. Union of Rev. Almond C. Mallary, of Wayne, N. Y.,	100,00
per Rev. A. Bennett, agent of the Board,	140,85
Bellville, Miss Breed 60c.;	
Young Men's Miss. Soc. 3,00;	
Fem. Miss. Soc. 12,00; Mrs. Heald 50c.,	16,10
West Chester and Putnam Co. Miss. Soc.	49,50
Plymouth Hill, "J. A. C.," for Mrs. Mason's school, at Tavoy,	1,00
	—347,45

Pennsylvania.

Welsh Association,	11,22
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Illinois.

Paw-paw, church	4,08
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Iowa.

Danville, Edwin Cady	10,00
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Wisconsin.

Milwaukee, S. S. Miss. Soc. of the 1st ch., E. A. Calkins sec., for Greek Mission,	10,50
	—
	32642,91

Total amount from April 1 to September 30, \$45,501,58.

BOXES OF CLOTHING, &c.,

From July 24, to September 26, 1846.

Mass., Charlestown, Miss Whiting, for Miss M. Vinton, Maulmain, a tin case containing two bonnets,	6,00
do., Cambridge, Fem. Benev. Soc. of Old Cambridge Bap. ch., per R. L. Buttrick tr., for the Shawanoe station, under the care of Rev. F. Barker, a box of clothing,	56,84
In same box, a package of sundries from a friend, for Mrs. Barker.	
do., Boston, Mrs. Haven, a small parcel of sundries, for Mrs. Stevens, Maulmain.	
Conn., N. Springfield, N. Springfield Bap. ch., for distribution, a box containing several pairs of boots, shoes, and stockings.	
N. Y., Rochester, Fem. Miss. Soc. of 2d Bap. ch., per Mrs. A. G. Smith tr., for the Tavoy Mission, a barrel of clothing,	47,23

☐ In addition to sundry donations in money, by various individuals, received by Rev. J. Meeker, while on his late visit to the East, Mr. Meeker desires to acknowledge the receipt of the following articles from friends in Cincinnati, for the Ottawa Mission station, viz.:

Four boxes and two barrels of clothing, valued at	400,00
Three stoves, from H. Miller,	35,00
Furniture, hardware, window sashes, bacon, &c.,	65,00
	—500,00

R. E. EDDY, *Treasurer.*

BAPTIST MISSIONARY MAGAZINE.

VOL. XXVI

DECEMBER, 1846.

NO. 12.

American Baptist Missionary Union.

China.

EXTRACTS OF A LETTER FROM DR.
MACGOWAN.

Ningpo, June 14, 1846.

Funghwa.

As a general rule, we have thought missionary operations in Ningpo might be best carried on by concentrating our labors in a few places within the city proper, so that but few excursions have been made into the country. It is only when health requires a change of air, that we quit our posts. A few weeks since, accompanied by Mrs. M., her two scholars and Ching, I visited the district of Funghwá whose inhabitants are considered by the Chinese as rude, ignorant and cruel. Among the people of this district and city infanticide is very common. It is said that commonly but one female child is suffered to live in a family; those in better circumstances preserve two. Opium smoking, the curse of China, prevails more extensively at Funghwá than in other districts of this department. The morning after we started found us before the village of Naptú, where a fresh water canal from Funghwá city, (about seven miles distant,) meets a tide water canal from the river. The tide had forsaken the canal, leaving us in the mud at the mercy of the unfriendly villagers. Our attempts at concealment were useless. It was soon hinted abroad that foreigners were in the boat. The report spread from village to village, and in a short time the population for several miles around were brought together. The women, for the most part, posted themselves in a cypress grove. A bridge was chosen by the men in

gowns, or the literati and shop-keepers, while the populace generally, crowded the shore in some places up to their knees in mud. Ching went out to distribute tracts and to address the multitude. His books disappeared at once; but there seemed no disposition on the part of the people to listen to his remarks. They demanded to see the foreigner. As we were far beyond the limits assigned to strangers, I did not make my appearance until urged by Ching. They received me with a shout, and gave marked attention to what I told them of the gospel; their dialect, however, differs from that of Ningpo a few shades, so that I was not well understood. It was known that I declaimed against their idol worship; but the foreigner's God, and his mode of worship, were still an enigma. A deputation was accordingly sent to the village temple for the tutelar idol. It was a gaudy image, having been recently regilded, about ten feet in height. The poor people now expected to witness a demonstration of our mode of worship. "Let us see how foreigners worship Poosa; we want to attend to our own affairs, let him come quickly." To this demand the women gave a noisy response. Ching now addressed them at some length; he was evidently understood by the greater part of the audience, but the party in possession of the idol thought we wanted to get possession of it, and offered to dispose of it for about half a dollar, and fell in their demand one half. Ching wished me to purchase it for sending home. Had I done so, the result of our visit would have been unfavorable rather than otherwise. I declined it at any price. Having satisfied their curiosity by gazing at me for an hour, they became clamorous to see Mrs. M.

As we were entirely in their power, it was thought best for her to appear. None had ever seen a foreign female; perfect silence reigned except at the cypress grove, where sundry criticisms were passed, especially about the form and size of the feet; the women thought it a pity they had not been bandaged in childhood, as her complexion was so fair. Her hands were thought to be yellow until a glove was taken off, which they still considered a portion of the hand, a kind of outside skin. The men now filed off in different directions, and the women hobbled after them. Only the children and some riotous fellows, about thirty in number, remained. These gave us much apprehension, as it was evident they were bent on plunder. "There is but one red-haired devil on board, why fear him?" With such exhortations, they got under the boat and commenced dragging her on the bank, but a few flourishes of a cane made them scamper like schoolboys. They renewed the attempt several times; Ching and myself reasoned and expostulated, but in vain. Nothing but the cane was heeded. As the tide came in, they threw water into the boat, tore off the mat covering, and annoyed us in so many ways, that we were glad to quit the unfriendly place at the earliest possible moment. Our return was by a broad canal, which, like a great portion of the canals of China, was formerly a rivulet. Nothing could exceed the beauty of the valley through which we passed. It seemed like a splendid park, studded with hamlets, temples, and groves of cypress, enclosing the tumuli of the dead. On one of the mountains which bounded the river, was a graceful pagoda, designed to avert all noxious influences from the neighboring plains. The husbandmen were actively employed; some in reaping the ripened wheat, (middle of May) others in sowing cotton, or transplanting rice, whilst at the door of almost every house, the women were occupied with their spinning-wheels, or "grinding at the mill." At short intervals, tasteful stone bridges were thrown across the canal; these were always crowded with women, to look at us as we passed,—the men and boys kept running in advance of the boat, to get a sight of us also, and to throw, occasionally, a flower at Mrs. M. We had exchanged the Funghwá district for the district of Ningpo, and were no longer treated as strangers and enemies.

Túyáu and Ts'zki College.

On another occasion we made a visit to the city of Túyáu, in the adjacent department of Siánking fú, about forty miles N. E. from Ningpo, on a river of the same name. It is a walled city, about two and a half miles in circumference. On the opposite side of the river is also a wall enclosing a smaller city. The bridges in this vicinity would be an ornament to the Seine or the Thames. One of them indeed resembled Pont Neuf, from the stalls on the top for the sale of petty merchandise. I did not land, but Ching went into the city, where he found attentive listeners whom he supplied with books. On our return, we stopped at the village of Changdien, which I visited, placing a tract on the counter of every store in the business street. On reaching the boat, I found several hundred persons awaiting my arrival, whom I briefly addressed from the top of a table. The literary men appeared to understand me, as I heard them explaining to the people. From Changdien the river branches off to the wealthy city of Ts'zki, in the department of Ningpo. This city, like Funghwá and Túyáu, were taken by the British in the last war; but there was little or no resistance except at the former city, where a body of Mian-ty (the aborigines of China) were posted. They were dispersed with great loss on their part, and not without bloodshed by the invaders. As our tracts were previously disposed of, we did not enter the city, but stopped to admire its beautiful bridges and the Buddhist monastery situated in a romantic copse and almost buried in trees and flowers. In this sylvan retreat a host of dronish monks vegetate, rather than live, repeating prayers in an unknown tongue. Their liturgy consists of four monosyllables, *O me to fu*, which is ever on the tongues of the devout, but many are too indolent to mouth even this brief sentence, but finger their rosaries until they fall asleep. A canal about twenty feet wide and three miles long leads from Ts'zki to the Ningpo river, which we now entered. One of the chief marks of the wealth and greater refinement of this district over any other in the province, is the large number of monuments in honor of widows who have never married, and of men distinguished for worth among their fellow-citizens. But the greatest monument I have yet seen in China, was a college near the junction of the

canal and the river. It was founded by a retired statesman, about twenty years ago, for the *poor* boys in the district. There are only twenty-two pupils now being instructed in the spacious building erected for that purpose. I had previously visited the school or college, and was received with great courtesy by the two preceptors. They and the boys took my tracts, and I have no doubt read them.

Chapel services.

Opposite the office of the military commander of this and the adjacent departments, is a low, dilapidated building, recently white-washed, having over the door, in large characters, the inscription,—"TRUx GOD TEMPLE." This is our chapel. It will accommodate eighty or 100 people. Every Sabbath it is twice filled with people, and during the week is constantly open to visitors. Both the assistants reside here. Whilst one is in the tea shops, explaining the gospel to idlers there, the other is at home engaged with the visitors. The Sabbath services, if witnessed by friends at home, would not at first give them a favorable impression, for every thing at this new station is rudimental, and though hundreds of thousands have a general knowledge of Christianity, it has not yet affected their conduct, much less their hearts. The men bring their pipes, tobacco and flint;—they strike fire, fill the room with smoke, which they blow through the nasal orifices, and make remarks to one another about our words, dress, and appearance. The women bring their work and sometimes their tea-pots, thrusting the nose into their friends' mouths, as the men do their pipes. In the midst of this confusion, the assistant preaches. The character of the remarks may be gathered from the journals herewith transmitted.

When the assistant finishes his sermon, I follow with a few remarks, the result of the previous week's study. My theme is generally the atonement. We conclude with prayer and singing. I speak in the morning at a meeting in my own house, in the afternoon at the chapel, and then again at Dr. Hudson's, the English Baptist missionary.

A Pork Carnival—Superstition.

The authorities lately issued a brief proclamation forbidding the slaughter of hogs, in order to propitiate some of

the gods who had power over the heathen. Rain had fallen so long, and to such an extent, as to injure the crops and occasion apprehensions of a famine. The fast was ordered to continue until the weather cleared up. The bad weather continued more than a fortnight longer. Another instance of the superstition of this people came under my notice the other day, in following to the grave the body of an English sailor, who fell into the river and was drowned. As we passed the vessels, the greatest consternation was manifested on board the junks lest their *vessel's eyes* should see the coffin. Some covered them with pieces of matting, sails, &c.; others in their haste took off their clothes and covered the junk's eyes until the coffin was out of sight.

The Priesthood and Women.

An Imperial proclamation against vice and immorality was lately issued by the highest authority in the province. Many vices were mentioned that cannot be named here. Very stringent regulations are made respecting the visits of women to the temples and monasteries of the Buddhist and Táu sect. The husbands or elder sons of women found there, are to receive forty blows, and those women who have no husbands, nor children of the age to govern them, (sixteen years) themselves are to receive the flagellation. This edict illustrates the views entertained of the prevailing superstition by the existing dynasty, and corroborates the charges brought against the priesthood of crimes always found among those who exclude themselves from the world in monastic cells.

Opium smoking.

Notwithstanding I have announced for more than a year, my inability to furnish antidotes to the opium smokers, I am still pressed on every side by their importunities for relief. Some two weeks since, the mayor of Hang-cháu, the capital of Chekiang province, called on me with a train of attendants, soliciting a remedy for the dreadful habit. I was moved to compassion and indignation by the spectacle,—a man venerable for his years, for his literary abilities and his station,—ruined, forever ruined, by the cupidity of Western legislators and merchants. My visitor would not quit me until I gave him a *placebo*. Should he follow the directions which accompanied it,

it will prove a specific. I felt that in telling him of the Savior, I was beating the air. Compared with the slave trade, the traffic in opium is, I think, the most to be deplored. It is evil, and only evil.

Hospital—Poisoning.

An unhappy division in the Medical Missionary Society of China, has occasioned the suspension of my professional labors in the hospital. The party to which I have fallen have no funds, and I can only attend to those patients who can come to the chapel. Last week I was contemplating the period as seemingly very near, when even this dispensary practice must cease, as my stock of medicines was nearly exhausted; but yesterday I had the extreme satisfaction of receiving a box of medicines from Dr. Jewell and other friends in Philadelphia, sufficient for the treatment of several thousands of such cases of disease as are most common in this city. Late events have manifested to the world, that the cause of missions is planted as deeply in the hearts of Christians at home, as it is in the most zealous missionaries abroad.

A painful circumstance occurred not long since, which, in some parts of China, would have been attended with serious consequences. The whole of my arsenic,—between two and three pounds,—was surreptitiously obtained by one of my neighbors, who, thinking it was flour, had it made into cakes with lard. Eleven persons partook of it, but the quantity was so large that it acted like an emetic, being ejected from the stomach the moment it was swallowed. One poor woman, however, only tasted the fatal cake, and by the time I reached her dwelling she was a corpse. Those who escaped, suffered for several days from inflammation of the stomach. I cannot learn that they attached any blame to me in this painful affair.

Electro-Galvanism.

A large party of literary gentlemen, including a mandarin, came to witness an exhibition of Pike's newly invented electro-galvanic battery. It was a curious scene to see my visitors grasp the wires, endeavoring to restrain the action of the animal; for such some of them considered it. They believed all I had to say about electricity, and excused me from making thunder; but the orrery was less clear, and they

doubted the astronomical information I endeavored to communicate. One of them assured me that when I got the literati to believe the gospel, that the common people would follow. The remark was correct, but they are the last class likely to embrace the truth. Missionaries to the Chinese generally direct their chief labors to the common people, and wisely, for they hear us gladly. Nevertheless it is exceedingly important that those who lead the people should be enlightened, for when they discover that they really are ignorant of the world around them, they may thereby be humbled enough to listen to religious truth. This mission is indebted to the Messrs. Pikes, of New York, for a variety of philosophical instruments, which answer the purpose of religious tracts in the hands of the missionary.

Results of missionary labor at Ningpo.

It is now more than a year since the gospel began to be preached in this city. At all the other ports where missionaries have labored, there have been conversions, whilst at Ningpo all are pagans still. There is nothing in this fact to discourage us, for none of the missionaries understand the language so as to make known fully and clearly the truths of the gospel. At Amoy, Shanghai, and Canton, where success has attended the preaching of the gospel, it has been preached by veteran missionaries, and for two, three, and more years. This much has been effected here,—the whole population have been made acquainted with the leading truths of Christianity. The religion of Jesus is spoken of every where, and is frequently the subject of discussion among the people. I overheard a man telling a circle of friends about several of the miracles of our Lord. The people never showed any strong attachment to idolatry, and now I think it has less hold upon them. Observing respect being shown to an idol on board a vessel some days ago, I argued with them that my dog was more powerful than their idol, and to prove this, offered to throw him into the river, if they would do so with the protector of the boat. The proposition was, "that if the dog could save himself, and if the idol could not, that they should no longer worship Poosa." The idea seemed to amuse them, but they did not care to lose the image.

The attention of a schoolmaster, named Chin, has been called to the gos-

pel, first by meeting with a tract, and afterwards by conversations with Ching, to whom he applied for further instruction. The style of the tract on the Decalogue did not suit him, and he accordingly wrote another, which he wished to have printed and circulated, offering nearly a dollar for defraying the expense of publication. The style of the tract is considered excellent by literary men, and the doctrine commended,—and here lies the fault in his interesting production. The author attempts to show that the doctrines of the Bible and those of the great sage of China do not conflict, but are reconcilable the one with the other. Chin has since become my teacher, and has professed to believe the gospel, expressing a desire to become a baptized disciple of Jesus. His case is one of peculiar interest, and is ever on my mind in prayer. I sometimes allow myself to hope that the Spirit has commenced a work in his heart. Should he prove a disciple indeed, our hearts will overflow with gratitude to Him who has permitted us to labor in this portion of his vineyard.

EXTRACTS FROM THE JOURNAL OF THE
NATIVE ASSISTANT, CHING.

[Translated by Dr. Macgowan.]

. . . . Went into the street outside the chapel, and called people to worship. I strenuously exhorted them to seek the true happiness of Jesus, and not foolishly seek the false happiness of this world. Discoursed to good and bad,—of heaven for the one, and hell for the other. Afterwards conversed with two old men, who said, "Sir, this doctrine is not a light affair." I gave them books. . . . Discoursed on the vanity of idols. A little boy said "I know that wood and clay images are useless, but the world is unwilling to part with them." I said, "those men do not understand, but you do; it is therefore important that you should discard them."

A Mr. Chang asked, "How did Jesus become incarnate?" I explained it according to the gospel, and said, "at thirty years of age he preached the kingdom of heaven, and taught men to repent, until he died and made atonement for sin." The man said, "next month I shall have leisure to come and worship with you." He was pleased with the books, and went away.

In the afternoon, had a number of

children to hear the preaching. A man asked, "How does the doctrine of Jesus differ from that of Poosa?" I said, "Poosa entered China during the Han dynasty, not to save men, not to atone for sin; Jesus is the Savior of all nations. He controls the birth and life of men. He atones for the sins of those who rely on Him and keep his commandments. Thus God is pleased to forgive them and cause them to escape the misery of hell, and to enjoy the happiness of heaven; therefore Jesus and Poosa are not the same." The man said, "I wish to enter this religion; how can I?" I said, "it is not difficult; you have only to believe and obey the commandments of Jesus, and observe the Sabbath day." He said, "the doctrine is most true, but how can I keep the Sabbath?" I said, "the Lord provides all needful things; He is certainly able to supply all your need." The man was pleased, and went away. Next day discoursed on the creation of the world, and the coming of Jesus.

Spoke of the creation again, and on the atonement for sin, to above forty men and women. A man asked, "Is not this the same doctrine as the Roman Catholic sect?" I replied; "by no means, *this is silver, that is white copper*; this is genuine, that is counterfeit. Beware, gentlemen, that you are not deceived, and take the false for the true." Above sixty hearers, old and young. Called the people from the street and gave books. Spoke of the compassion of God, and the love of Jesus. Met several women, who inquired if women might hear and learn the doctrines. I said, "come in; it makes no difference, whether male or female, if they only believe." They came and heard the gospel. As I was speaking, a young priest entered. I then preached on Chinese Buddhism,—that it caused the ruin of men's souls, that it was altogether bad. Many said, "this is excellent;" but the priest's face became as red as blood; he turned to the door and went out.

No men came to-day, so I went out in front of the Tetuck's office, and called men to enter. Above twenty came in; to whom I spoke of the Creator and Savior of the world.

A Mr. Loo inquired deeply into the doctrine of Jesus. He said, "it resembles this place religion." I said, "they cannot be compared. You are a literary man; you have read Confucius; you know that in his time

Poosa was not worshipped, and that when it was introduced, it made great confusion, doing evil to the people. Poosa is unable to protect men." He said, "well said, but there are many kinds of Poosas; some can protect." I said, "None. I am a Chinaman; I know all the gods, but never saw one able to save a man's life. They have eyes, but cannot see; legs, but are unable to walk. On the contrary, Jesus is able to save men's souls. He rules the world; how can Poosa be compared with him? Jesus made an atonement for sin." Loo said, "this is a true doctrine, but there are not many who believe it, or worship. I am only one man; if I believe it, men will laugh." I said, "Jesus is a perfect Savior; quickly believe and do not fear."

Discoursed on the inutility of idol worship. A Mr. Cheng inquired, saying, "you are from the Canton province; have they no idols there?" I said, "they worship Poosa in all the provinces; none of them know the doctrine of Jesus; but as I know it now, most assuredly I cannot worship idols. If you do not embrace this religion and worship Jesus, rejecting idols, God will certainly punish you." Some present were not much pleased, and went away. Next day, a Mr. Tsiang said, "Sir, you wish men to worship heaven and earth, and not Poosa,—do you not?" I said, "No; heaven and earth are inanimate; heaven is as the ceiling of a house, and earth as the floor; you ought to worship God, who, seeing that all men were wicked, sent his Son Jesus to die instead of men. He died for all nations." Tsiang said, "what you say is true." Some, again said, "this is Roman sect." I said, "No, we worship Jesus only." An objector said, "that I should respect Poosa." I said, "he was helpless,—his temples would fall and crush his body if you did not protect him."

Discoursing on heaven and earth, shewed what a pity the world should be ignorant of their Creator, ignorantly worshipping what He had created. "Alas! how is it to be regretted. You should all from this time worship the Creator of all things. Believe what I say of the Lord and Savior's doctrine, and do it. He will forgive your sins, and save you from future misery." All were pleased, and took books.

Two gentlemen, a Mr. Le and a Mr. Chang, came and inquired, saying,

"the American teacher is a physician; we are opium smokers; can he cure us?" I said opium smoking is a disease of the heart, making you follow that which is corrupt, and unwilling to return to the good. If you believe in the doctrine of Jesus, worship the true God. The Holy Spirit will change your heart's disease. Call again at this temple, and hear the gospel. A Mr. Lo, from Shangtung province, a relation of the Chibien, (mayor) called and said, "I hear this is the place of a foreigner, who is come to teach the Roman Catholic religion, is it so?" I said, "No; that religion and the religion of Jesus are widely different; the Roman Catholics are like the Buddhists,—they use idols. There is only one true way. Believe on Jesus, and accord with the true God's laws." They said, "this is good." At the conclusion of the discourse a young lad said, "this foreign religion is preached, expecting to overcome the empire." I said, "No; the disciples of Jesus regard all under heaven as one family; they do not wish to seize the empire; they have come only to instruct you in the Lord's way, and to exhort you that your souls may be saved."

To-day the hearers said, "this doctrine is excellent, but why do the disciples of Jesus not forbid opium coming to the 'Flowery Land?" I said, "you are in error. There are good and bad foreigners. The men of all nations are covetous of gain; if all men were the disciples of Jesus, there would be no unjust gains: as for the opium business, the Chinese are stupid to take what foreigners wickedly bring them. It is not given away, but is as dear as pearls. Truly the Chinese should not buy; they must exterminate it. Moreover the opium eaters are their own destroyers; it is not from violence they die." They all said, "this is according to reason," and went away.

Above 100 hearers present. A Mr. Lan said, "I daily, in the morning and evening, worship the kitchen god in my house with incense. You say this is a bad affair, but my petitions go to the god of the kitchen, who is in heaven, and he will send his blessing on me. Now, will this do?" I said, "it will not do; if you wish to do good, you must worship the omniscient God, instead of petitioning Poosa." He replied, "God is most great and man is most small; I dare not petition myself; moreover, men cannot understand

God, therefore they worship Poosa, who is like God's ambassador, and instead of God. In the empire we have small and great mandarins to rule the people; how can the Emperor understand the people?" I replied, "you compare the Lord to men. Tankuang is an earthly Emperor, God is ruler over all nations, and does not need Poosa to assist Him. Poosa is the work of men's hands; how do foreign nations receive blessings? They have no Poosa. Men act so because they know not the true way. God blesses through the Holy Spirit and Jesus. God knows the hearts of all men. Now I exhort you to resolutely reject the worship of Poosa; repent of sin; worship God; believe the doctrines of Jesus and you can be saved."

Coming and going, there were about eighty men. A young man said, "Sir, according to what you say about the one God, there is no use in carrying Poosa about, to stop the rain?" I said, "certainly there is no use in it; it is the affair of God only." They all said the doctrine was good.

From early to late, the hearers were about fifty in number. A literary man, surnamed Chin, named Han, a school teacher, said, "some days ago a friend gave me a book, I observed in it the name of Jesus, and that it exhorted men to do good, but the style was obscure; but I believe the doctrine is true, and wrote an explanation of the Ten Commandments, which you may print. I will give 1000 cash towards it." I told him I would show the book to the teacher, and he went away. Again he came and said, "this doctrine is deep; but when taught a long time, all the literary men will believe it." He also said, "I met at my house a Taouist priest. I explained about Jesus being a Savior; he rather believed." Several literary men came; they said "Confucius taught that if we could not understand life, we could not understand death." I said, "God teaches this, and the duties of life also." They said, it was a better doctrine than that of Confucius."

Chin came and said, "the doctrines of Jesus are true, but extraordinary; how can I dare not believe?"

A Mr. Yen said, "this is an excellent doctrine; I believe Poosa is false, and that God is the Lord of heaven and earth." I said, "If you truly believe, then you will have happiness indeed." A Mr. Lin said, "to be just and sincere, and doing good, there is

then no need of worshipping God,—is it not so?" I said, "No; men's natures are originally wicked; if Jesus does not atone for their sins, and the Holy Spirit change their hearts, they cannot do good." He did not reply, and went away.

Sabbath. Worship day. Spake first of God, the Creator of heaven and earth, and next of Jesus saving men. The words were not finished when men said, "that man's teacher is a foreigner, who sells opium, how can you talk of justice and harmony? I said "he does not sell opium; but not fearing the sea, has come thousands of miles to teach men to worship the true God." They said, "why does he give away medicines, and exhort men against opium, and to do good, and not cure opium smokers?" I said, "opium smoking is the heart's sin; if you believe in Jesus, you can be cured, there is no other remedy."

EXTRACTS FROM THE JOURNAL OF THE
NATIVE ASSISTANT, TSING.

[Translated by Dr. Macgowan.]

The disciple, Tsing, went to Tsiang's tea-house, near the Longevity bridge and temple, and explained the gospel. A Mr. Lin objected, saying that it was "red-haired men's affair." I said, "No; it is from Jesus, who came from God to teach men to forsake their sins and to do good." At another shop there was a Mr. Wang, who said, "but although this doctrine is true, it is derived from the Chinese Confucius." I said, "Confucius was a great sage, who taught men how to enjoy happiness in this life; to practice benevolence, justice, propriety, truth, and other similar things; he was a scholar and a ruler, and the ruler who is unwilling to follow the instructions of Confucius, is a lover of evil, and injures the people; but I discourse of God, who gave His Son Jesus to teach the true doctrine to all nations, that they may be happy in this life and enjoy eternal happiness in heaven. God requires us to love other men as ourselves, and to refrain from sin." They were all pleased. I gave them books and left.

Preached to twenty men at the "True God Temple," from John ii. 1—13. Next day went just without the east gate, to Gi's tea-shop. After explaining the gospel, a man asked, "which is your honorable province? where is your

wealthy residence? what is your high name? and what is your style?" He then asked me if the doctrine came from "the red-haired men." I said, "No; that Jesus appeared in Judea. He said "Judea is a foreign country; how can you know the affair?" I replied, "my teacher is from the 'Flowerly Flag Nation,' who received it from other teachers, who received it from Judea." A person named Chung, then said, "I have a son, fourteen years of age; I should be pleased to have him go to that teacher to learn the true doctrine. Can it be done, or not?" I said, "I must distribute my books, and explain the gospel, and have no time to converse on this subject. If you are sincerely anxious, you can bring your son to the American teacher, Macgowan, and ask him if he is willing to take charge of the youth." They were greatly pleased at this. Gave books and returned.

A man, named Tiàn, said, "this religion is only the red-haired men's religion." I said, "not so; these sacred books are from God, who is most merciful; and since all men have sinned, he gave Jesus to save them from eternal misery. Jesus came from Judea preaching repentance. If you serve God, you, too, will enjoy the happiness brought by the gospel." A Mr. Chih inquired how far it was from Judea to the red-haired country. I replied, "with a fair wind, one could arrive in about two months from one to the other." He answered, "this is reasonable; but Jesus is the Son of God,—how, then, can any one dare to use His name irreverently?" I then said, "Jesus had two other names in China, one, called Lord and Savior of the world, and the other, called Christ." An old man then said, "the doctrine is true, it is good to preach it to men; will you, honorable sir, give me some books, that my children and grandchildren may learn how to become good?" I gave away many books and left.

A man said, "Jesus was a man." I replied, "He was the Son of God, the anointed Savior of the world,—a Being of perfect righteousness, who atoned for the sins of mankind." Another said, "truly the Creator of heaven and earth gives us all things; truly Pooosa is unable to protect us, for men make Pooosa." I gave them books and came away.

Told a man I formerly worshipped Pooosa, but since I have known the gospel, I dare not do it, lest I sin against

the great God and the Lord Jesus, the Savior. A man asked, "in your honorable place, do not people study the books of Confucius?" I said, they do, and discoursed of the religion of Jesus, comparing the two. Spoke also, of the resurrection. The man said, "this is very good."

Went to the Fokien temple to distribute books; there were about twenty men there, to whom I explained the gospel. One of them said, "yesterday three men, who were brothers, were talking in the city Space temple and Yaou's tea-house; that you, sir, spoke of the true doctrine, forbidding men to worship Pooosa; that there is but one true God, the Lord; that men ought to love all men as themselves, and to avoid all sin. Your humble younger brother was much pleased, and as he lives two or three days off, and cannot often hear it, I shall thank you, sir, for some books." I gave away books, and all were pleased. At Li's tea-shop, a man asked who was my teacher, of what honorable nation, and of what wealthy family he was. I said, he was "a Flowerly Flag man," named Macgowan." At Yan's tea-shop, near the city Space temple, I preached the gospel. There was a scholar present above seventy years of age, who said, "chaos was the origin of all things; the excellent was called heaven, and the bad earth; but we know that the maker of all things is the Lord; how is it, then, that the red-haired men come so far to tell us that? Moreover, what a pity it is that your books should be so despised." I said, "those who despise them commit sin. You speak of the Lord, why do you not worship Him?" The old man said, "the images were received from our ancestors, and it would be unfilial not to worship them." I told him he was sinning against God by worshipping Pooosa, and gave him books.

A man said in a mocking way, "you have no other business than to propagate the red-haired religion, eh! I don't worship Pooosa; I worship heaven." I replied, "worship the *Maker* of heaven and earth. What do you get from Pooosa? What is there that you do not receive from God? He does more for us than our parents, and if we trust in Jesus, our souls will enjoy eternal happiness in heaven; but Pooosa was made by men; he cannot cause it to rain after a drought; if you do not repair him, he will fall in pieces; if he needs repair how can he protect you?"

Mr. Chin said, "this is most reasonable." The assembly were pleased to take all my books. A Mr. Wan, aged seventy, said, "our country's great and pure dynasty have given sufficient instructions for the five relations, enjoining especially the duty of worshipping ancestors. Now these books say that we should not worship ancestors; what does this mean? will you, sir, please instruct me?" I said, "how can I presume; this relates to the religion of God, who alone judges good and evil, who bestows heaven on the one, and condemns the other to hell. Now to give Him partial worship, is to sin against Him. Before chaos, from eternity, God has existed, and has always supported our ancestors as he has done us. Our Emperor does not yet understand God, or he would not have enjoined the worshipping of ancestors. God is the ruler of all nations. He has sent His true doctrine to our country. It is only a few years since it came, and it has not yet become known in every province." The old man replied, "you speak according to reason."

Preaching in a tea-shop, a Buddhist priest said, "this is the red-haired country's doctrines, alluring, deceiving men's hearts about Jesus, praising him as God's Son. It is not a true affair. Gentlemen, you should not listen." I said to him, "you are angry, and sin against God. God so pitied this world that he gave Jesus to atone for men's sins. Read the history of the Savior. You, priests, deceive the people, and indulge in vice." The people were pleased.

Some men inquired when Jesus came? I said, "more than 1840 years ago." They said, "He was English, and less ancient than their sages." Explained the gospel to above thirty men. A man said, "I do not believe in idols; I worship heaven." I replied, "observe this house, it was built by some one, that is evident. So God is the creator of heaven and all things." An aged man said, "in high antiquity we worshipped not idols, but heaven and earth, which is the same as God; but I know this Jesus is a holy person; is it not so?" I said, "Jesus was not a mere person, but the Son of God." I then discoursed on the attributes of God; afterwards, of the Savior of all nations, and on His atonement, and ended by saying, "gentlemen, fathers, and brethren, if you are willing to believe, you will enjoy eternal happiness in heaven; if you

continue to worship Poosa, you will suffer eternally in hell." I gave away books.

A Mr. Ho inquired if Jesus taught the ancestors of the red-haired people? Explained and said, "if men slight Him, they slight God, and their sins will not be forgiven." They said this exhorting men to do good, was a very proper affair.

Forenoon of the Sabbath, gave away books at the chapel; afternoon, went to Chin's tea-shop; thirty men present, who inquired if this religion did not come from England. I said, "look at these books and see; there are no English affairs here." Some inquired how far Judea was from the central land? One old man said, "what you say is reasonable, but the red-haired men sell opium, and in many things act improperly; how can they exhort men about God?" I said, "the foreigners who do this are wicked men; if they worshipped God, they would not do so, but be just and good." Exhorted them to reject opium and to believe in Jesus. Next day objectors answered, saying, "it is difficult to believe the religion of those who sell opium." I then explained. A man said, "though the doctrine may be true, it will never be believed, because it comes from England." I said, "how can you call it English? England has disciples who go and preach, but the doctrine is not English; it is from God." Another said, "Jesus was a holy man of England; but the Chinese people will not believe." A Mr. Chang said, "according to what you say, we should worship God and not images of Poosa. I think Poosa existed from high antiquity, and that all men worshipped him; the greatest and most extensive of nations received this religion; emperors taught it, and it became, at length, the affair of the great and mean throughout the empire." I said, "for many ages China had no images; that Poosa appeared subsequent to the Han dynasty. Its followers were worthless fellows, and have been so until now; that the empire has never been tranquilized; that God abhors image worship, who is the maker and governor of all nations; that they should know that He bestows His Holy Spirit on the men who ask for it; that He is infinite in power and wisdom. All should reverence Him." Exhorted them to believe the religion of Jesus; told them their souls could not be saved after death. There was

a taxgatherer present, a bad man, who said, "this preaching the gospel is a wicked thing, it is the red-haired wicked custom; do not listen to him." I endeavored to explain the truth, and said, "it is not an English custom. Worship the living God." Some then called out, "good, this is true."

LETTER FROM DR. DEVAN.

Canton, July 10, 1846.

We have just passed through a season of excitement, which, at one time, I feared might be a serious interruption to the gospel in this city. But God is our helper, and we may not fear that any wrath of man is too powerful for him to overrule to his glory, or to restrain from injury to his cause. We, as you are aware, have always regarded ourselves, as well as all foreigners, as standing over a mine of gunpowder, which any spark of popular excitement may explode; for there is a deep-rooted hatred against foreigners existing in the minds of this people, which is ready for, and delights in any injury they can inflict upon us. The officers of government (years gone by) planted this spirit among the people, and the infection has so perfectly succeeded, that even the smaller children are taught to bestow upon us abusive epithets, and make motions with their tiny hands indicative of decapitation.

On Saturday last, (4th of July) Mrs. Devan and myself went out in a boat and landed on the shore, about twenty-five minutes' rowing distance from my house. We walked to an eminence about one eighth of a mile inland, and Mrs. D. and myself were endeavoring to get a breath of fresh air, when I saw from a neighboring village crowds of men and lads rapidly running towards us and exciting each other with loud, savage yells. I had distributed tracts and spoken of Christ to all passers by, some of whom had endeavored to get us to approach the village, while others, (perhaps more friendly,) advised us to return. However it may be, I called out to Mrs. D., from whom I was separated some dozen rods,—"To your boat! to your boat!" She ran towards it, and I lagged behind to cover her retreat. She reached a path leading thither just as about fifty men and boys made their appearance, running at the top of their speed, some few hundred feet in the rear. When I found that she was secure, I turned round and

preached the gospel as well as I could to the rabble, and distributed tracts. They listened, but on finishing, I had sufficient evidence of their ill feeling in the insolence they exhibited. I learned, two or three days afterwards, that we were seen by the American Chargé d'Affaires, and were considered by him as in a hazardous position, from the well known bitter feeling entertained by that people against foreigners. It was but a short time previous, that an English gentleman was cruelly injured by those people. I merely mention the above circumstances in connection with the following, to show you the extent of Chinese ill-feeling towards us.

On the evening of Wednesday, (July 8) after prayer with the Chinese, one of them told me that a mob was breaking into the windows of a foreigner's hong and were smashing every thing. A missionary of the American Board of Commissioners for Foreign Missions was sitting in my house at the time; he, fully aware of the fearful character of a Canton mob, immediately, by a round-about way, started for his home in the factories. Mrs. Devan and myself were now alone, she being the only foreign female not under the protection of American or English guns. I had given orders to watch my front door for the approach of the mob towards us, and had returned to where my wife was sitting, when we heard the frequent report of fire arms. We at once knew that the difficulties were increasing, for Chinese do not use fire arms in their mobs, and that the foreigners must have been driven to their use. We knelt in prayer, and committed ourselves into the hands of Him who sent us hither, with a petition that he would continue to do with us just as He thought best for His cause. About 10, P. M., an American gentleman sent a note, to ask if we were safe, or wanted assistance. I had just sent an answer, declining help; when another note arrived from him, saying that an armed party of American gentlemen had been organized, who were ready to fight their way to us and escort us to the factories. While we expressed our heartfelt thanks for their kindness, we declined it for three reasons. 1st. It would expose the lives of those gentlemen. 2d. It would attract the attention of the people to our comparatively obscure dwelling, and so much more, probably, draw down the mob

on us. 3d. We really felt safer than if we were in the factories themselves, because I had every thing prepared for a flight over the roofs of the houses to the boats. But, above all that quieted us was, that passage in Isaiah, "*Thou wilt keep him in perfect peace whose mind is stayed on Thee.*" Those few words imparted a greater feeling of security, than if we stood in the midst of my brave and generous fellow-countrymen in their Hongs. Just before retiring to our bed-room for the night, I sent a messenger out to learn the state of matters. He returned, saying, that three Chinese were killed, and also one foreigner,—all shot by foreigners firing into the mob, but that the mob had greatly dispersed; foreigners and a few Chinese soldiers having possession of the streets. I overheard the Chinese around me congratulating themselves most heartily on the fact that a foreigner had been killed. It seemed to be quite a satisfaction, nay, a matter of delight, if I may judge from the hearty laugh that accompanied the declaration.

About two o'clock the next morning, (July 9) several coffins passed our house, which I afterwards learned were for the reception of the killed. When daylight arrived, we received a note from another American friend, informing us that several ships' crews, from Whampoa, had come up armed, and that the merchants were about to remove their treasure and books, to be in full preparation to give a free and full attention to a repulse of the mob. At the same time, a number (say 100) of Chinese soldiers came and quartered themselves next door to my house. During the morning, I felt quite unhappy at the fact, that prudence appeared to suggest to me the propriety of having no preaching this day, lest the number gathered (say seventy or eighty men) in my house might lead to an uproar in the present excitement of popular feeling. But God relieved me of my unhappiness in this manner. I gave a tract and a *segar* to a soldier. In a little while, two more came into my house, to each of whom I gave a large tract, but no *segar*. To these we explained the doctrines of the Christian religion. I then began to think it would be unadvisable to allow these soldiers to enter any other part of the house than the chapel. So, with two native assistants and a parcel of tracts, I seated myself *there*, and in a few minutes six or eight more soldiers came in.

After explanation of the religion of Christ, one of them asked whether we would not have preaching *now*? I told him "Yes, if you will bring sixty soldiers to hear." One of them went out for the men, while I retired with the assistant whose turn it was to preach, to pray with him for a blessing on the word to be spoken. On our return to the chapel, I found the room filled with soldiers; and while the assistant spoke from the parable of the wise and foolish virgins, I stood at the door and kept out the usual mob which gathered around the door in times of preaching. When the preacher had nearly finished, the officer sent for the men to come to muster, but not a soul of them would stir till the preacher had finished; the messenger called a second time for the troops, but they would not go till all was ended. This being the case, they walked out very orderly, and I gave to each one a book, with which they appeared well pleased. During all the rest of the day, I really rejoiced that Providence had enabled me to have no interruption to the preaching of the gospel, notwithstanding all the riot. The only difference from ordinary times was, that *now* my congregation were soldiers of the Chinese government instead of ordinary passers-by in the street.

About 500 of these soldiers were surrounding the factories, and they maintained possession of the streets, taking care not to allow the mob to accumulate at any one point. Thus matters now stand; and last night was as peaceable and quiet as ever. The exciting cause of the riot is stated differently by the Chinese and English. It seems it was an Englishman that was the unfortunate occasion of the difficulty. The people say he struck a Chinaman; he says he only "gently shoved" him; at any rate, his house was the centre of attraction of all the brick-bats, stones, and other missiles employed. It is reported that six Chinamen were shot dead, several were wounded, and one Arab was injured in the leg, (he is the foreigner that was said to be killed;) and the troops, I understand, have orders from the government, that if any more Chinamen should be killed, they should immediately throw the bodies into the river; I suppose in order that the sight of the dead may not further inflame the people. The scriptures declare that "experience worketh hope;" and, really, I must say, that the passage of Isaiah

above named, was running in my mind and almost out of my mouth all day; and it was with considerable difficulty that I could arouse my mind to see that there was any danger, notwithstanding we are not more than three stones' throw from the scene of bloodshed. Last evening, two foreign gentlemen came around to see if we were safe; but even the fact of seeing swords and pistols as their companions, did not lead us to change our trust from God's word to human weapons.

Under date of July 20, Dr. D. says, "The city has now settled into its usual quietness. The foreign community are armed to the teeth, (treasure and books being all removed,) and are fully prepared for, and resolved upon making a bloody time, in case of being again attacked by the people. I have enjoyed the entire satisfaction of not having been obliged, during the whole of this affair, to omit one iota of the mission work."

EXTRACTS FROM THE JOURNAL OF
THE NATIVE ASSISTANT, LEI.

In a preceding part of this number of the Magazine, we have given extracts from the journals of native assistants at Ningpo. The following paragraphs are from a journal kept by Lei, Dr. Devan's teacher at Canton, who, in April last, had leave of absence for a few days, and improved the opportunity of making a short missionary tour into the country.

April 15, 1846. At 10 o'clock, left Canton and embarked in a boat. The day was pleasant, the waters white, and the hills were verdant. The eye was delighted, and cheerful was the heart. My garments covered my breast, but it was not the less open and enlarged. The passengers were a mixed assemblage of old and young. Being forthwith desirous of communicating the doctrines of the true God, I spoke and exhorted them to conversion. But because there were upwards of a hundred people, some smoking opium, some gaming, divided into knots of three or five, with great bustle, and noise, and offensive effluvia, it was difficult to hear. With my knees bent, and body curved as though imprisoned, I waited, but, in fine, I had no oppor-

tunity to speak of conversion, nor to engage in prayer to the true God, except in voiceless supplication of the heart. At 9 o'clock on the following day, the boat reached its destination. On debarking, there happened a rain, in which my clothes and stockings became wet, and on arrival at the village, my head ached and my body was fatigued. On the 17th, (Friday) I was considerably restored, and courteously deliberated with my kindred and relatives upon the sale of the house. My grand uncle said, "Although it is your house, your cousins have already asked us, and we have said, 'Do as you see best,' for we have already countenanced it because you have planned it. And you have already used the money in going to Hongkong, to do business as a travelling merchant, in which you failed. Year before last, you came to your native village and sold your field to endow your daughter on her marriage, and your child has already grown up, and as you now are obliged to collect things together to pay your rent at Canton, and for this end to sell your house, there will, in future, be no means of support to you, or to marry off your son, or procure a place for his family to inhabit; and how can you ever return? We are, as your ancestors, who love you, and our hearts could never bear this issue."

I answering, said, "Be it not thus. Do not let this trouble my kindred's minds, for I have long deliberated upon this, and my heart within me has sorrowfully regarded it, and I would be pleased were you not to be sorrowful. For I went to Hongkong some time ago, and although I became bankrupt as to my capital, blessed be the American teacher who taught me the doctrines of the true God, and thence I have, to my utmost, walked accordingly, and the true God, I am persuaded, will not cut off from him, and I deem that by prayer I may have favor. Still further, there is an American teacher, who always will compassionate, and should I be hungry or cold, and should I depart this life, the true God of heaven would receive me to glory, saving my soul straight up to heaven to the enjoyment of complete happiness, not again to rely upon my field for the sustenance of life, nor upon a house to endow my child on marriage. Thus my peaceful breast need not regard my family with sorrowful anxiety."

My grand uncle replied, "So, in-

deed! visionary sage! What magic has this American, that he is able to effect this?" I answered, "What words are these? My grand uncle knows what kind of a man I was heretofore, and that, ordinarily, I was unwilling to tell falsehoods; but if you do not believe me, I have the holy books, which I beg my kindred to examine, that all may know that it is not visionary." I then gave them a copy of John's gospel, and told them of the doctrines of the God of heaven. My grand uncle went away expressing satisfaction. On the 18th inst., (Saturday) fourteen of my relatives came to hear the gospel and ask for books, to whom I gave fourteen copies of the tract, "Two Friends," accompanied by necessary explanations. There was one man who spoke, saying, "Year before last, you gave me, gratuitously, a copy of the Ten Commandments; one of these declared against the worship of the hill tombs. Now this is inconsistent with the doctrine of filial duty, and not to worship images is indecorous to our gods,—such doctrines it will be difficult to justify. Now we here, from years past, worshipped the hills, and we have not yet experienced calamities."

I answered, "These commandments came down from heaven, not to teach men that it is improper to worship God, but only that it is improper to worship the false gods; and that He calls for the *heart* in the true worship of Him. They do not teach men that the doctrines of filial duty are incorrect. We should reverence our parents while they live, but after they die, their souls go either to heaven or hell, and they do not know if their children worship them. Of what advantage, then, is it? The bible does not treat of visionary subjects, but of those which are real and substantial. Suppose that an Emperor establishes laws,—if men break them, they will certainly bring upon themselves punishment. But the dignity and majesty of the Emperor cannot compare with that of the true God. He is supreme, and his doctrines are so profound, that we cannot comprehend them. It is our duty to believe and obey; but if we refuse to do so, we shall certainly receive the most severe punishment."

One man said, "If what you say is true, and making idols and worshipping the tombs is sin, men of all religions under heaven are in danger of hell. Thus you slander all men, and be not surprised if all men slander

you. It is better to let each man walk according to his own doctrines. By degrees men may be led to prefer your religion, and renounce that which they formerly held; and thus there will be mutual peace, and your doctrines may finally prevail. If you disregard my advice, and continue to say that men are sinners, they will, of course, speak evil of you, and you will prove yourself a fool." I replied, "If I were the only one who had received the commandments of the true God, how could I keep silence and not speak! How could I calculate the gain or loss! It is not for me to inquire whether these doctrines charge many or few with sin,—far better that I should be accounted a fool." He replied, "Ah! brother, you are certainly a believer." My friends then went away, thanking me for the books. Not having finished my business about the sale of the house, I requested my cousin to come and attend to it now, but he was busy, and requested me to wait till to-morrow. I told him that the next day was the Sabbath, and we must do no business, for it would be breaking God's command. So we concluded to defer it till Monday.

The next day being Sunday, after prayer in the morning, I went out and invited my friends to assemble and hear the gospel. Some thirty-four of my friends and relatives met, and after requesting them to keep silence, I talked to them of the true God, who made heaven, and earth, and all things. I told them of the flood,—of the institution of the Sabbath,—how the Ten Commandments were given,—and about the Bible as God's book. I also told them why Jesus came, and of heaven and hell,—that they ought to reverence the true God and believe in Jesus, repenting of their sins and forsaking them. I told them that after death the righteous and wicked would be separated, and that in the last day all would be raised from the dead, when there would be a general judgment. All these subjects I endeavored to explain, illustrate, and enforce with great urgency, and my friends listened silently, and with apparent pleasure. In the midst of my discourse, some men seemed convicted of sin, for their faces were flushed as if touched with shame, and this led me with greater earnestness to urge their repentance. After concluding my address, I closed with prayer, and afterwards distributed twenty copies of the "Ten Commandments."

I tied up the remainder of my books in my handkerchief, and went on to the market-place. Here the people were going and coming like ants, and many were seated. I commenced talking of the true God, and exhorting to repentance, but had said very little, when a crowd began to gather, and clamorously ask for books. I gave away twenty copies of the "Chun Mun," and towards evening returned home. Here I met many of my relatives, and they listened while I taught them how to pray. We spent a very pleasant evening, and only regretted that we could not always enjoy each other's society.

On Monday I finished the business relating to the transfer of my house. On Tuesday I went to visit my friend, Wong-ti-poo, who has attained the third literary rank, and is the Principal of a large and renowned school. Many of his pupils are preparing to receive degrees, and some have already attained the lowest title. Here I found some thirty men, (none of the pupils at this Institution are under twenty years,) and requested to see their teacher. After exchanging the usual compliments, this gentleman inquired about the affairs of the outside nations. Afterwards, I talked to him of the doctrines of the Bible. He was very anxious to receive books, and I distributed to him and his pupils twenty copies of John's Gospel, and ten copies of the "Discussion about the True God." I remained talking with him nearly half a day, and then returned.

On Wednesday I went to a neighboring village, to visit the teacher of a school at that place. His name is Chun-muk-su, and he has attained the lowest degree. Year before last, I gave him a Testament, and having heard that I had come, he hastened to meet and welcome me. We were very happy again to see each other, and enjoyed a long and familiar conversation, in which we poured out our hearts to each other. I inquired if he had read that Testament, and what he thought of it. He replied, "I have read it carefully, and though it teaches filial piety, it does not teach loyalty to the Emperor. This does not agree with the doctrines of the Chinese, or of the Tartars. These say that 'the first virtue is loyalty, and the second, filial piety; if men practice these the whole world will be at peace.'"

I told him, "the Bible teaches of heaven and its joys, and not of the affairs of earth. Its object is not to establish the throne of any worldly Emperor, for it has higher objects." I then told him of the uncertainty of earthly things,—that in the twinkling of an eye he would cease to be, and that after death, though he might seek for eternal happiness, he would not attain it. He replied, "Your words are true; but my parents are aged, and my family are poor, and I am anxious to attain for myself a high literary rank. At some future time, when in more at leisure, I will attend to it." I distributed among his pupils twenty copies of the "Sam Tsze King," and left.

Miscellany.

Extracts of a Letter from Mr. Oncken.

The following extracts of a letter from Mr. Oncken, dated at Breslau, in Silesia, June 19, 1846, have been published by the Board of the American and Foreign Bible Society. It was addressed to the Corresponding Secretary, W. H. Wyckoff, Esq.

"Your very acceptable letter, dated May 9th, reached me in this place, and tended not a little to refresh my spirit and strengthen my hands amidst the spiritual destitution of the people by whom I am surrounded. The contents of your letter

could not have reached me at a more acceptable time, as I was just mourning on account of the small number of the laborers in the promising field around me. The happy decision of your respected Board, when I read it, filled my eyes with tears of joy, and not less the assurance from you, my brother, that you and many others of God's people in the United States, continue to plead for me and our glorious work, before the Lord. As the churches and converts increase, we need this more than ever. The responsibility of our work is almost overwhelming: yet the Word and the Spirit of the Lord are sufficient, not only to keep us from all error, but

also to enable us to build the Lord's house after the divine original.

"We are, in our time, exposed to peculiar dangers in this country, when both our political and ecclesiastical institutions, venerable by age, are shaken to their very centre, and when the religious excitement among all classes has reached an unexampled height. The Lord keep us from the troubled waters of politics, in which the Christians of Great Britain and America have, I fear, been so much immersed as to injure their spirituality of mind, and zeal for the Lord. We have just one work to do, and whatever convulsions may shake the earth, we must have our eye and heart fixed on this: to preach Christ, become all things to all men, that we may save some, and restore apostolic churches. He who has called and sent us, has thus far been with and blessed us, above our most sanguine expectations, and on his unchanging word, 'Behold, I am with you always,' relying, we will go forth to the battle, certain that the most glorious victories will be achieved in the strength of Jehovah.

"The object of my visit to this place is the formation of a little church. Two brethren, formerly Roman Catholics, natives of Silesia, the one residing here, the other engaged as colporteur near Landeck, but also with us at present, have testified of the Lord; and the first fruit of their laboring is, the ingathering of four souls to the Lord, whom I intend baptizing into Christ's death this evening. To-morrow morning (Lord's day) the church will be formed. In the afternoon I shall have a good opportunity of preaching the unsearchable riches of the gospel in the saloon of the Moravian brethren, and in the evening we shall commemorate the Lord's death with the infant church. There are several other believers in this town, convinced of the truth of believers' immersion, but fear restrains them from following the Lord at present."

Mr. Oucken thus speaks of one of the colporteurs:—

"Br. Strube is engaged among the Roman Catholics, distributing scriptures, conversing with the people, and conducting small meetings for expounding the Word of God, which, however, must generally be done in the forest. He is a dear, simple-hearted, but devoted brother. His abilities are not great, but his humility, zeal, and devotedness, are of no ordinary character. He has several times made excursions into Austria, an attempt always attended with imminent danger, for the object in view,—the introduction of scriptures;

if found out he will be imprisoned for one or two years. He has supplied a number of Austrian peasants with testaments, which, in crossing the frontiers, were tied to his body. He will, now and then, renew these spiritual depredations, and we will pray the Lord to protect his poor servant, and deliver him from the mouth of the lion. If I can induce him, he will make his stay here, as there is a large field among the one hundred thousand immortal beings in the Silesian capital.

"I leave this, if the Lord permit, on Monday morning, for Landshut and Gaudensfrei, the latter a Moravian settlement, and shall be back here on Tuesday or Wednesday evening on my way to Thorn, where I hope to meet br. Ehler, another converted Roman Catholic, who is engaged as colporteur on the Vistula. In company with him, I intend to visit the Menonites, several of whom have already joined our ranks. In fact, the truth is advancing in every direction, and we only want a few hundreds of dollars to employ a greater number of brethren as colporteurs. The call for these is so loud, that I shall be compelled to visit Scotland in autumn, if spared, to induce the Scotch Baptist churches to give us an annual donation in aid of our funds. Oh! how desirable that the churches in America would give us annually five thousand dollars. We should then be enabled to employ ten more brethren. Six dear brethren, five of them converted Roman Catholics, have gone into Hungary, and I have made arrangements to send them, through the booksellers at Leipzig, the Holy Scriptures for distribution. If you can do any thing more for us in this quarter, think of this.

"Br. Köbner, one of my fellow laborers at Hamburg, has just returned from a tour to East Friesland and Holland. A church of fifteen members was formed between Leer and Wener, and we have prospects of seeing the cause advanced there by the labor of these brethren. What shall we render to the Lord for all the wonderful displays of his sovereign grace! And yet greater victories will be achieved by his gospel, if we are but steadfast and immovable, always abounding in the work of the Lord.

"I must still add, that I visited Stettin, in Prussia, where one hundred and twenty persons have been baptized since January. If we could place a dozen brethren there, immense good might be done to the souls of men. I gave one of the brethren there a small sum to enable him to labor among Protestants and Catholics in the circulation of the scriptures. I ordered a good supply of Bibles and Testaments for

him from Hamburg. At Berlin, and at five or six villages where we have small assemblies, the work is progressing, and upwards of forty-nine have been baptized since January.

"Now farewell! beloved brother.

"Yours in Christ, our everlasting all,
"J. G. ОНСКЕН."

Presbyterian Missions.

The Executive Committee of the Board of Foreign Missions of the Presbyterian Church in the United States, have sent out to the ministers of that denomination a statement respecting their condition, wants and prospects. The extract below breathes a spirit of encouragement and hope with reference to their fields of labor. We copy it from their valuable publication, "The Foreign Missionary Chronicle."

"The foreign missionary work with us, is but in its infancy. It is but a few years since the highest judiciary of the church took the charge of this interest as a work properly belonging to them. Already have the blessings of the gospel been sent to large sections of the heathen world.

"The missions to our Indian tribes show what an agency for good the great Head of the Church has committed to the hands of his people. The progress of the gospel among them has been such as ought to silence the scoffs of the infidel, and banish the fears of timid and doubting Christians.

"The mission to the native tribes in Africa is at present laboring under discouragement. The history of various missions, for the last forty years, shows that the Lord in his inscrutable ways of dealing with his people, often tries their faith and patience, by permitting much opposition, and long delay before the blessed fruits of their efforts are seen. These difficulties call for more earnest prayer, more humility, and a more simple and entire dependence on the agency of the Holy Spirit.

"The missions in India are full of interest and encouragement. From the very success of the work, they will need increased means for their support every year. Their native assistants are increasing, and from them, and the pious scholars under their care, must the future ministry of India come.

"China, with Siam, is a world of itself; but, alas! it is a world wholly given to idolatry, and in which the sway of satan has been unbroken and undisturbed for many generations. Among these millions,

the church is now represented by eleven of her ministers, three physicians, and the printing press. This is a most encouraging beginning, and the church at home will be benefited by the blessing she has thus sent to those sitting in darkness and in the valley of the shadow of death.

"The same sent to our evangelical brethren in papal Europe, have cheered their hearts, and enabled them to extend the knowledge of the truth into the dark places of popery. The Spirit of God has owned their labors, and the opening of his providence year by year are calling on them for an increase of evangelical laborers.

"After long delay, one missionary has commenced his labors among the seed of Abraham. It is, indeed, but the day of small things, when our large church has but one of her ministers engaged in this great branch of missionary labor. But it is matter of encouragement, and will rejoice the hearts of many in our beloved Zion to know that a beginning has been made. Thousands of this long oppressed people are seeking our shores, and finding a peaceful home in our happy land. How loud is the call to the church to use the appointed means, that the veil of unbelief may be taken away from these dispersed of Israel, and that here they may find the pearl of great price!

"Such, dear brethren, is an outline of the missionary work in which the church is engaged, and to which she has freely given her gold and her silver, and what is of far higher price, her sons and her daughters. For this her prayers have gone up to God, and she may well rejoice that in this service she has been permitted to take a part. From small beginnings, and in the face of much opposition, she has gone steadily forward, assuredly gathering, from the word and providence of God, that he has called her to this work. Who can doubt that the Head of the Church has already blessed these labors to herself? Every influence here tends strongly to promote the spirit of prayer, and the active piety of her members. In this are verified the words of the Lord Jesus, when he said, "It is more blessed to give than to receive;" and in another scripture it is said: "He that watereth shall be watered also himself." It is impossible it could be otherwise. Here are nearly one hundred laborers, from the bosom of the church, sent to the benighted heathen, and remembered in the daily prayers of God's people; besides two native ministers and fifteen native assistants, raised up from the heathen. Forty-four of these brethren are the ministers of the church, and three are physicians.

Under their care are five high schools, with 401 scholars; nine boarding schools, with 353 scholars; and fourteen elementary schools, with 384 scholars. Every one of these is connected with, and forms a part of the great measure of raising up, with the blessing of God, a native ministry. The printing presses annually furnish from twelve to fifteen millions of pages of the word of God, and religious tracts, in languages spoken by more than half the human family. The native churches, though feeble, and as yet of few converts, are as lights shining in a dark place; and this great system of agency for good, on the part of our beloved church, is but commenced."

Your Will.

"Does not your present parsimony towards the objects of Christian benevolence justify the fear that the amount which you have devised for such purposes is most disproportionately small? And yet, small as it is, it is your WILL. In discharging your testamentary duties, you naturally remember those persons and objects which hold the dearest place in your affections; your supreme friend is Christ, and yet that he should be put off with that insulting pittance, is your WILL. You make your testamentary arrangements in the prospect of leaving, what you properly designate, a world of misery; much more of your property might be left to the alleviation of that misery, but that it shall not be so appropriated is your WILL. You make those arrangements in the prospect of being received into perfect blessedness; you entertain the hope that while survivors are inspecting, for the first time, the distribution which you have made of your property, your emancipated spirit will be enjoying the happiness of the just made perfect,—but that next to none of that happiness shall arise from the right employment of that property is your WILL.

"This robbery of the Christian cause, remember, is your will; not a mere passing thought, not a precipitate, unconsidered act; but an act which you formally preface with saying, that you perform it 'being in sound mind,'—in a word, it is the deliberate act of that sovereign part of your nature, your WILL. After having defrauded the cause of Christ of your property during life, you take the most effective measures to perpetuate the fraud after death; and you do this with the full consent of all the powers of your mind,—you impress it with the sovereign seal of your WILL. Yes this is your will, which

you are content to have for a dying pillow, and on which you propose to rest your dying head! Your will,—and, therefore, a part of your preparation for death! Your will,—avowedly prepared, (monstrous inconsistency!) that the subject of your property may not disturb you in death! that you may be able to think of it with peace! Your will,—made, partly, as a preparation for the awful moment when it shall be said to you, 'Give an account of thy stewardship;' made on the way to that judgment seat, where one of the first inquiries will relate to the use which you have made of your various talents! Christian professor be entreated. What your death-bed would have been had your attention never been called to this subject, it is not for man to surmise; but should you allow your will to remain unaltered, now that your conscience has been admonished, do not wonder if you find your dying pillow to be filled with thorns. Retrieve at once your guilty error, by augmenting your bequests to the cause of mercy; or, better still, become your own executor, and enjoy at once the luxury of doing good; or, last of all, do both,—if the nature of your property permit, do both.—*Harris's Mammon.*

American and Foreign Bible Society.

The last Quarterly Paper of the American and Foreign Bible Society contains a large amount of interesting intelligence, to which is added an appeal, from which we make the following extracts. This Society is doing a good work, and, as it is, to a large extent, coöperating with the American Baptist Missionary Union, in efforts to supply the heathen field with the knowledge of Jesus Christ, we feel a pleasure in contributing to the circulation of its documents.

After mentioning that at the present period there is an uncommon demand for the Holy Scriptures, and a corresponding opportunity for usefulness in their dissemination, the appeal proceeds:—

"It is a principle of Christianity that responsibilities increase in proportion to opportunities for usefulness, and it thence results that there is now an increased obligation upon believers to contribute of their means, and to put forth their most vigorous exertions, to furnish the word of grace to the destitute.

“This is especially true in respect to the supporters of the AMERICAN AND FOREIGN BIBLE SOCIETY. No preceding period in the history of this Institution has been so replete with interest. Before it lies outstretched a widely extended and most inviting field. In addition to the Baptist Asiatic Missions, embracing those in India, Burmah, Arracan, Siam, and China, for all of which it is accustomed to make annual appropriations, according to their necessities, broad openings for active operations are presented in Germany, France, Hayti, the British Possessions in America, the United States, Central and South America. In Germany, six colporteurs are already employed, and the facilities for usefully distributing the Word of God in that country, are almost daily increasing. The earnest appeal for aid, in the interesting letter of br. Oncken, ought to meet a cheerful and fervent response in every Christian bosom. The churches of Christ have been praying for ages, that God will convert to the truth the members of the great anti-Christian apostacy. Lately, the notes of alarm have been sounded through all the borders of Zion, that the enemy was hourly increasing in numbers and in power, and was coming in like a flood to overwhelm all the fairest portions of God’s heritage. A species of panic and consternation has been manifested by some of the elect, and they have been almost ready to abandon efforts for the conversion of Romanists, from the conviction that the case was hopeless, until the great Captain of our salvation, in some signal and unprecedented manner, interposed to arrest the progress of the foe. But Jehovah Jesus delights to work through his people. While He leads them on to victory, He wishes *them* to fight. And he now revives their hopes and encourages their efforts, by creating a diversion among the enemy. The ranks of the latter are giving way ; their ramparts lie broken, exposed, and de-

fenceless, and he summons his followers to enter the breach and strike home upon the foe. There are no stronger bulwarks of Romanism than ignorance of the scriptures, and that prejudice and bigotry which forbid their use. These barriers against the truth have already partly yielded, and it now depends upon Christians to force their way in and take possession in the name of Jesus, and by the aid of his word and Spirit. Every one who reads br. Oncken’s letter, and bears in mind that he speaks as well of Romanists as of Protestants seeking the truth and receiving it in love, and contemplates the effects of Ronge’s present movement in Germany, in breaking down the barriers of prejudice and superstition in the minds of hundreds of thousands of the inhabitants, and thus opening the way for the reception of the Word of God, must feel convinced that *this* is the time, the *very* time, for those who love the Lord and the souls of men, to contribute freely for the distribution of the Bible among the countrymen of Luther, the numerous reading population of Germany.

“But it is not only in Germany that we need assistance. The French Scriptures are in progress of preparation for the press, and, when issued, we wish to distribute them in France, Hayti, Nova Scotia, and the Canadas. From all these quarters we have applications, and some are couched in terms of earnestness that compel us to early and efficient action.”

The Board state that, with all these wide and inviting fields spread out before them, the Society is at this time entirely destitute of pecuniary means. Owing to the wants of the Foreign Mission treasury, they have refrained from their usual efforts to raise funds. Now that the calls are so numerous and imperative, they make a special appeal for ability to respond to them.

American Baptist Missionary Union.

Recent Intelligence.

FRANCE.—A letter has been received from the Rev. E. Willard, dated Douay, Oct. 1, 1846, containing important intelligence.

The Rev. Mr. Lepoix, whose principal

station is Channy, had been challenged by a curé, or priest, to a public disputation. Though averse to such a mode of promoting the cause of religion, he thought it his duty to answer the call, and accordingly met the challenge at Servais, in the presence of a large concourse, and manfully

defended the Protestant faith. The curé was silenced.

Such was the effect of the discussion upon the public mind as to open a wide door in Servais and the neighborhood for evangelical labors. Mr. L. was prompt to avail himself of the advantage thus gained, by preaching the word to large assemblies, and a liberal distribution of religious tracts.

The curé, exasperated by defeat, and still more by the interest awakened in favor of the missionary, resorted to the old trick of Papists, and entered a complaint to the civil authorities. He was successful in procuring an order forbidding Mr. L. to receive at his house more than twenty persons; to speak at any interment, and, in a word, to perform any religious act in public, under the penalty named by the laws; and the *commissaire de police* was charged to visit his house often, in order to count the persons, and to prosecute as soon as there should be more than the legal number.

A few days afterwards, as Mr. L. was preaching in a private house at Chauny, the *commissaire de police* came to count the auditors, and finding more than twenty, he declared a *procès verbal*, and Mr. L. was summoned before the *Procureur de roi* of Laon. He appeared, as required, and answered many inquiries with great wisdom and firmness. The result was a new prohibition, and another threat. His reply was worthy of an apostle:—"Sir, permit me also to tell you that it never entered into the views of our society to contend with authority. Far from desiring it, we carefully avoid it; nevertheless, having the firm conviction that our object is good, and that we ought to pursue it by all honorable means, I have the honor to declare to you that we shall continue as formerly. As for me personally, sir, I know that you will prosecute me, and, as I am the father of a family, and poor, I will not pay you. Perhaps imprisonment will follow; but it matters little; my conscience forces me to do my duty, and, by the grace of God, I will accomplish it."

At the last date, Mr Lepoix was pro-

ceeding with his work unmolested, and strong hopes are cherished that the authorities will think it wise to refrain from the execution of their threats.

The prospects of the mission are unusually encouraging. Several have been recently baptized, and others are candidates for the ordinance. Mr. Willard, and the laborers under his supervision, have had to contend with many disheartening difficulties, and it is by no means probable that their trials are ended; but the indications are cheering that a brighter day is at hand. Let much prayer be offered for the French Mission.

If we mistake not, the Baptists of the United States have a great work to do on the continent of Europe. God is opening the way for them to enter, and press the victories of truth. If when the harvest is so ripe, we neglect to thrust in the sickle, and gather fruit unto life eternal, we may well fear the disapprobation of our Master.

Home work of Foreign Missions.

To carry forward successfully the work of Foreign Missions, a large amount of home labor is indispensable. Especially is this true in our own denomination. The liberality of the churches ought to be such as that they would furnish the means, unsolicited, leaving to the Executive Committee and the Secretaries and Treasurer nothing to do but to disburse the funds, superintend the missions, and give an annual account of their operations. Happy would it be for them, and for all concerned, if those who labor at the Mission Rooms could say as did the Apostle Paul, of "the churches of Macedonia"—"For to their power, I bear record, yea, and beyond their power, they were willing of themselves; praying us, with much entreaty, that we would receive the gift, and take upon us the" service of disbursement.

But the piety of our times is not like that of the apostolic age. It requires much labor to raise the funds necessary for the prosecution of our work; and it is a

problem most difficult of solution,—By what means, with the least expense, can the stream of contributions be made constant and increasing?

Pastors and others have studied this subject, and many have tried a variety of methods; but no plan has yet been devised that commends itself to general confidence. Were the piety of the churches such, in all respects, as it should be, the spirit of liberality would, probably, supersede all plans, and pour its thousands into the treasury by channels which itself should open.

Interesting statistics.

During the last financial year, which closed April 1, 1846, the contribution to our treasury from the free States, amounted to \$96,878.86. The following table published in the Macedonian for November, shows some of the facts.

STATES.	Associations.	Churches.	Ministers.	Members.	Last year's contributions to For Missions.
Maine,	13	298	205	22,628	\$6,440 14
N Hamp.,	7	100	83	10,143	2,060 88
Vermont,	9	116	76	10,170	2,341 84
Mass.,	12	222	221	30,945	23,122 00
R. Island,	2	42	33	7,309	8,580 10
Conn.,	6	103	107	15,921	5,324 11
N. York,	42	794	708	93,855	29,679 38
N. Jersey,	4	80	79	11,571	1,715 74
Penn., } Del., }	15	292	185	23,080	6,782 07
Ohio,	25	467	194	26,573	3,355 96
Illinois,	19	272	186	12,328	363 51
Indiana,	22	361	171	18,988	326 50
Michigan,	10	163	103	8,447	1,202 97
Wiscon.,	1	34	24	1,234	46 14
Iowa,	3	41	28	1,134	37 52
	190	3,393	2,403	299,376	\$96,878 86

The average, per member, was greatest in the State of Rhode Island, where it was one dollar and seventeen cents. Of one church in that State, we have recently heard it said, that during the last year, every member contributed to the cause of Foreign Missions. The largest donation was *five hundred dollars*; the smallest, *three cents*. As the church is numerous, the amount forwarded to

the treasury was large,—exceeding, with perhaps one exception, that of any other Baptist church in the United States. She is by no means the wealthiest church; but, we have reason to believe, she has succeeded in diffusing quite thoroughly among her members the missionary spirit, and in awakening in every bosom a sense of obligation to do *something* for the cause.

Important considerations.

We would respectfully submit to pastors, and others, who may have influence in the churches, three points which are deserving of special attention.

1. The diffusion of missionary intelligence. The members should be instructed and encouraged to read the books and periodicals that furnish missionary facts, arguments and appeals.

2. Increased attention to the Monthly Concert of Prayer. Where that is the most vigorously supported, the missionary spirit is the most lively and productive.

3. Systematic effort to obtain from every member an annual contribution. This should be done, not by presenting the contribution box, where covetousness can *hide its four pence*; but by the personal application of suitable collectors, who shall call upon the members individually, and receive their donations. Let every member have, once a year, an opportunity to give according to his or her ability, or to assign reasons for refusing to contribute.

The author of mischief must have invented the contribution box. It is an instrument of self-deception, a snare to weak consciences, a lurking-place of baptized penuriousness, and has been the occasion of immense damage to the churches. Why should it be used in the collection of funds for the support of Christ's kingdom, any more than for the support of the republic? Why may we not by this method render unto Cæsar his dues? In other relations, we recognize *indebtedness* and *pay* accordingly; but Him who loved us and gave himself for us, we put off with a handful of the smallest coins in our currency, secretly deposited by those who

have contrived to give as little as possible!

Receipts and Wants.

The amount received in the month of October, as acknowledged by the Treasurer, is \$5,485 48; making the whole sum for the first seven months of the financial year, \$50,987 01. Nearly an equal amount will be required to enable the Union to meet its engagements for the remaining five months.

A portion of the old debt, of forty thousand dollars, remains unliquidated. The amount necessary to extinguish it was subscribed; but several of the subscriptions have not been paid, and a considerable number of those who, one year ago, promised to make themselves or others life members, have not redeemed their pledges. If the friends, who have thus far withheld the promised aid, would now come forward, and satisfy the expectations which they have voluntarily excited, they would relieve the Union from liability and expense, and those who manage its concerns, from much of their painful solicitude.

The Executive Committee have given special attention to the enlargement of their system of agencies, and hope soon to have in the home field a few additional laborers, whom the churches and their pastors will welcome as judicious and efficient co-workers in a common service. We *must not* suffer another debt to accumulate. We *must* sustain our missionaries, who are already in the foreign field, or on their way thither. We *must*, as soon as possible, reinforce the Arracan, the Telooquo, the Assam, the Siam, the China Missions. How can we, *honorably*, do otherwise? Ministers and members of the household of faith,—redeemed by the blood of atonement,—what will you do to meet the claims of our suffering missions?

Receipts of other Societies.

The Foreign Mission Board of the Southern Baptist Convention, acknow-

ledges the receipt, from Sept. 15 to Oct. 15, of \$1,661 72; the Board of Foreign Missions of the Presbyterian Church, for the month of September, of \$1,288 61; the American Board of Commissioners for Foreign Missions, for Sept., of \$8,116 00.

The Magazine and Macedonian.

New arrangements have been made for the future publication of the Magazine and Macedonian, which, it is hoped, will have a favorable influence upon both their character and circulation, and render them the sources of more income to the treasury of the Union.

The Magazine is to be enlarged by the addition of eight pages to each number, without any increase of the subscription price, and is to be edited by the Corresponding Secretary.

The Macedonian is to be edited by the Assistant Corresponding Secretary, and no pains will be spared to render it, in its appropriate sphere, a valuable auxiliary to the home department.

The Executive Committee have under consideration, as instructed by the Board of Managers, the expediency of appropriating the profits of these two publications towards the support of the widows and children of the deceased missionaries of the Union. They will report, as directed, to the Board at its next annual meeting, and therefore, can give no assurance, in anticipation, that the measures will be either recommended or adopted. But, if such an arrangement should be deemed feasible and wise, it will furnish a motive for liberal patronage, at once specific and palpable as well as humane. The profits of the London Baptist Magazine are appropriated to the widows and children of deceased Baptist ministers, and the amount annually distributed, accruing from this source, is quite respectable. Owing to the multiplicity of religious periodicals and newspapers in this country, it is not probable that any one, however well conducted, could be made to supply, for any other, a very liberal income. But our

Missionary Magazine, with very little effort on the part of its friends, might be rendered more productive than it ever has been, and made to supply resources that are needed at a hundred points in our wide-spread enterprise.

The copies which have heretofore been sent gratuitously to various persons, will, necessarily, under the new arrangement, be discontinued. It is hoped that those who have thus received the Magazine, will find it convenient to become subscribers, and so place themselves on equality with such as have ever paid for it.

With ten thousand subscribers to the Magazine, and twenty thousand to the Macedonian, all paying promptly, the income accruing to the Union would be sufficient to support a mission station of two families, with all the appurtenant operations.

With these suggestions, we conclude the volume for 1846. It has been a year of trial. We look forward, not without hope, and yet with profound solicitude. With a full knowledge of what our missions need, we anxiously inquire, Will the churches furnish the means requisite to sustain and strengthen them? *Arise, O God, plead thine own cause!*

Liberal Donations.

One of the Lord's stewards has generously proposed to give five hundred dollars towards the reinforcement of the China Mission. Another has offered one hundred towards the expense of sending a helper to Mr. Vinton, of the Karen Mission.

Letters, &c., from Missionaries.

MAULMAIN.—Mission, May 21.—*J. G. Binney*, April 22.—*E. B. Bullard*, May 20.—*J. M. Haswell*, April 20, May 21.—*H. Howard*, May 19, June 20.—*S. M. Osgood*, April 16, July 19, Sept. 13, Oct. 1, 11.—*T. S. Ranney*, May 20.—*L. Stilson*, April 22, May 20, June 20, July 22.—*J. H. Vinton*, March 30.—*Miss M. Vinton*, March 23.

TAVOY.—*C. Bennett*, May 3, 4.—*E. B. Cross*, Nov. 26, 1845, Feb. 25, May 5.—*MERGUI*.—*D. L. Brayton*, Dec. 26, Jan. 25, April 22.

ARRACAN.—*L. Ingalls*, May 7, June 19. ASSAM.—Mission, April 1, 23.—*C. Barker*, April 17, May 29, June 17.—*M. Bronson*, Feb. 7.—*N. Brown*, July 7.—*O. T. Cutter*, April 10.

CHINA.—*T. T. Devan*, March 6, April 22, May 8, 12—19, July 10, 16.—*D. J. Macgowan*, May 1, June 14.

SIAM.—*J. H. Chandler*, Feb. 28.

BASSAS.—*I. Clarke*, June 17.

GREECE.—*A. N. Arnold*, June 8, July 9, Aug. 8, Sept. 8.—*Mrs. H. E. Dickson*, July 10.—*R. F. Buel*, June 30; *Mrs. B.* Aug. 5.—*Miss S. E. Waldo*, Aug. 3.

FRANCE.—*E. Willard*, June 29, Aug. 14, 15, Oct. 1.

GERMANY.—*J. G. Oncken*, June 4, 11, 24, Aug. 6, 7.

CHEROKEES.—Mission, Aug. 10.—*E. Jones*, Aug. 12, 25, Sept. 18.—*H. Upham*, June 15, Aug. 11 (2), Oct. 5.—*W. P. Upham*, Aug. 13.

SHAWANOS.—Mission, July 8.—*F. Barker*, July 1, Sept. 3, 18.—*I. D. Blanchard*, Aug. 28.—*J. Meeker*, July 27, Oct. 20.—*J. G. Pratt*, July 10, Aug. 11.

OJIBWAS.—*A. Bingham*, May 8, July 31, Sept. 7, Oct. 10.

OTTAWAS.—*L. Slater*, Aug. 14.

Donations

RECEIVED IN OCTOBER, 1846.

Maine.

"Jehiel"	100,00
Hancock Assoc., D. Morgan tr., viz.—Trenton, 1st ch. 3,00; Mariaville, ch. 5,55; Sullivan, ch. 5,25; Hancock, 1st ch. 2,50; Sedgwick, North ch. 10,00; Surry, ch. 17,94; Mount Desert, ch. 7,00,	51,24
Sedgwick, 1st ch., viz.—Fem. Prim. Soc. 28 89; Burchland Sewing Circle 42c.; Benev, Soc. 7,00,	36,31
Waldo Assoc., Robie Frye tr., viz.—Montville, col. 12,26; Belfast, 1st ch. viz.: Wm. Dwelly, for Burman Mission, 5,00; mon. con. 9,06; a friend, for China Mission, 5,00,	31,26
Guilford, Fem. For. Miss. Soc., Rachel Hatch tr.,	9,84
Penobscot Bap. Aux. For. Miss. Soc., J. C. White tr., viz.—Bangor, 1st ch. 22,39; do., 2d ch. 3,47; do., do. do. Fem. For. Miss. Soc. 17,50; North Bangor, ch. 4,25; Argyle, 25c.; Jacob Lincoln 1,00; Hampden, 1st ch. 2,00; do. E. Trask 25,00; do., 2d ch. 1,00 Etna ch. and soc. 2,65; Oldtown, ch. 5,00; do., Fem. For. Miss. Soc. 4,00; Enfield, For. Miss. Soc. 5,25; do., Juv. For. Miss. Soc. 3,51; do., John S. Patten 10,00; do., Levi H. Darling 50c.; Co-	

rinth, ch. 9, 70; do., Fem. For. Miss. Soc. 5,68; Bradford, ch. and soc. 3,40; Houlton. Mary White 50c.; Belfast Plantation, two individuals 25c.; Levant, ch. 8,75.	136,05		
Lincoln Assoc., Samuel Libby tr., viz.—St. George, 1st ch. 17,00; Thomaston, 3d ch. 8,00,	25,00		
Oxford Miss. and Bible Soc., viz.—Various contributions 10,93; Sumner 10,00; Turner, ch. 5,50; Livermore, 1st ch. 7,54; do., 2d ch. 5,45; Paris, ch. 60,58; to constitute the Rev. C. R. Davis, of Paris, a life member of the A. B. M. Union,	100,00		
Damariscotta Assoc., viz.—Gardner Village, Mr. Maxcy 1,00; E. Robinson 4,00; Waldoboro', Dea. Hall & Son 2,00; Jefferson, a few friends 1,87,	8,87		
Brunswick, S. Owen,	2,00		
Saco River Assoc., col.	3,92		
Kennebec Assoc., H. Pullen tr., viz.—Augusta, 1st ch. and cong. 45,00; Sidney, ch. and cong. 3,00; Belgrade, ch. and cong. 3,16; Cornville, Fem. Miss. Soc., 7,00; Skowhegan, ch. and cong. 5,00; Bloomfield, ch. and cong. 22,60; do., Fem. Miss. Soc., 29,40; friend of missions 2,00; collection at Assoc. 10,18,	127,34		
per Rev. J. Wilson, agent of the Board,	142,13		
	631,83		
<i>New Hampshire.</i>			
New London, His Excellency Anthony Colby and Mrs. Eliza A. Colby, \$100 each, to constitute their life members of the A. B. M. Union,	200,00		
Hampton Falls, ch. and soc. mon. con.,	7,00		
New Hampshire State Convention, George Porter tr.,	500,00		
	707,00		
<i>Vermont.</i>			
Windham Co. Assoc., Jacob Estey tr.,	79,80		
Thetford, Silas Follet	150,00		
Middlebury, Ira D. Buswell	1,25		
	231,05		
<i>Massachusetts.</i>			
A friend to missions in F.	5,00		
Chelmsford, col. at the house of the Rev. John Parkhurst, at mon. con.,	30,40		
Taunton Assoc., Stephen L. French tr.,	77,02		
Boston, two little boys do., Charles St. ch., mon. con. for Oct.,	12,87		
do., Baldwin Place annual col., in part,	225,65		
do., do. do., mon. con. for Oct,	20,00		
do., do. do., Infant school for Mrs. Bullard's school,	1,00		
	246,65		
do., Bowdoin Sq. Board of Benevolent Operations, W. C. Reed tr.,	36,15		
	296,67		
South Reading, Miss F. Wetherby,	5,00		
Lowell, 1st ch., J. A. Brabrook tr., 59,50; do., Ladies' For. Miss. Soc. 40,50; to constitute the Rev Daniel C. Eddy a life member of the A. B. M. Union,	100,00		
Old Colony Assoc., John Collamore tr., viz.—Abington, ch., mon. con., 13,00; East Stoughton, ch., mon. con., 14,51; do., W. Alden and wife 2,00; Scituate, ch., mon. con., 18,42; West Bridgewater, ch. 5,00; Sharon, Fem. Burman Miss. Soc. 10,50; do., Penny-a-week Soc. 7,50; do., a female friend, for Arracan Mission, 2,00; Middleboro', 4th ch. 19,50; do., 3d ch. Fem. Benev. Soc. 15,00; Hanover, ch. 4,62; Foxboro', ch., mon. con., 24,73; do., Mrs. J. Conroy 1,50; col. at the Assoc. 14,12,	152,40		
Woburn, ch., to constitute John Tidd a life member of the A. B. M. Union,	100,00		
South Yarmouth, "a few individuals, for the Assam Orphan Fund,"	4,50		
Salem Assoc., Michael Shepard tr., viz.—Salisbury and Amesbury, ch., (\$1 of which is for Assam Mission,) 86,97; do., Burman Tract. Soc. 3,25; Danvers, 1st ch 50,73; do., Isaac Porter, for China Miss., 5,00; North Reading, 6,25; Marblehead, ch., mon. con., 8,40; do., Judson Fem. Soc. 10,00; Beverly, 2d ch. 45,09; Rowlev, 3,75; Georgetown, ch. 31,60; Tewksbury, ch. 24,56; Haverhill, 2d ch. 16,39; do., Sab. School For. Miss. Soc. 8,61; Chelmsford, ch. 30,00; Mr. Griffin, for bible translation, 3,00; Salem, 1st ch., col. 601,77; do., mon. con. 67,86; Lynn, 65,33; col. at the Assoc. 9,57,	1078,13		
Worcester, Stephen C. Weston, of the 1st ch.,	5,00		
New England Village, C. M. Pratt, to constitute himself a life member of the A. B. M. Union,	100,00		
	1954,12		
<i>Rhode Island.</i>			
Newport, Mrs. Esther Peckham, a member of the 1st ch., given on the day of her death,	20,00		

New York.

Harmony Assoc., J. B. Burrows tr., 40,00
 West Merideth Assoc., Wm. Stilson tr., 19,26
 Less \$1, (counterfeit,) 1,00
 ————— 18,26

Seneca Assoc., James McLallen tr., to constitute Rev. S. M. Osgood, of Maulmain, a life member of the A. B. M. Union, 100,00

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OF THE

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Vol. XXVI.

JANUARY, 1846.

No. 1.

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REV. WILLIAM HEATH, AGENT.

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Of the New England Sabbath School Union.

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Published monthly—price 50 cents per annum—10 copies to one address, 42 cents; 20 copies and upwards to one address, 40 cents per copy. The first number of the tenth volume of the Sabbath School Treasury is just published. The Treasury is edited by Rev. Wm. Howe, who will be assisted by the following gentlemen, each of whom have engaged to write one or more articles for its columns during the year: Rev. Messrs. Sharp, Stow, Cushman, Swain, Neale, Caldicott, Porter, Banvard, Hague, Choules, Colver, Flanders, and Childs. Communications, also, may be expected from other sources entitled to much respect. It will be the aim of the editor to make the Treasury truly valuable both to teachers and scholars. Especially will the teachers' department receive particular attention.—The co-operation of the friends of Sabbath schools in sustaining the Treasury, is urgently solicited.

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J. H. S.

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FEBRUARY, 1846.

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1846.

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